

LIFE

He that does
truth comes
to the light
that his deeds
may be made
manifest.
(John 3:21)



DEATH

men loved
darkness rather
than light,
because their
deeds were evil.
(John 3:19)

no lie is of the truth

Crossing Over

"And the Gileadites took the passage of Jordan before the Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Are you an Ephraimite? If they said, No; then said they unto him, Say now shibboleth (שִׁבּוֹלֶת): and he said sibboleth (סִבּוֹלֶת) for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand." — Judges 12:5-6

Here we are given an example of the importance of having word pronunciation correct — in this case knowing the difference between the Hebrew letters shen (שׁ) and samekh (ס) — sh/s. But for many the details are nonessential, unimportant and not necessary, and this is where truth becomes watered down and muddy. For a good drink of water one must go to the river's source, the spring from which the river is fed. The spring from which truth flows is the Hebrew text of Scripture, for with each translation therefrom truth becomes muddied by those not paying attention to detail or following the tradition of their predecessors rather than taking the time and effort to prove all things.

Comparing the phonics of the Biblical Hebrew of old with that of modern Hebrew spoken today change has occurred leading to confusion and misunderstanding. In short, the waters have become muddy, leaving the clear

waters of truth more difficult to find. The following are but a few examples of such misrepresentation:

Biblical Hebrew with Transliteration	Modern Variation
א - ' / a	
ב - b	ב - v
ג - g	
ד - d	
ה - h	
ו - w	ו - v
ז - z	
ח - ch / h	ח - h
ט - t	
י - y	
כ - kh	כ - h / ch
ל - l	
מ - m	
נ - n	
ס - s / s	
ע - ' / e	
פ - ph / f	
צ - ts	צ - z
ק - q	
ר - r	
ש - sh / s	
ת - th / t	

tob טוב tov

Rachab רחב Rahab
Joshua 2:1

Noach נח Noah

No'ah נח Noah
Numbers 36:11

Choglah חגלה Hoglah

Nachshon נחשון Nahshon
Numbers 1:7; 2:3
Naashon
Exodus 6:23

Khimham חמם chimham

tsiyon ציון Zion

The v representation of the letter waw (ו) came through German influence where the w is pronounced as a v and the v as a w. Thus for the

tetragrammaton (יהוה) it is represented as YHVH rather than YHWH. Also, in the ancient Latin alphabet the letter which looks like the modern English v had the v sound. The letters u and w were latter additions to the English alphabet — a double-u = u+u = w or v+v = w. So the YHVH representation of the tetragrammaton would be better represented as YVUH seeing as Josephus said it consisted of four vowels. But the w may also be considered a vowel as in the words: how, new and hew.

Vau



Waw

Vau or Waw

An ancient witness as to the letter's name and pronunciation

Knowing the proper pronunciation of this Hebrew letter (ו) is very important when referring to the tetragrammaton (יהוה). Some say the four letters of the tetragrammaton are to be transliterated as YHVH while others say YHWH. In modern Hebrew the “v” sound is preferred and the letter is called vau, but following after what is popular or widely accepted is not always right.

Stepping back in time we find a witness of over two-thousand years old, which if heard may put to rest the controversy of this all-important letter. The witness to which I speak is the Septuagint—the Greek translation of the Hebrew Old Testament Scriptures. While thumbing through its pages I stopped in the book of Lamentations where I saw the names of the Hebrew letters spelled out in Greek! This was done so to show the reader that each verse of the Hebrew text begins with a consecutive letter of the alphabet, beginning with aleph (א) and ending with tau (ט). For the sixth Hebrew letter to which I speak (ו), the Greek transliteration appears as **OYAY**, in small Greek letters it is written as **ouau** and transliterates into English as **ouau**.

Looking closely at the Greek letters **ouau** we find two groups of vowels joined together, the **ou** and the **au**. The **ou** is a diphthong which produces the sound of ū as in *pool*, and the **au** is a diphthong which produces the sound of ô as in *caught*. When joined together the diphthong is extended to produce the sound **ooaw** (**waw**). As verification I direct your attention to the following listings in the Greek dictionary of the Strong's Exhaustive Concordance:

Strong's Number	Words having the letters ou	Word Pronunciation
2448	Ιουδα	ee-oo-dah
3563	νοος	nooce
3757	ου	hoo
3758	ουα	oo-ah
3759	ουαι	oo-ahee
3760	ουδαμως	oo-dam-occe
3761	ουδε	oo-deh
4675	σοο	soo
5120	του	too
5502	χερουβιμ	kher-oo-beem

Strong's Number	Words having the letters au	Word Pronunciation
826	αυγαζω	ow-gad-zo
827	αυγη	owg-ay
833	αυλη	ow-lay
846	αυτος	ow-tos
1886	επαυλις	ep-ow-lis
3489	ναυαγεω	now-ag-eh-o
3492	ναυτας	now-tace
3972	Παυλος	pow-los
3973	παυω	pow-o
4569	Σαυλος	saw-los

Greek Alphabet	Letter Name	English
Α α	Alpha	A
Β β	Beta	B
Γ γ	Gamma	G
Δ δ	Delta	D
Ε ε	Epsilon	E
Ζ ζ	Zeta	Z
Η η	Eta	E
Θ θ	Theta	Th
Ι ι	Iota	I / Y
Κ κ	Kappa	K
Λ λ	Lambda	L
Μ μ	Mu	M
Ν ν	Nu	N
Ξ ξ	Xi	X
Ο ο	Omikron	O
Π π	Pi	P
Ρ ρ	Rho	R
Σ σ ς	Sigma	S
Τ τ	Tau	T
Υ υ	Upsilon	U
Φ φ	Phi	Ph
Χ χ	Chi	Ch
Ψ ψ	Psi	Phi
Ω ω	Omega	O

Hebrew Alphabet	Letter Name	Greek Transliteration	
		(Capitals)	(Small)
א	Aleph	ΑΛΕΦ	αλεφ
ב	Beth	ΒΗΘ	βηθ
ג	Gimel	ΓΙΜΕΛ	γμελ
ד	Daleth	ΔΑΛΕΘ	δαλεθ
ה	He	H	η
ו	Waw	ΟΥΑΥ	ουαυ
ז	Zayin	ZAIN	ζαιν
ח	Cheth	ΗΘ	ηθ
ט	Teth	ΤΗΘ	τηθ
י	Yod	ΙΩΔ	ιωδ
כ ך	Kaph	ΧΑΦ	χαφ
ל	Lamed	ΛΑΜΕΔ	λαμεδ
מ ם	Mem	MHM	μημ
נ ן	Nun	ΝΟΥΝ	νουν
ס	Samekh	ΣΑΜΕΧ	σαμεχ
ע	Ayin	ΑΙΝ	αιν
פ ף	Pe	ΦΗ	φη
צ ץ	Tsadhe	ΤΕΑΔΗ	τσαδη
ק	Qoph	ΚΩΦ	κωφ
ר	Resh	ΡΗΧΣ	ρηχς
ש	Shin	ΧΣΕΝ	χσεν
ת	Tau / Thau	ΘΑΥ	θau

The alphabet listing in the Greek text appears in chapters 1-4 of Lamentations. Upon viewing the evidence presented herein the name “vau” for the sixth letter of the Hebrew alphabet may be put to rest, for it has been clearly shown that over two-thousand years ago when the Septuagint was written the letter was known by **ΟΥΑΥ**, pronounced (ooaw) waw.

- Also, the Roman symbol which looks like our English “**V**” carried the “**u**” sound, and the “**V**” as a consonant did not come into the English alphabet until the 14th century CE, this explains why the “**W**” (double-U) looks like two Vs joined together.

J Note—With regard to the use of **I** for **J** (and **V** for **U**): this—the classical Latin usage—is correct (for the capital forms) in a modern Latin inscription. But for modern English, in which these letters are strongly differentiated, the tailed **J** and the round **U** are to be preferred. Besides the suspicion of affectation attaching to the other mode, its strangeness gives an appearance of awkwardness—almost amounting to illegibility—to common words, such as “**A QVAINT IVG**” or “**IAM IAR.**” And, at the least, very careful discrimination is desirable: “**IVBILATE**” may pass, but “**IVIVBE**” is not really readable.

J.C. Egbert in an “Introduction to the Study of Latin Inscriptions” says, “***J** was not specialized as a letter until the 15th Century.*” It would seem that in early inscriptions a tall **I** was frequently used for **J** between vowels, and for **I** at the *beginning* of words: later, while the medial **I** remained straight, the initial form was curved to the left and used for both **I** and **J**; this *curved initial form*, **J**, at length became identified with the letter **J**.

Similarly, it appears that **V** was used for an initial, and **U** for a medial; and later, the **V** form became identified with the consonant.

In the words **Ja Vigl, natu** the initial **I** is curved like a **J**, while the medial **i**'s are straight; the initial **V** has a **v** form, while the medial **v** in **natiu** has a **u** form.

Writing & Illuminating & Lettering, Edward Johnston, Pitman Pub., p.247

אהרן

The Anointing

המשׁיח

Ha-Mashiyach

ישׁוּעַ



A Holy Calling

"You have loved righteousness, and hated iniquity; therefore ייחיד, even your Elohim, has anointed you with the oil of gladness above your fellows." — Hebrews 1:9 / Psalm 45:7 (8)

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aharon's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there ייחיד commanded the blessing even life for evermore." — Psalm 133:1-3

"Now he which establishes us with you in Messiah, and has anointed us, is Elohim; who has also sealed us, and given the earnest of the Spirit in our hearts." — 2 Corinthians 1:21-22

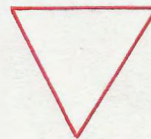
"And you shall put upon Aharon the holy garments, and anoint him, and sanctify him; that he may minister unto Me in the priest's office. And you shall bring his sons, and clothe them with coats: And you shall anoint them, as you did anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations." — Exodus 40:13-15

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of Yahweh of hosts." — Malachi 2:6-7

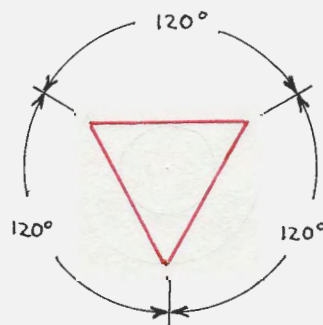
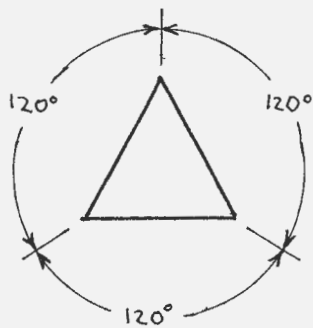
Deliverance / Judgment



THE 120° CONUNDRUM



It was in the examination of the Magen David that the 120° angle stood out as something to ponder upon. The Magen David consisting of two equilateral triangles with one pointing up and the other down. These two triangles being the letter D in paleo Hebrew, thus representing the first and last letters of the name David ($\Delta\Upsilon\Delta$). But the question at hand was not about the obvious but rather any esoteric meaning associated with the 120° angles which make up the equilateral triangle.

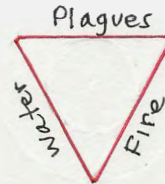
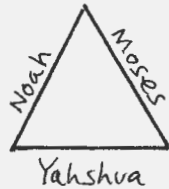


When joined together we have the double Δ or Magen David used by the Jewish people for faith identification and/or Jewish nationalism. But more than the obvious, we find the Key for unlocking the enigma to man's final destination, whether it be of redemption or destruction, deliverance or judgment.

"And Yahweh said, My spirit shall not always strive with man for that he also is flesh: yet his days shall be an hundred and twenty years." — Genesis 6:3



While the 120 years spoken of in Genesis 6:3 was the period of time Noah had to build the ark and give the people warning of the coming judgment, only Noah and his family entered the ark at the appointed time (Genesis 7:1-2, 13-16). Only those inside the ark were saved from the judgment waters. Everyone on the outside perished. This being the first 120° segment of the triangles — one pointing upward for deliverance and the other downward for judgment.



The second 120° segment is represented in the life of Moses who lived 120 years (Deut. 34:8). Besides the length of days, Scripture says that Moses fasted three periods of 40 days — Deut. 9:9-11, 25; 10:10. ($3 \cdot 40 = 120$). It is in Moses' life that Egypt was destroyed and Israel redeemed.

The third 120° segment is represented by the Messiah Yahshua. To substantiate this all-important segment is a listing of Hebrew words which have the numerical value of 120, followed by supporting verses of Scripture. (The listed reference numbers come from The Strong's Exhaustive Concordance Hebrew Dictionary.)

#4150 תַּיִן (T=4, Y=70, I=6, N=40) — Appointment

"And as it is appointed unto men once to die but after this the judgment: so Messiah was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." — Hebrews 9:26-27

#3349 ׀׀׀׀׀ (׀=5, ׀=5, ׀=100, ׀=10) — Obedience

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter through the gates into the city." — Revelation 22:14

#4359 ׀׀׀׀׀ (׀=30, ׀=30, ׀=20, ׀=40) — perfection

"Be you therefore perfect, even as your Father which is in heaven is perfect." — Matthew 5:48

#6300 ׀׀׀׀׀ (׀=30, ׀=1, ׀=5, ׀=4, ׀=80) — El has ransomed

"For Yahweh so loved the world, that He gave His only begotten son, that whosoever believes in Him should not perish but have everlasting life." — John 3:16

"And she shall bring forth a son and you shall call His name Yahshua: for He shall save His people from their sins." — Matthew 1:21

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12

#5243 ׀׀׀ (׀=30, ׀=40, ׀=50) — Circumcision

"In whom also you were circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Messiah."

— Colossians 2:11

#4596 ׀׀׀ (׀=10, ׀=70, ׀=40) — Ruin

"And to you who are troubled rest with us, when the Master Yahshua shall be revealed with His mighty angels, in flaming fire taking vengeance on them that know not Yahweh, and

they that obey not the good news of our Master Yahshua Messiah: who shall be punished with everlasting destruction from the presence of the Master, and from the glory of His power; when He shall come to be glorified in His saints (because our testimony among you was believed) in that day."
— 2 Thessalonians 1:7-10

3350 TIP' (T=4, I=6, P=100, ' =10) — Burning

"But who may abide the day of His coming? for He is like a refiner's fire, and like fuller's soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Yahweh an offering in righteousness."
— Malachi 3:2-3

"For behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says Yahweh of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and you shall go forth, and grow up as calves of the stall."
— Malachi 4:1-2

In which triangle do you reside? that of obedience or disobedience. Will you be counted among the redeemed or those receiving judgment?

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahshua Messiah for the remission of sins, and you shall receive the gift of the Holy Spirit. — Acts 2:37-38

The Temple Coin

THE OFFERING OF YAHWEH

The Half Shekel



"This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the Sanctuary: a half shekel is twenty gerahs: an half shekel shall be the offering of Yahweh."

- Exodus 30:13

זה יהנו כל העבר על הפקדים מחצית
השקל כשקל הקדש עשרים גרה השקל
מחצית השקל תרומה ליהוה
— שמות ל'3

CYRUS • BELFOUR • TRUMP

"Thus says Cyrus king of Persia, Yahweh Elohim of heaven has given me all the kingdoms of the earth; and He has charged me to build Him an house at Jerusalem, which is in Judah."

— Ezra 1:2

In 1917, Arthur James Balfour, then British foreign secretary, declaring the British government's interest in establishing in Palestine a national home for the Jewish people, wrote the letter which became known as the Balfour Declaration.

(Encyclopaedia Britannica)

The Temple Coin was reminted in 2018 bearing the image of Donald J. Trump upon his declairing Jerusalem being the captial of Israel, and moved the U.S. embassy to Jerusalem.

THE ARK OF THE COVENANT



Photo by Alex Trainan

On October 20, 2024, a replica ark was unveiled at the King David Hotel in Jerusalem, but before being taken to Jerusalem the ark was taken to Donald J. Trump's Mar-a-Logo home in Palm Beach, Florida.

THE UNVEILING OF Donald J. Trump

"Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is Six hundred-sixty and six (666)."

— Revelation 13:18

Using the analysis of gematria, where numerical values are assigned to letters, the English alphabet has been used as an attempt to identify the beast spoken of in the above verse of Scripture. In using the assigned values as shown below a most profound discovery was made.

A - 6	N - 84
B - 12	O - 90
C - 18	P - 96
D - 24	Q - 102
E - 30	R - 108
F - 36	S - 114
G - 42	T - 120
H - 48	U - 126
I - 54	V - 132
J - 60	W - 138
K - 66	X - 144
L - 72	Y - 150
M - 78	Z - 156

MARK OF BEAST = 666

M - 78	O - 90	B - 12
A - 6	F - 36	E - 30
R - 108		A - 6
K - 66	126	S - 114
258		T - 120
		282

258 - Mark
126 - of
282 - Beast
666

> This find lets us know that this is the key for identifying the beast.

DONALD J. TRUMP = 888

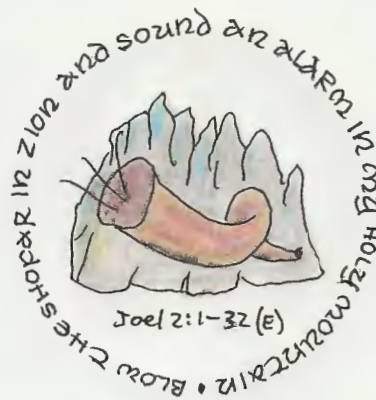
D - 24	J - 60	T - 120
O - 90		R - 108
N - 84		U - 126
A - 6		M - 78
L - 72		P - 96
D - 24		528
300		

300 - Donald
60 - J.
528 - Trump
888

> Since the media uses the initial "J" rather than his name "John", only the letter "J" was used in the above analysis. The missing letters "OHN" have the value of 222. Because they are missing, the 222 value is subtracted from the 888 value. $888 - 222 = 666$.

"Now we ask you brethren, by the coming of our master Yeshua Messiah, and by our gathering together unto Him, that you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Messiah is at hand. Let no one deceive you by any means; for that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called Elohim or that is worshipped, so that he sits as Elohim in the temple of Elohim, showing himself that he is Elohim."

- 2 Thessalonians 2:1-4



Mosheh
בן תורה



The Secret of Yahweh

IS WITH THEM THAT FEAR HIM

"All the paths of Yahweh are mercy and truth unto such as keep His covenant and His testimonies.

— Psalms 25:10

To fear Yahweh is to depart from evil and to walk in obedience to Torah (Scripture instruction), and to do otherwise shows one's disdain and unbelief to the Most High Yahweh. For many New Testament believers, who reject the old Testament as being non-revelant, believing that Paul taught a no-law doctrine, you have been lied to, deceived and are under the strong delusion spoken of in 2 Thess. 2:10-12, which says, "And with all deceivableness of unrighteousness in them that perish, because they received not the love of truth, that they might be saved. And for this cause Elohim shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Overlooked by the "Faith Only" followers of Paul is the fact that Paul was a faithful follower of Torah, who said in Acts 24:14, "But this I confess unto you, that after the way which they call heresy, so worship I the Elohim of my fathers, believing all things which are written in the law and in the prophets."

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal

mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim."

— Romans 8:4-8

"Do we then make void the law through faith? Certainly not: yea, we establish the law."

— Romans 3:31

"Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of Yahweh."

— 1 Corinthians 7:19

"And Yahweh your Elohim will circumcise your heart, and the heart of your seed, to love Yahweh your Elohim with all your heart, and with all your soul, that you may live."

— Deuteronomy 30:6

"Behold, the days come, says Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah.... I will put My law in their inward parts, and write it in their hearts; and I will be their Elohim, and they shall be My people.... for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:31-34; Hebrews 8:10; 10:16-17)

After Moses came down the mountain with the first set of tablets, saw the molten calf and then broke the tablets, Moses was instructed: "At that time Yahweh said unto Me, Hew you two tables of stone like unto the first, and come up unto the mount, and make you an ark of wood. And I will write on the tables the words that were in the first tables which you broke, and you shall put them in the Ark." Deut. 10:1-2. Note should be made that Yahweh did not revise what He had previously written because of Israel's disobedience, for Yahweh changes not, neither is there a shadow of turning found in Him. (Malachi 3:6; James 1:17)

Yahweh gave man a standard to follow and a means by which one may examine the faith of another to see if it is of Yahweh or the adversary — that standard being the ten commandments.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." — Isaiah 8:20

For the secret of Yahweh to be revealed, there must first be true repentance, not the revolving door type, but one must flee from sin not to pick it back up again. It's not a matter of tapering off a little at a time. "Therefore if any man be in Messiah, he is a new creature: old things are passed away; behold all things are become new." — 2 Corinthians 5:17

"The mystery which has been hid from ages and from generations, but now is made manifest to His saints: to whom Yahweh would make known what is the riches of the glory of this mystery among the Gentiles; which is Messiah in you the hope of glory: whom we preach warning every man, and teaching every man in all wisdom; that we may present every man perfect in Messiah Yahshua." — Colossians 1:26-28

"And we are His witnesses of these things: and so is the Holy Spirit, whom Elohim has given to them that obey Him."
— Acts 5:32

If one says he has the Holy Spirit of Yahweh and yet is a commandment breaker, he is a liar and the truth is not in him.

TRUTH

Sabbath (7th day)
Passover
Tabernacles
Yahweh
Yahshua

LIES

Sunday (1st day)
Easter (bunnies & eggs)
Christmas (lying fat man)
LORD (replacement title)
Jesus (hybrid)

"And hereby we do know that we know Him, if we keep His commandments. He that says, I know Him, and keeps not His commandments, is a liar, and the truth is not in him. But whoso keeps His word, in him verily is the love of Elohim perfected: hereby know we that we are in Him. He that says he abides in Him ought himself also so to walk, even as He walked,"

— 1 John 2:3-6

Yahshua gave man a living example on how to live a sinless life. If we but follow His steps, we too may live without sinning. "Whoso abides in Him sins not: whoever sins has not seen Him, neither known Him. — 1 John 3:6

"Whoever commits sin transgresses the law: for sin is the transgression of the law." — 1 John 3:4

The Standard (Exodus 20:17)

Love Yahweh (Matthew 22:37)

- Have no other Elohim but Yahweh.
- Don't make any graven image and do not bow down to them.
- Don't take the name of Yahweh in vain.
- Keep the seventh day sabbath and do no work therein.
- Honor your father and your mother (Matt. 23:9; Gal. 4:26)

Love your neighbor (Matt. 22:39)

- Do not murder
- Do not commit adultery
- Do not steal
- Do not bear false witness
- Do not covet

"... if you will enter into life, keep the commandments."
— Matthew 19:17


Mosheh
בן תורה

THE SHEMA

שמע ישראל יהוה אלהינו יהוה אחד

& WITNESS OF FIRE

"Hear, O Israel: Yahweh our Mighty one is Yahweh one."
— Deuteronomy 6:4

This one verse is central to the Jewish faith and is placed in the mezuzah (Deut. 6:4-9; 11:13-21) — a small case fixed to the doorpost, as a sign and reminder of their faith. In taking a closer look at the Hebrew words of Deut. 6:4, a profound discovery was made of which is now set before you to see and determine for yourself.

שמע ישראל יהוה אלהינו יהוה אחד

A Hebrew phrase consisting of a mere six words of 25 letters. It was first noted that the middle letter is the aleph (א) whose numerical value is one. On each side of this letter are 12 letters, thus making a total of 24 letters. In speaking of the throne room in heaven, John wrote in Revelation 4:4-5, "And round about the throne were twenty-four seats: and upon the seats I saw twenty-four elders sitting clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne which are the seven spirits of Elohim."

Looking at both the first word שמע and at the last word אחד, and pairing the first letters together (שח) and the last letters together (דע), the words שח דע ('ad'ish — witness of fire) stood out. The twenty-four elders around Yahweh's throne — the center א representing Yahweh whose value is one, with the twelve letters on both sides.

"And he said, Yahweh came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and he came with ten thousands of saints: from His right hand went a fiery law for them." — Deuteronomy 33:2

"And mount Sinai was altogether on a smoke, because Yahweh descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." — Exodus 19:18

"For Yahweh your Elohim is a consuming fire, even a jealous El." — Deuteronomy 4:24

"And to you who are troubled rest with us, when the Master Yahshua shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not Yahweh, and that obey not the good news of Master Yahshua Messiah." — 2 Thessalonians 1:7-8



Mosheh
בן תורה



We're Marching to Zion (2.1)



Come all who love Yahweh
and lift your voice and sing
With songs of praise we show our love
in sweet acord to Yah above
and let our joys be known
and let our joys be known.

Chorus: We're marching to Zion
beautiful, beautiful Zion
We're marching upward to Zion
the beautiful city of Yah.

The city of Zion
in the city of Yah
The fields of Zion do abound
A thousand sweets therein are found
the streets are made of gold
the streets are made of gold.
(chorus)

We're singing to Yahweh
Singing praises to Yah
So let the songs dry every tear
And give us strength so not to fear
to Zion we now go
to Zion we now go.
(chorus)

A Symbol With Meaning

The seven-pointed star represents the crown of thorns placed upon Yeshua's head before His crucifixion (Matthew 27:29; Mark 15:17; John 19:5). It was from the thorn-bush that Yahweh spoke to Moses (Exodus 3:2), and it is in the Hebrew phrase of Deuteronomy 33:16 (the dweller of the thorn-bush shall come) that we find the tetragrammaton (יהוה) encrypted at a 3-letter interval:

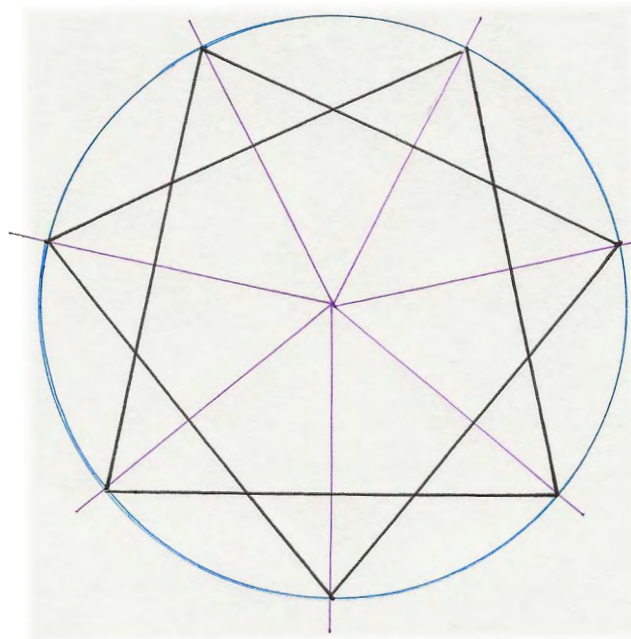
שכני סנה תבואתה



The Hebrew letters, starting with the yod (י), reveal the Savior's name Yeshua (יֵשׁוּעַ), the Father's name Yahweh (יְהוָה), and the longer form of the Savior's name Yahwehshua (יְהוָה יֵשׁוּעַ). The symbol is an unbroken continuum.

"I, even I, am Yahweh; and beside Me there is no Savior."
— Isaiah 43:11

Construction: Draw a circle any size. From the center point make 7 equal divisions, angles of 51.4° . Extend the lines to the outer part of the circle and connect every other point with a line.



Use on stationary, on T-shirts or whatever. Use the symbol to glorify Yahweh and our Savior Yeshua.

ישוע

THE CROWN OF THORNS



Isaiah 53:5

יהוה





A Shining Light



ספר הברית

THE BOOK OF DEUTERONOMY

*A
New Testament
Reflection*

WAN SHALL NOT
LIVE BY
BREAD ALONE,
BUT BY EVERY WORD
THAT PROCEEDS FROM
THE MOUTH OF

Yahweh

(Deut. 8:3 / matt. 4:4)

Deuteronomy — A New Testament Reflection

(1:1-5) History

(1:6-12) From Horeb 2 Cor. 2:15-3:6

(1:13-18) Giving Officers Mark 1:14-20; 1 Peter 1:16-21; Matt. 28:18-20;
2 Cor. 5:20-21

(1:19-33) Sending Spies Luke 12:31-32; Acts 7:51-53; Heb. 13:6-8

(1:34-40) Disbelief Heb. 3:7-19; Rom. 9:8-17; Eph. 2:3-5

(1:41-46) Disobedience Heb. 12:14-17; Rom. 9:18-29; Jude 5-7

(2:1-8) Edomites - Esau (Gen. 25:19-26) Col. 4:5; Luke 22:34-35;
Eph. 5:14-16; Matt. 7:12; Phil. 2:3-15

(2:9-15) Moabites (Gen. 19:37) 1 Cor. 10:1-6; Jude 5; Heb. 3:18-19

(2:16-23) Ammonites (Gen. 19:38) Acts 22:30

(2:24-37) Sihon the Amorite (Num. 21:21-30; 32:33) Rom. 9:17-23; 8:28-37

(3:1-10) Conquest of Og 2 Tim. 1:7-10; Rom. 8:8-39

(3:11) Bed size (6' x 13.5') 2 Cor. 1:9-10; Eph. 3:17-21

(3:12-22) Distribution 2 Cor. 12:7-10

(3:23-25) Prayer 1 Tim. 6:6-14

(3:26-29) Promised / and seen Heb. 4:6-11

(4:1-40) Exhortation to Obedience Matt. 19:16-21; 5:18-19; Rev. 22:18-19, 14;
Rom. 12:1-2, 9-21; 1 John 5:3-4; James 3:13-18; Phil. 1:9-11;
Heb. 10:14-17, 36-39; John 9:31; Prov. 28:9

(4:41-43) Cities of refuge

(4:44-49) Review

(5:1-5) Covenant in Horeb (Malachi 4:4) John 5:46-47; Heb. 10:28-31

(5:6-21) Ten Commandments Matt. 4:10; 2 Cor. 6:14-18; John 17:6, 17;
Matt. 12:8-13; Luke 4:16; Acts 17:2; Heb. 4:4, 9-10;
Matt. 6:31-34; 7:7; 19:3-6, 9, 16-19; 5:27-28; 23:9; Gal. 4:26

(5:22-33) Law received Matt. 19:17; 1 John 5:2-3; Acts 24:14
John 12:48-50; Heb. 10:15-17; Rom. 10:13-17

(6:1-2) Required Obedience Luke 12:5; 1 Peter 1:16-19; 3:10-12; Matt. 5:17-19

(6:3-19) Exhortation Mark 12:28-34; John 17:3, 11; 14:20-21; Luke 8:11-15;
Matt. 23:1-3; Heb. 2:1-4; Matt. 4:7, 10; 1 Cor. 10:6-13; Heb. 3:7-11;
1 Cor. 15:58; 1 John 2:3-6; John 14:23-24

(6:20-25) Teach Children Gal. 3:10-14; James 2:8-13; Heb. 5:8-14

- (7:1-4) Forbidden communion 2 Cor. 6:14-18; Titus 2:13-14; 1 Cor. 3:16-17
(7:5) Idolatry 1 Cor. 8:1-6; Gal. 5:19-25
(7:6-8) Holiness Rom. 9:23-29; 1 Peter 1:14-17; Heb. 10:19-24
(7:9-16) Mercy & Justice Eph. 2:1-7; Titus 3:3-7
(7:17-26) Victory assured 1 Cor. 15:55-58; Rev. 15:1-2; 12:11; 2:26-28
(8:1-19) Exhortation to obedience 1 Thess. 4:1-7; James 4:6-10;
1 Peter 5:5-11; James 1:2-4; 1 Peter 1:2-9; Heb. 3:1-6; 12:5-11;
John 6:27-35; 1 Cor. 10:1-4, 11-21; 1 Thess. 5:8-9, 14-24;
Rom. 8:26-31; Luke 12:43-48
(9:1-29) Rehearsing of several rebellions Matt. 15:8-20; Eph. 5:1-17;
Heb. 12:18-29; Titus 3:3-7; Acts 3:19-26; Heb. 10:4-18;
Acts 7:51-53; Titus 2:11-14; 1 Pet. 2:9-12; Rev. 5:9-10
(10:1-5) Tablets Restored Matt. 5:17-19; John 8:12; 1 John 2:3-6;
Luke 10:25-28
(10:6-7) Priesthood 1 Peter 2:9; Col. 2:11-13; 1 Cor. 3:16-17; Eph. 5:21-27;
Rev. 20:6
(10:8-9) Tribe of Levi Eph. 1:3-14; Col. 3:23-25
(10:10-11) Forty days & nights Matt. 4:1-4; 1 Pet. 4:11-12; Matt. 17:20-21
(10:12-22) Exhortation to obedience Matt. 12:50; Rom. 2:29; Phil. 3:3;
Col. 2:6-10; 2 Tim. 3:12-17
(11:1) Exhortation to obedience Rom. 13:1-14; Eph. 3:16-17; Phil. 4:6-7, 13;
Col. 1:9-14; 2 Cor. 10:4-6
(11:2-7) Experience / Great works Heb. 11:28-29
(11:8-15) By Blessing Rev. 1:3; 16:15; 19:8-9; Eph. 1:3-4; 1 Pet. 3:8-12
(11:16-17) By Threatening Jude 5-7; Rev. 20:12-15; 21:8
(11:18-25) Careful Study Col. 3:16-17; 2 Tim. 2:15; John 5:39
(11:26-32) Blessing & Curse Gal. 3:11-14; Rom. 6:14-16, 23; 3:31; 2:12-13
(12:1-3) Destroy idols 2 Cor. 6:14-18; Heb. 12:1-2; 2 Cor. 10:3-6
(12:4-14) Yahweh's Service Eph. 4:21-30; Matt. 12:48-50; Heb. 4:4, 9-10
(12:15-16, 20-25) Blood forbidden Acts 15:16-21; 1 Pet. 1:14-16
(12:17-18, 26-28) Eating things set-apart 1 Tim. 4:1-5; 1 Cor. 10:20-21
(12:19) Forsake Not Heb. 10:19-22; 13:15-16; Phil. 3:2-3; Rom. 12:1-2
(12:29-32) Seek Not Rev. 22:18-19; 2 Pet. 2:12-22
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Deuteronomy — A New Testament Reflection

- (13:1-5) Enticers Matt. 7:15-20; 24:11-13; 2 Pet. 2:1-6; 1 John 4:1-3;
Matt. 24:23-27; 2 Cor. 11:13-15
- (13:6-8) Near kin Eph. 2:13-22; 4:1-4, 14-16; Gal. 3:26-29
- (13:9-11) Death by stoning John 8:1-11; 1 Tim. 5:20-22; Rom. 12:17-21
- (13:12-18) Idolatrous Cities Matt. 7:21-23; John 8:33-47; 1 Thess. 5:22-23;
Rev. 18:4; Eph. 5:3-13
- (14:1-2) Disfigure 1 Cor. 3:16-17; Gal. 3:26-29; 1 Thess. 4:3-5; 1 Pet. 2:9-12;
Titus 1:15-16
- (14:3-21) Food 2 Pet. 2:18-19; Phil. 3:15-21; 1 Pet. 1:16; Matt. 5:48;
Gal. 6:7-8; Acts 15:20-21; 24:14
- (14:22-29) Tithing 2 Cor. 9:6-15; Luke 6:38; Matt. 23:23
- (15:1-6) Poor released James 2:8-13; Matt. 7:24-27; James 1:27; Gal. 6:10
- (15:7-11) In lending or giving Luke 6:35-38; 1 John 3:16-18; Acts 20:35;
1 Tim. 6:18-19; Heb. 13:15-16
- (15:12-18) Hebrew servant released John 8:33-36; Col. 4:1; Eph. 4:32; James 2:8-13
- (15:19-23) Firstling males of cattle Rom. 9:29-31; Heb. 12:22-27; Rev. 14:1, 4-5;
James 1:18; John 17:17
- (16:1-8) Passover 1 Cor. 5:7-8; Matt. 26:2, 17-20, 26-28; John 19:14, 31; 13:1, 14-15;
1 Cor. 11:23-28
- (16:9-12) Feast of Weeks Acts 2:1-6; 1 Cor. 16:8
- (16:13-15) Tabernacles John 7:1-2, 10; Matt. 22:18-14; Rev. 19:7-9
- (16:16-17) Requirement of men Rom. 6:17-18; 1 Thess. 5:16
- (16:18-20) Judges & Justice John 7:24; Col. 3:25; James 2:9
- (16:21-22) Things forbidden 1 Pet. 4:2-5; 2 Cor. 6:15-18; Rom. 1:21-25
- (17:1) Things sacrificed Heb. 9:14; 1 Pet. 1:18-20; Rom. 12:1-2
- (17:2-7) Death to idolaters Matt. 18:16; John 8:1-11; Heb. 10:28
- (17:8-11) Controversies Rom. 13:1-6; 1 Pet. 2:13-17
- (17:12-13) Presumptuously 2 Pet. 2:9-12; Jude 7-8; Heb. 10:26-36;
John 12:48-49; Matt. 22:2-7
- (17:14-15) The election Matt. 19:5-6; Luke 12:15; 1 Tim. 6:8-9, 17-19
- (17:16-20) King's duty 2 Tim. 3:15-17; 1 Pet. 5:6; John 5:39
- (18:1-2) Priest's inheritance 1 Cor. 9:13-14; 1 Pet. 2:5, 9; Rev. 1:5-6;
1 Pet. 1:3-5
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Deuteronomy — A New Testament Reflection

- (18:3-5) Priests' Due 1 Tim. 5:17-18
 - (18:6-8) Levites' Portion 1 Pet. 5:2-4; Luke 10:3-9
 - (18:9-14) Abominations Acts 19:18-20; Gal. 5:19-21; Phil. 3:12-14; Eph. 2:11-12
 - (18:15-19) Messiah the Prophet John 1:45; Acts 3:19-25; John 8:28-29; 12:48-50
 - (18:20-22) Presumptuous prophet Matt. 7:15-20; 2 Pet. 2:12-15
 - (19:1-3) Cities of refuge Heb. 6:16-20; 12:1-14
 - (19:4-13) The manslayer John 1:14; Matt. 27:4-5; John 17:12
 - (19:14) Landmark 1 Pet. 2:5; Heb. 8:10; 2 Tim. 3:16-17; James 2:8-13
 - (19:15) Two Witnesses 1 Tim. 5:19; Matt. 18:16; Heb. 10:28; Rev. 11:3-7; 2 Cor. 13:1
 - (19:16-21) False Witnesses Mark 14:55-56; Matt. 26:59-60; Rom. 13:3-4; Matt. 5:38-39
 - (20:1-4) Priests' exhortation Rom. 8:31; Eph. 6:11-18; Heb. 12:12-13; Matt. 16:6, 12; 1 Tim. 6:12-14; Rom. 8:35-39
 - (20:5-9) Exceptions from battle Luke 14:18-20; 2 Tim. 2:4; Luke 9:62; Rev. 3:15-16; 1 Cor. 15:33
 - (20:10-15) Plunder Acts 10:34-36; 2 Cor. 5:18-21; 6:1; Luke 10:5-12
 - (20:16-18) Utter destruction Rev. 18:2-5; 2 Cor. 6:17
 - (20:19-20) Fruit trees Matt. 3:10; 7:15-20; John 15:2-8
 - (21:1-9) Uncertain murder Matt. 11:28-30; 1 Pet. 2:21-25; 3:18; 1 Thess. 2:15-16; Matt. 27:24
 - (21:10-14) Captive taken for wife 1 Cor. 6:13-20; Luke 14:26-27
 - (21:15-17) Two wives Heb. 12:15-17; Rom. 8:29; Phil. 4:6-8
 - (21:18-21) Rebellious son Heb. 12:9-11
 - (21:22-23) Hanging on tree Matt. 26:65-66; John 19:31-38; Gal. 3:13; Heb. 12:2
 - (22:1-4) Showing kindness Matt. 7:12; 1 Thess. 4:6
 - (22:5) Clothing - he/she Rom. 1:32
 - (22:6-7) Bird & young Matt. 24:40
 - (22:8) Railing on roof Acts 20:26-27
 - (22:9-11) No confusion Matt. 6:24; 2 Cor. 1:12
 - (22:12) Tassels Mark 6:56; Luke 8:43-48
 - (22:13-21) Slanders wife Eph. 5:28-29; Matt. 19:8-9
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- (22:22) Adultery Heb. 13:4; John 8:4-5
(22:23-27) Rape 1 Cor. 5:2, 5, 13
(22:28-29) Fornication Matt. 1:18-19; Gal. 5:19-21
(22:30) Incest 1 Cor. 5:1, 5, 13
(23:1-8) The Congregation John 8:41-42; Heb. 12:8-10; Rom. 2:28-29;
Rom. 3:29-31
(23:9-14) Uncleanness 1 Cor. 5:11-13; Luke 11:39; 1 Pet. 3:21; Heb. 10:10-22;
Eph. 2:19-22
(23:15-16) Fugitive servant Titus 3:2-3; Gal. 6:10; 1 Thess. 5:14-15;
1 Pet. 2:17
(23:17) Filthiness Rom. 1:27-32; 1 Tim. 1:8-10
(23:18) Abominable sacrifice 1 Cor. 10:20-21; 2 Cor. 6:14-18; 2 Tim. 3:1-9;
2 Thess. 2:10-12
(23:19) Usury Luke 6:34-35; 2 Cor. 9:6-13
(23:20-23) Vows Matt. 12:36-37; Mark 13:31
(23:24-25) Trespass Matt. 12:1-8; 1 Cor. 10:26
(24:1-4) Divorce Matt. 5:31-32; 19:7-9; Mark 10:6-9; 1 Cor. 7:11-16
(24:5) Newly married/war Matt. 19:4-6; Eph. 5:28-29; Titus 2:4-5
(24:6, 10-13) Pledges Luke 12:15; James 1:27
(24:7) Man-stealer 1 Tim. 1:8-10; Gal. 5:19-21
(24:8-9) Leprosy Matt. 8:4; Mark 1:44; Luke 5:14; 17:14
(24:14-15) Hire given Luke 10:7; Matt. 20:8; Mark 10:19; James 5:1-4
(24:16) Justice James 1:25; Rom. 2:13; Matt. 25:31-46
(24:19-22) Charity Luke 6:35, 38; 14:13-14; 2 Cor. 9:6-10; 1 John 3:17-19
(25:1-3) Punishment Matt. 3:10; 10:16-20; Luke 12:47-48; Acts 5:40;
1 Pet. 2:20
(25:4) Don't muzzle Ox 1 Tim. 5:17-18; 1 Cor. 9:9
(25:5-10) Brother's wife Matt. 22:4-30; Mark 12:19-25; Luke 20:28-36;
Mark 10:33-34
(25:11-12) Immodest women 1 Tim. 2:9-14; 1 Pet. 3:1-6
(25:13-16) Unjust weights 1 Pet. 3:8-12; 1 Cor. 6:9-11; 1 Thess. 4:4-7;
Rev. 21:27
(25:17-19) Memory of Amalek Rom. 10:17
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Deuteronomy — A New Testament Reflection

- (26:1-11) Firstfruits Offering Rom. 8:16-23; 12:1-2; 11:16; 1 Cor. 15:20-23;
1 Tim. 6:17-19; 1 Pet. 4:10-11
- (26:12-15) Tithe of third year 1 John 3:17-22; James 1:27
- (26:16-19) The Covenant John 14:21-24; Heb. 8:10-12; Matt. 19:16-21;
Matt. 22:36-40; 1 Cor. 7:19; Rom. 13:8-10; Matt. 12:28-34;
John 15:8-12
- (27:1-4) Law on Stone James 2:8-13; Heb. 8:10-12; 10:16-17; 2 Cor. 3:2-6;
Rom. 3:31; Matt. 5:17-19; 24:35; 19:16-19; 1 John 3:3-6; Rom. 7:7
- (27:5-10) Altar of whole stones Heb. 13:10-16; 1 Pet. 1:15-25; 2:5, 21-23
- (27:11-13) Mt. Gerizim / Mt. Ebal 1 Thess. 1:7-10
- (27:14-26) Ebal / curses Matt. 25:31-46; 1 Cor. 16:22; John 14:21
- (28:1-14) Blessings Luke 11:28; 1:5-7, 13; Rom. 2:7, 10-11; 1 Pet. 2:9-11;
Matt. 5:3-11; James 2:5; Matt. 7:21, 24-25; 1 John 2:5-6;
Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21
- (28:15-68) Curses Gal. 3:10; James 2:10-11; Rom. 2:8-9; Luke 6:24-26;
Luke 11:42-44, 46-47; Matt. 24:13-16, 23-33; 7:22-23, 26-27;
Acts 3:19-23
- (29:1-9) Exhortation to Obedience Acts 3:25; Heb. 8:8-12;
Matt. 13:11-15; 2 Cor. 3:15-17; James 2:10-12; Eph. 5:14-18;
Acts 5:32
- (29:10-17) Entering into Covenant Gal. 3:26-29; Col. 3:1-17; Acts 2:38-39;
Rev. 22:14; Matt. 25:31-40
- (29:18-28) Great Wrath Gal. 5:19-21; 1 Cor. 6:9-11; 2 Thess. 1:8-9;
Matt. 25:31-33, 41, 46; Rom. 2:1-11
- (29:29) Secret Things Matt. 13:35; John 15:15; Rom. 12:26-27, 33-36;
Rom. 16:25-26; Col. 1:26-28; 2 Tim. 3:16-17
- (30:1-16) Great Mercies John 1:1-3, 9-14; Rom. 11:22-27; 2:28-29;
2 Cor. 5:17-21; Col. 3:12-17; Eph. 4:17-32; Phil. 2:13-15;
John 3:16-21
- (30:11-14) Commandment Revealed Rom. 16:25-26; Col. 1:26-28; Rom. 8:4-10;
Rom. 7:14; Luke 10:25-27; Matt. 19:16-17; 1 John 5:1-6;
Heb. 2:1-4; James 1:21-27; 2:8-13
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Deuteronomy — A New Testament Reflection

- (30:15-20) Life/Death Matt. 22:37-38; 1 Cor. 7:19; John 14:21; 17:26,
Acts 2:21, 38-39; Gal. 5:13-25; 2 Thess. 2:10-13; Rev. 21:6-8;
Rev. 22:14-15, 17-19
- (31:1-6) Encouragement to people Acts 7:20-23, 44-50; 2 Pet. 2:12-21;
Eph. 6:10-12; Rom. 11:26-27
- (31:7-8) Encouragement to Joshua Eph. 6:10-18; Rom. 8:31; John 1:17-18
- (31:9-13) Seventh year reading of Law Luke 4:16-17; Acts 15:21; Luke 13:10;
2 Tim. 3:15-17
- (31:14-18) Joshua 2 Tim. 4:1-4; Jude 24; Rom. 12:1
- (31:19-23) Song of Moses John 12:48; 2:24-25; Acts 7:45
- (31:24-27) Levites / Law Rom. 3:19-20; Gal. 2:19; Acts 7:51-53
- (31:28-30) Heavenly Witnesses Luke 19:40; John 12:48-50; Acts 20:30;
1 Tim. 4:1; Heb. 12:1
- (32:1-45) Song of Moses 1 Cor. 3:6-8; Eph. 1:19; James 4:12; 1 Cor. 10:1-4; 6:11;
Heb. 12:22-29; Rev. 20:12-13; 1 Pet. 2:2-11
- (32:46-47) Exhortation Luke 9:43-44; Heb. 2:1-3; 1 Tim. 6:6-8;
2 Pet. 1:3, 16-19; Rev. 22:14
- (32:48-52) Mt. Nebo 2 Cor. 5:1; 1 Pet. 4:17-19; Heb. 11:13-19; John 14:1-6
- (33:1-5) Majesty of Yahweh Jude 14; Heb. 2:1-4; 12:18-29; Rev. 4:11;
1 John 4:16; 2 Pet. 1:19-21
- (33:6-25) Blessing upon tribes Heb. 7:14, 26-28; Rev. 19:13-16; Matt. 23:2-3;
Matt. 10:37; Luke 10:10-12, 16; Rev. 7:4-8
- (33:26-29) Excellency of Israel Rom. 11:26-27; Eph. 1:3-14; Gal. 3:16-29;
1 Tim. 4:10; 2 Thess. 1:7-12
- (34:1-4) Mt. Nebo Rev. 21:10
- (34:5) Death of Moses John 8:35-36; 2 Tim. 2:24-26; Heb. 3:3-6;
Rev. 15:3
- (34:6) Burial Jude 9
- (34:7) Age of Moses (120 years) Acts 7:23, 30, 36
- (34:8) Mourning Acts 8:2
- (34:9) Joshua John 3:34; Acts 6:6; 8:17; 1 Tim. 4:14; 5:22
- (34:10-12) Praise of Moses Acts 3:22-23; Heb. 3:5-6
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A Shining Light

"Arise, shine; for your light is come, and the glory of Yahveh is risen upon you. For behold, the darkness shall cover the earth, and gross darkness the people: but Yahveh shall arise upon you, and His glory shall be seen upon you."
- Isaiah 60:1-2

"This then is the message which we have heard of Him, and declare unto you, that Elohim is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Yahshua Messiah His son cleanses us from all sin."
- 1 John 1:5-7

"Then spoke Yahshua again unto them, saying, I am the light of the world: he that follows Me shall not walk in darkness, but shall have the light of life." - John 8:12

Light verses darkness, the narrow way verses the broad way, life verses death; just as a coin has both heads and tails - a front and back - they are different in contrast and opposed one to the other. Either a light is on or it is off (if working properly). James 1:17-18 says, "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures."

"Rejoice not against me, O my enemy: when I fall, I shall arise; when I sit in darkness, Yahveh shall be a light unto me. I will bear the indignation of Yahveh, because I have sinned against Him, until He plead my cause, and execute

judgment for me: He will bring me forth to the light, and I shall behold His righteousness." — Micah 7:8-9

In speaking of the New Jerusalem, John wrote in Revelation 21:23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the light thereof."

While the adversary (satan) sought to be like the Most High, to exalt his throne above the stars (Isaiah 14:12-14), for which he and a third of the heavenly hosts were cast out — "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world, and his angels were cast out with him," Revelation 12:9.

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." — 2 Corinthians 11:14-15

Beware! Do not be deceived! As a leopard cannot change its spots, so it is with Satan and his ministers — they cannot tell the truth. They may have the appearance of righteousness but under close inspection it is a flawed righteousness, it is not Yahveh's righteousness whose standard requires obedience. This standard is given in Isaiah 8:20, which reads, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." When Yeshua was asked, "What good thing shall I do, that I may have eternal life?" He answered, "If you will enter into life, keep the commandments" (Matthew 19:16-19). The lie of the adversary and his ministers is that the Seventh-day Sabbath (the 4th commandment) has been replaced with Sunday (the 1st day of the week). The importance of Sabbath observance is seen in Exodus 31:13 — "Speak you also unto the children of Israel, saying, Verily my Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am Yahveh that does

Sanctify them."

It matters not which of the ten commandments is broken, for James 2:10 says, "For whoever shall keep the whole law, and yet offend in one point, he is guilty of all." Yahveh's law is a law of liberty — it is not a license to sin (sin is the transgression of the law, 1 John 3:4). If one becomes a transgressor of the law he becomes in bondage to sin and in turn becomes subject to the penalty which the law demands — Death! "For the wages of sin is death; but the gift of Elohim is eternal life through Yahshua Messiah our Master," Romans 6:23. Yahshua is the shining light, and it is in His light that one must walk. It is the way of obedience (where His robe of righteousness is worn, Revelation 19:8); the way of holiness; the way of true repentance from sin.

"And an highway shall be there, and a way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

— Isaiah 35:8-10

Where the light of Yahveh's word exposes sin, the adversary's use of deception and lies keeps one in bondage to sin.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim." — Romans 8:4-8

"But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the

praises of Him who has called you out of darkness into His
marvellous light: which in time past were not a people, but are
now the people of Elohim: which had not obtained mercy, but
now have obtained mercy." — 1 Peter 2:9-10



כסה הגדול

THE Great Cover-up



Blow the shofar in the new moon, in the covering,
to our festival day. - Psalms 81:3

תרועה בחדש שופר בכסה ליום חגנו

The Feast of Trumpets

יום תרועה

חסד ואמת
בשמן קדש־משחת'ו

Mercy & Truth

WITH THE HOLY OIL OF HIS ANOINTING



The Shofar

The Shofar

"Every one that is of the truth hears My voice."
(John 18:37)

Looking closely at Scripture we find that truth is key to one's salvation, for 2 Thessalonians 2:13 clearly says, "Elohim has from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." Here the words "sanctification" and "belief" reveal the path of the narrow way — sanctification of spirit and belief of the truth. John 17:17 says, "Sanctify them through Your truth: Your word is truth," and Psalms 119:142 says, "Your law is truth."

Being able to rightly divide truth from fallacy requires a discerning spirit. One must be firmly grounded in Scripture so to know when a fallacy (half-truth) or lie is being taught or even followed. In 1 John 2:21 we find Paul saying, "I have not written unto you because you know not the truth, but because you know it, and that no lie is of the truth." Unfortunately many doctrinal teachings are grounded in man's tradition rather than Scriptural truth and people are unwilling to come out from and separate from the practice of error.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause Elohim shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." — 2 Thessalonians 2:10-12

The children of darkness, whose eyes have been blinded and hearts hardened, cannot nor will not repent from their erroneous ways as they cling tenaciously to man's tradition and forsake Yahveh's commandments. Jeremiah 10:2 says we are not to learn the way of the heathen, and yet the pagan days of Sunday, Easter and Christmas are observed without question

by the vast majority of professing Christians.

"But My people would not listen to My voice; and Israel would not desire me. So I gave them up unto their own hearts' lusts: and they walked in their own counsels."

— Psalms 81:11-12

Since one's salvation is contingent upon having a love for truth, the question is asked of those who choose to wilfully disobey Scripture instruction, Why? Is it that you truly do not believe? For one's belief is reflected by his actions. That is to say, if one truly believes in Yahveh, and the fear of Yahveh is in his heart, then he will depart from evil.

"By mercy and truth iniquity is purged, and by the fear of Yahveh men depart from evil." — Proverbs 16:6

It is the Spirit of truth which will guide one into all truth (John 16:13); and as John 14:6 says, Yahshua is "the way, the truth, and the life." It is through Yahshua and Him alone that one must come through to see the Father (Yahveh). Yahshua was the living word of Yahveh; He was without sin — sin is the transgression of the law (1 John 3:4). He provided man with a living example of how to be perfect, how to be holy, and how to live a life without sin. All one needs to do is to follow His example, to walk even as He walked — that is, by every word which proceeds from the mouth of Yahveh (Matthew 4:4). One is not to make up excuses so to justify a disobedient act or lifestyle; quite the contrary, a willing heart will seek scriptural instruction so to walk therein, knowing that "all things are possible to those who believe" (Mark 9:23). Though the flesh may desire the forbidden unclean animals and fish for food (Leviticus 11:1-43; Deuteronomy 14:4-21), the Scripture instruction clearly states:

"For I am Yahveh your Elohim: you shall therefore sanctify

yourselves, and you shall be holy, for I am holy: neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth. For I am Yahveh that brought you up out of the land of Egypt, to be your Elohim: you shall therefore be holy as I am holy. This is the law of the beasts, and of the fowl, and of every living creature that creeps upon the earth: to make a difference between the unclean and the clean, and between the beasts that may be eaten and the beasts that may not be eaten." — Leviticus 11:44-47

"For you are an holy people unto Yahveh your Elohim, and Yahveh has chosen you to be a peculiar people unto Himself, above all the nations that are upon the earth. You shall not eat any abominable thing." — Deuteronomy 14:2-3

Of Yahshua's return, Matthew 24:31 says, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." 1 Corinthians 15:52 says, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The sounding of the shofar, which accompanies Yahshua's return, will only be heard by those with ears to hear — "every one that is of the truth."

The shofar of the watchman is now sounding: the bridegroom is coming, the wedding banquet is ready to receive the guests. Are your lamps filled with the holy oil of His anointing?

"Justice and judgment are the habitation of Your throne: mercy and truth shall go before Your face. Blessed are the people that know the shout of Yahveh, they shall walk in the light of Your face." — Psalms 89:14-15



& SCRIPTURE GUIDE



THE

Spirit of Truth

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Whom shall He teach knowledge?
and whom shall He make to
understand doctrine? them that are
weaned from the milk and drawn from
the breasts. For precept must be upon
precept, precept upon precept; line
upon line, line upon line; here a little,
and there a little. — Isaiah 28:9-10

Study to show yourself
approved unto Yahveh,
a workman that needs not
be ashamed, rightly
dividing the word of truth.
— 2 Timothy 2:15

And you shall seek Me, and
find Me, when you shall
search for Me with all your
heart. — Jeremiah 29:13

A Cloud of Witnesses (Heb. 12:1)

Romans 3:31; 6:14-16, 23; 8:1-9
1 Cor. 7:19
Acts 24:14
Hosea 4:6
Matt. 5:17; 19:16-19; 12:50
Luke 10:25-28
John 14:15-16, 21
Acts 5:32
1 John 2:3-5; 3:4

Isa. 8:20
Deut. 30:16, 14-16
Jer. 31:31-34
Heb. 8:10; 10:16-17
James 2:8-17
Luke 11:52
1 Peter 2:21-24; 1:14-25
Psalms 19:7-11; 25:10
Ezek. 18:21; 36:25-27

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Sound An Alarm!

Ezekiel 6:1-14
Joel 2:1-32
3:1-21
Amos 9:5-12
Isaiah 28:21-22
30:26-30

Malachi 4:1-6
2 Thess. 1:8-9
Rev. 21:23-27
22:1-5
Obadiah 15-21

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Without Hypocrisy

James 3:13-18
1 Cor. 2:6-16
1:18-30
Romans 14:17-19
1 John 3:18-24
2 Peter 1:2-11

Isaiah 32:17-18
Ezek. 37:21-28
Isaiah 26:12-12
Zech. 8:16-21
Joshua 24:14-17
Daniel 6:3-5
Esther 3:8

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The Rainbow

Genesis 9:9-16
Ezek. 1:28
Rev. 4:3; 10:1
1 Kings 8:9-12
Exodus 20:21
24:16-17

Exod. 16:10 (9-13)
Isa. 60:1-2, 19
2 Cor. 4:6-18
Philippians 1:11
Col. 1:7
Rev. 21:23
Psalms 19:1-7

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A Circumcised Heart

Deut. 10:12-22
Jer. 9:23-26
Rom. 2:1-29
Ezek. 11:17-21
Isa. 1:16-20
Rev. 19:8
Lev. 16:4

Ecc. 9:8
Isa. 61:10
Eph. 2:1-22
1 Cor. 7:19
Jer. 4:4, 14, 17-18, 22
2 Cor. 10:3-6
John 3:33-36
Isa. 10:27
1 John 2:25-29

Matt. 22:11-13
Ezek. 24:13
Gen. 35:2

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The Revealed Secret

Deut. 29:29
Eph. 1:3-14
Psalms 25:8-14
Prov. 16:6-9
Job 28:28
Prov. 1:7-8
Gal. 4:26
Micah 4:2

Psalms 130:1-8
1 Peter 2:21-25
Jer. 33:3-9
Micah 7:18-20
Deut. 14:23
Psalms 34:7-22
Eph. 3:4-6
Psalms 111:1-10
2 Tim. 2:19-22

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A Pure Heart

Jer. 17:1-14
Psalms 51:1-19
Lev. 8:6-13
Exod. 28:36-37
Zech. 14:1-21
Psalms 119:9-16

Matt. 19:16-21
22:36-40
Exod. 31:13-18
Lev. 11:3, 9, 21-22, 41-47
2 Chr. 36:15-16, 20-21
Jer. 22:1-9

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Obedying Yahveh

Deut. 11:22-32
Joshua 6:1-27
7:1-26
8:1-35
2 Chr. 13:1-22

1 Peter 2:1-5

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Yahveh's Deliverance

Lev. 14:1-7; 16:8-10, 20-22
17:1-12
Matt. 27:11-20
John 6:53-58, 38
1 Cor. 11:23-29
Heb. 9:22
Titus 2:11-14
3:5-7

Hosea 14:12
Matt. 6:9-13
Psalms 51:2-10
2 Samuel 24:1-25
1 Samuel 14:6
Judges 6:15; 7:2, 6-7
Isa. 53:1-12
Rom. 12:1-2
Zech. 4:6

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Obey My Voice

Jer. 7:23-26
Gal. 6:7-9
Hosea 10:12-13
Isa. 32:17
33:1-24
35:8-10

Rom. 2:7
6:14-16, 23
Matt. 6:24-25, 33
Malachi 3:6
James 1:17
1 Peter 1:22-25 (Isa. 40:6-8)
Psalms 89:34

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Prove All Things

1 Thess. 5:29
Isa. 8:20
Matt. 7:13-19
1 Cor. 2:9-16
Eph. 5:1-19
Phil. 1:9-11
John 5:16-47

Eph. 3:1-10, 17-21
Col. 1:23-29

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* Condemnation without investigation
is the height of all ignorance.

- Knowledge — material stored
 - Defect of knowledge constitutes ignorance.
 - Defect of ignorance constitutes stupidity
- Karl Menninger

Strangers

Heb. 13:2
Gen. 19:2-3
Judges 19:15, 20-21
Isa. 58:6-7
Matt. 25:35, 40, 44-45
Isa. 56:1-8
Exod. 12:48-49

Deut. 10:16
Col. 2:11-13
Eph. 2:8-22
Rev. 3:7-13
John 5:39-47
8:31-47; 6:70
1 John 3:7-9
Lev. 24:22

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Tested & Tried

Exod. 20:1-20
16:2-8; 15:23-26
Jer. 17:7-13
John 8:6-8
Rom. 8:26-31
1 Peter 1:6-7
Psalms 66:8-20

Heb. 4:12-13
Rev. 2:23
Isa. 1:16-24
Titus 1:14-16
Psalms 54:1-7
55:22-23

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A Jealous El

Exod. 19:5-8
20:4-5
32:1-20
Num. 5:12-22
1 Cor. 10:16-22
11:23-29

Zeph. 3:1-9
Matt. 22:1-14
25:1-13
Deut. 4:23-24
Rev. 19:7-9
Isa. 61:8-11
Jer. 31:31-34

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Virtue

Heb. 11:1-3, 6
Rom. 10:8-17
Num. 13:30-31
14:22-24
Psalms 78:7-8, 10, 22, 37
John 8:12, 24
2 Peter 1:3-11
Phil. 4:6-8

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True Judgment

Isa. 33:22
Zech. 7:8-10; 8:16-17
Jer. 22:16
Psalms 115:1-8
Amos 5:24-27
Deut. 11:13-16, 22-28
4:29-31
Habakkuk 2:4

Rom. 1:17-20
Psalms 96:1-13
95:7-11
Exod. 17:6-7
Deut. 25:15-16
Isa. 33:5-6
2 CHR. 31:20-21
Matt. 25:31-46
James 1:19-27
2 Cor. 1:9

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Double Minded

James 1:8

Isa. 29:13-14

Ezek. 33:30-33
34:11-16

Matt. 6:19-24, 31-33

2 Peter 2:9-22

1 Kings 18:21-40

2 Kings 17:6-41

James 4:7-10

Psalms 24:1-10

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Be Worthy

2 Thess. 2:13

Rom. 8:28-31; 9:21-33

Isa. 8:13-16

Prov. 4:18-27

Phil. 1:6

Matt. 5:38-48

Rev. 2:5-7, 11, 17, 26-29

Rev. 3:5-6, 12-13; 18:4

Jer. 51:6-7

Ezek. 9:1-11

Rev. 9:1-4; 14:1

Isa. 52:6

Psalms 91:1-16

Eph. 6:10-13

2 Tim. 2:19-21

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A Pure Offering

1 Samuel 15:22-23

Malachi 1:1-14
2:1-9

Psalms 50:1-6

Heb. 13:15-16

Rom. 12:1-2, 17-18

John 4:23-24

Psalms 51:15-17; 34:8-22

Hosea 6:6-7

Micah 6:6-8

Psalms 141:1-10

139:23-24

26:1-12

Matt. 11:28-30

Isa. 12:1-6

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Mixed Multitude

Exod. 12:37-39, 43-49

Num. 11:4-9, 18-20, 31-33

Heb. 4:1-4

Gen. 2:2-3

Zech. 8:16-17

John 6:47-58, 63-65

Rom. 8:4-17

Ezra 7:10; 10:10-12

Neh. 13:1-3

2 Cor. 6:14-18

Isa. 42:5-7, 14-25

Psalms 19:7-11

119:1-11

1 Cor. 2:12-14

Matt. 7:13-14

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Hear My Cry

Psalms 66:17-20
17:1-15

Jer. 6:10, 19-20
7:13-16, 23-24

Psalms 86:6-13
142:1-7

Phil. 4:6-7

James 4:3-12

1 Peter 1:3-7

Rom. 5:1-11

Psalms 61:1-8

Num. 30:2

Deut. 23:21-23

Matt. 5:31-33

Rom. 7:7-14

2 Cor. 3:6, 17

Rom. 6:23

Exod. 32:19-20, 28

Acts 2:37-41

James 2:8-13

Psalms 50:14-23

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Ticktock

Ecc. 3:1-8

Isa. 49:8-12

Luke 4:14-19

19:42-44

1 Thess. 5:1-10

Rom. 13:8-14

1 Peter 1:4-12

1 Peter 4:16-19

Heb. 3:7-15

Rev. 3:3

22:10-12, 17-20

Esther 4:13-15

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The Wilderness

Isa. 35:1-10

Psalms 23:1-6

Rom. 4:17

1 Cor. 1:27-31

Jer. 2:5-8

50:4-8

Exod. 16:1-2

17:1-2

19:1-2

James 1:2-18

1 Peter 1:6-12

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A Vessel of Honor

Eph. 1:3-14

Isa. 64:8

Jer. 18:1-10

Rom. 9:21-23

2 Tim. 2:19-21

1 Cor. 15:45-58

Gen. 2:7

Heb. 4:12

John 3:1-8; 14:15-17

16:13; 6:44-45, 63-65

Rom. 8:4-10

Gal. 5:13-26

1 John 2:15-17; 5:1-5

Acts 5:32

1 Cor. 3:11-17

Hosea 14:1-9

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Impending Judgment

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Isa. 28:21-22
Zeph. 3:1-13
Col. 3:1-10
Gen. 7:15-16
Isa. 26:20-21
Jer. 39:15-18
45:4-5

Psalms 91:1, 14
1 Tim. 2:1-5
1 Thess. 5:1-9
Prov. 18:4-10
Rev. 22:11-12
Exod. 20:1-17
(Jer. 7:29)

Who Is Wise?

Jer. 9:12-16, 23-26
Isa. 28:1-17
Psalms 131:1-3
132:1-18
Deut. 10:16-20; 11:1
Rom. 2:25-29
Col. 2:6-12

1 Cor. 7:19
Jer. 4:1-4, 14
3:12-15
Isa. 2:1-5, 12-17
43:25-26
44:6
Phil. 2:9-11 (Gen. 19:24)
1 Cor. 12:3

The Way of Life

Ezek. 33:14-20
Rom. 10:3-17; 3:31
1 Cor. 7:19
Matt. 5:17-19
John 14:21
Rom. 11:26-27

Jer. 31:31-34
Matt. 19:16-21
12:46-50
Psalms 19:7-11
Acts 24:14
Rev. 22:12-14

Light & Perfection

Exod. 28:29-30
Lev. 8:5-9
Zech. 6:12-15
Exod. 29:42-46
Psalms 19:7-14
1 Cor. 3:11-17
Heb. 12:29

1 Peter 2:1-12
1:13-25
Matt. 5:14-19, 48
19:16-30 (21)
Isa. 60:1-3
John 8:12
1 John 1:5
Eph. 6:14
Psalms 18:30-32
Isa. 11:1-5; 48:12

Urim
(Lights)
Thummim
(perfections)

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Salvation of the Jews

John 4:22-24
Gen. 49:10
Isa. 2:3-5; 46:13
Exod. 12:48-49
Num. 15:15-16
Deut. 10:1-2, 12-11:1
Micah 7:18-20

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Isa. 43:25-26
44:21-22; 55:6-7
56:6-7
Rom. 11:7-27
Exod. 12:38-39
Num. 11:14
Ezek. 20:7-13; 47:22-23
Rev. 21:10-12
1 John 4:1-6; 2 Chr. 7:14

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Law & Spirit

Rom. 3:1-31
Deut. 4:1-13
John 14:15-17
Ezek. 1:12
1 John 2:15-17
3:3-9

Acts 5:32
Ezek. 36:26-27
2 Chr. 4:6-18
Rom. 8:4-14

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Going Forward

Jer. 7:23-24
Prov. 3:1-13
2:1-11
Matt. 6:9
Jer. 23:26-27
Hosea 2:16-20
Psalms 19:7-9
Rom. 7:7, 12

Deut. 6:25
Rom. 12:1-2
1 Cor. 3:16-17
Deut. 14:1-21
Gen. 2:1-3
Ezek. 20:11-13
Matt. 12:8-13
Lk. 4:16
Heb. 4:1-10
Matt. 11:28-30

• Holy / Profane
• Clean / Unclean
• Sabbaths

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Salvation's Path

Heb. 11:1, 6
Gal. 3:11-14, 24-29
5:13-26
Eph. 1:1-14
2:1-13
Rom. 6:1-23
Ezek. 18:21-24, 30-32

John 15:1-17
Matt. 5:48

Faith - Belief
Grace - Justification
Law - Sanctification
Salvation

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The Cup of Fury

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Jer. 25:15-29
47:1-7

Ezek. 25:15-17

1 Thess. 5:1-10

Amos 1:6-8

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Isaiah 27:12-13



Matthew 24:31

The Shofar

**EVERY ONE THAT IS OF THE TRUTH
HEARS MY VOICE.**

(John 18:37)

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our words were
found, and I did
eat them; and Your
word was unto me the
joy and rejoicing of my heart:
for I am called by your name,
O Yahweh Elohim of hosts.

—Jeremiah 15:16







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Something New



חדשה ספרים

new postings

Live by every word of Yahweh

(Deuteronomy 8:3; Matthew 4:4; Luke 4:4)

Jeremiah 10:2



*Sanctify them by your truth
Your word is truth.*

— John 17:17

The Great Cover-up

"He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy." — Proverbs 28:13

In Genesis 3 we read of the fall of Adam and Eve; though Eve was deceived, Adam wilfully and knowingly disobeyed Yahveh's instruction not to eat from the forbidden tree. Upon eating its fruit their eyes were opened and they knew they were naked and covered themselves with fig leaves, attempting to hide their shame — their transgression. The fig leaves merely provided a temporary solution but Yahveh made them coats of skins and clothed them. The skin coats came at great cost — the shedding of blood and death of an animal. This story stands as an allegory which depicts man's attempt to conceal, cover and hide his sin rather than confessing, repenting, and seeking Yahveh's mercy.

First and foremost, repentance means to turn away from, to forsake and not return to. Anything less is not true repentance. When Yahshua said, "Go and sin no more, lest a worse thing come unto you" (John 5:14; 8:11), He was showing mercy. Where Adam and Eve made excuses for their transgression — Adam pointing to Eve and Eve pointing to the serpent — there was no repentance; and thus, they were cast out of the garden and lost access to the tree of life. On the other hand, Psalms 32:1-2 says, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Yahveh imputes not iniquity, and in whose spirit there is no guile." The covering which Yahveh has provided for man's sin came with the shedding of Yahshua's blood and the covering provided

is the robe of righteousness. Man's robe of self-righteousness here too falls short. It is only through true repentance and acceptance of Yahshua's atoning sacrifice that the cleansing of one's spirit may begin — justification (instantaneous upon belief/faitth in Yahshua) and sanctification (purification by obedience). To half-step along the way is not true repentance. One's actions must align with one's confession of faith, for a tree is known by the fruit it bears. To the hypocrite, the fake, the phony and the fraud, I quote: "Your actions speak so loud, I can't hear what you're saying." Though you may know all the right words to say, and don't miss a church meeting, it's all in vain if your actions don't line up. If you are not a commandment keeper (yes, even a sabbath keeper!) you are a sinner! "for sin is the transgression of the law" (1 John 3:4). Yahshua said in John 18:37, "Everyone that is of the truth hears My voice."

"Your righteousness is an everlasting righteousness, and Your law is truth." — Psalms 119:142

"Sanctify them through Your truth: Your word is truth." — John 17:17

"The heart is deceitful above all things, and desperately wicked: who can know it? I Yahveh search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

— Jeremiah 17:9-10

Matthew 10:26 says, "There is nothing covered that shall not be revealed; and hid that shall not be known."

Here we are given a clear and simple example of the meaning of the word "covered" when used with the word "revealed"! To cover something is to hide what is beneath and to reveal something is to uncover or to bring it into the light. The great deceiver (satan) with the lying pen of the scribes (Jeremiah 8:8) has misrepresented a key word of the Hebrew text of Psalms 81:3, that word being khaseh (חָסֵה #3680) whose meaning is: to cover, hide. Many translators have rendered this word as "full moon" when actually it is in reference to the new moon, the time of conjunction when the moon is hidden and cannot be seen. Thus pointing the reader to the Feast of Trumpets (also called Rosh Ha-shannah) which occurs on the first day of the seventh Scriptural / lunar month. It is the only festival day which occurs on a new moon day (though many delay the observance until the actual sighting of the new moon crescent).

"Blow the shofar in the new moon, in the time appointed, on our solemn feast day."

— Psalms 81:3

It was during Yehshua's trial before Pilate that Pilate stated, "I find in him no fault at all" (John 18:38) and then went on to release Barabbas upon the Jews request. This parallels the two goats mentioned in Leviticus 16:8, where lots were cast to determine which was to be killed for the sins of Israel and which would be released (the scapegoat). Here again we are given an allegory of the course of events leading up to the Wedding Feast spoken of in Revelation 19.

"Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

- Matthew 24:29-31

First there is the gathering (The Feast of Trumpets), next there is the inspection (The Day of Atonement) - to enter into the wedding feast one must have on a wedding garment (the robe of righteousness) - the robe must be that of Yahshua and obedience to the commandments (Revelation 22:14). It is then, only after passing the inspection that one will enter into the wedding feast (The Feast of Tabernacles).

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and His wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." (Revelation 19:7-9)

"And it shall be our righteousness, if we observe to do all these commandments before Yahveh our Elohim, as He has commanded."

- Deuteronomy 6:25

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

-Revelation 22:14

Yahshua is the way, the truth and the life, and it is only through Him that one may see Yahveh (John 14:6). Through His grace and the washing of regeneration (a purifying of the soul by sanctification); not saved by works of obedience but the works of obedience must follow one's profession of faith. As James stated in James 2:26, "For as the body without the Spirit is dead, so faith without works is dead also."



On What Night Was the Passover Sacrifice Eaten?

YAHshua said that the Scripture can not be broken!

John 10 (34) **YAHshua** answered them, **Is it not written in your law [torah], I said, Ye are elohim [Psa. 82:6]? (35) If HE called them elohim, unto whom the word of YAHWEH came, and THE SCRIPTURE CANNOT BE BROKEN; (36) Say ye of Him, Whom the FATHER hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of YAHWEH?**

YAHshua said that He did not come to destroy the Torah (Torah, or the teaching of the Torah by Moses) or (the teaching of) the Prophets, but that He came to fulfill it.

Mat. 5 (17) Think not that I am come to destroy the law [**Torah, or the teaching of the Torah by Moses**], or [**the teaching of**] the prophets: I am not come to destroy, but to fulfil [**to fulfill that which they teach concerning Him**].

YAHshua came to fulfill that which was taught concerning Himself in the Torah. This included the laws of sacrifices and ceremonies which were only part of the "Law" (Torah) that **YAHWEH** gave through Moses. This especially included the **Passover** sacrifice. (He also came to fulfill those same things as they were taught by the Prophets and in the Writings in the Tanakh i.e. the Old Testament).

We must compare the New Testament accounts of the timing of the **Passover** to the timing according to the Torah to see if **YAHshua** truly fulfilled or if He broke the Torah. We can find that record as to when **YAHshua** died in three of the four separate accounts of the Gospel. (Three witnesses establish a very very good witness indeed!).

Mat. 27 (45) Now from the sixth hour there was darkness over all the land unto the ninth hour. (46) And about the ninth hour **YAHshua** cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** That is to say, **My Elohim, My Elohim, why hast THOU forsaken Me?**

Mark 15 (33) And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (34) And at the ninth hour **YAHshua** cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** Which is, being interpreted, **My EL, My EL, why hast THOU forsaken Me?**

Luke 23 (44) And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. (45) And the sun was darkened, and the veil of the temple was rent in the midst. (46) And when **YAHshua** had cried with a loud voice, He said, **FATHER, into THY hands I commend My spirit**, and having said thus, He gave up the spirit.

All serious Bible researchers will readily admit that the ninth hour in the first century was approximately in the middle of the afternoon. It has already been more than adequately established at the mouth of three witnesses as to when **YAHshua** actually died. Therefore, how can the middle of the afternoon death of the Messiah on the 14th day of the 1st month fulfill the requirements of the Torah if the first and all subsequent **Passover** sacrifices were made between sunset on the 13th day of the 1st month and dark at the beginning of the 14th day of the 1st month as many contend? Surely the witness of those three witnesses is true. Therefore, some must have a flaw in their understanding and/or translating of the Hebrew word '**ereb**', which has been translated as even, evening, night, eventide, sunset dusk and dark etc.

Just for a moment, let us forget the given meaning of '**ereb**' and trace the **root word** back from which it came.

(Strong's) H6153. '**ereb**', eh'-reb; from H6150; dusk:-- + day, even (-ing, tide), night.

H6150 '**arab**, aw-rab'; a prim. **root** [rather identical with H6148 through the idea of **covering with a texture**]; to grow dusky at sundown:-- be darkened, (toward) evening.

Just what is this **texture that does the covering**? It does not take a rocket scientist to figure that answer out. Here is the

KEY: When the sun passes a certain point in the sky, the **covering texture (shadow)** from the mountains, hills, and vegetation, continues **to cover** more and more of the landscape as the sun continues to decline in the west. When the sun finally sets, the **covering texture (shadow) completely covers** the land to start a new Biblical day!

When all knowledge has been revealed, we will find out that the English word “**afternoon**” is equally as adequate as “**evening**” to be a reasonably accurate translation for the vague term “**ereb**.” (Just as the full moon becomes full in its cycle, so does the “**afternoon**” or “**evening**” becomes full when it gets eventide, sunset, dusk, and finally dark.) Obviously, **afternoon** begins after “**noon**.”

(A.H.D.) **noon** (nɒn) *n. Abbr. n., N. 1.a.* Twelve o'clock in the daytime; midday. **B. The time or point in the sun's path at which the sun is on the local meridian.** Also called noontide, noontime. **2.** The highest point; the zenith.

Below, meaning **B** for the word “**noon**” is inserted in the **KEY** statement after the phrase “When the sun passes a certain point.”

KEY: When the sun passes a certain point (i.e. **B. The time or point in the sun's path at which the sun is on the local meridian.**) in the sky, the **covering texture (shadow)** from the mountains, hills, and vegetation, continues **to cover** more and more of the landscape as the sun continues to decline in the west. When the sun finally sets, the **covering texture (shadow) completely covers** the land to start a new Biblical day!

All the above, including the 9th hour death of the **Messiah**, is in perfect harmony concerning the **Passover Sacrifice** as commanded in the Torah.

Deu. 16 (5) Thou mayest not sacrifice the **Passover** within any of thy gates, which **YAHWEH** thy **Elohim** giveth thee: (6) But at the place which **YAHWEH** thy **Elohim** shall choose to place **HIS** name in, there thou shalt sacrifice the **Passover** at **even [afternoon or evening], at the going down of the sun**, at the season **[appointed time]** that thou camest forth out of Egypt.

The above scripture itself makes it clear what is meant by “at even” (“**ereb**”). It says “**at the going down of the sun.**” Therefore, shortly after noon on the 14th day of the 1st month, the **covering texture (shadow)** continued **to cover** more and more of the landscape as the sun continues to decline in the west until the **covering texture (shadow) completely covered** the land. When the sun finally set, the 15th day of the 1st month arrived.

All the above is also in line with Exo. 12:6 and Lev. 23:5. In the Interlinear Bible by J. P. Green SR, both verses translate 996/6153 as “**between the evenings.**”

Exo. 12 (6) And it shall be for you to keep until the fourteenth day of this month: and all the assembly of the congregation of Israel shall kill it **between the evenings**.

Lev. 23 (5) In the first month, on the fourteenth of the first month **between the evenings is the Passover to Jehovah**.

In Gesenius' Hebrew-Chaldee Lexicon to the Old Testament by H.W.F. Gesenius, we find two different opinions as to when the time (**between the two evenings**) for the **Passover** sacrifice is. (It must be noted here that the **Passover** lamb was always offered **before** the evening animal sacrifices were to begin.)

“According to the opinion of the Karaites and Samaritans, the time [for the **Passover sacrifice** was] **between sunset and deep twilight**. The Pharisees, however, and the Rabbinites considered the time **when the sun began to descend [around noon] to be called the first evening (little evening; when it begins to draw towards evening)** and the **second evening** to be the real sunset.” (See H6153) Strong's

Adam Clark's Commentary of the Bible revealed the following:

In the evening - בין הערבים *beyn haarbaim*, “between the two evenings.” The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or fore-noon;

after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e., during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the passover was to be offered.

"The day among the Jews had twelve hours, [Joh 11:9](#). Their first hour was about six o'clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our three o'clock in the afternoon. By this we may understand that the time in which Christ was crucified began at the third hour, that is, at nine o'clock in the morning, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, three o'clock in the afternoon, the time of the evening sacrifice, [Mar 15:25](#), [Mar 15:33](#), [Mar 15:34](#), [Mar 15:37](#). Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, [Act 3:1](#); and this was the ordinary time for the passover. It is worthy of remark that God sets no particular hour for the killing of the passover: any time between the two evenings, i.e., between twelve o'clock in the day and the termination of twilight, was lawful. The daily sacrifice (see [Exo 29:38](#), [Exo 29:39](#)) was killed at half past the eighth hour, that is, half an hour Before three in the afternoon; and it was offered up at half past the ninth hour, that is, half an hour after three. In the evening of the passover it was killed at half past the seventh hour, and offered at half past the eighth, that is, half an hour before three: and if the evening of the passover fell on the evening of the Sabbath, it was killed at half past the Sixth hour, and offered at half past the Seventh, that is, half an hour Before two in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the passover.

YAHshua did indeed die **between** the **beginning of "little evening"** when the minor oblations were offered and the **end of the second evening** when major evening sacrifices were offered. He actually died at the ending of the **"little evening"** when the minor oblations were offered and the **beginning of the second evening** when major evening sacrifices were offered. He died between the evenings as well as in the evening on the 14th day of the 1st month, as the **covering texture (shadow)** continued to **cover** more and more of the landscape as the sun continued to decline in the west until the **covering texture (shadow)** **completely covered** the land. When the sun finally set, the 15th day of the 1st month arrived at which time the Passover sacrifice/Meal was eaten on the **"Night much to be Observed"**!

Exo. 12 (6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening [**The Hebrew text reads "between the evenings"**]. ... (8) And they shall eat the flesh in that night [**the beginning of the 15th day of the 1st month**], roast with fire, and unleavened bread [**Because the Days of Unleavened Bread were part of the Passover Festival, the sacrificial meal was eaten with unleavened bread.**]; and with bitter herbs they shall eat it. ... (11) And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is **YAHWEH'S Passover**.... (14) And this day shall be unto you for a memorial; and ye shall keep it a *feast [**chag:H2282; a festival**] to **YAHWEH** throughout your generations; ye shall keep it a *feast [**chagag:H2287; a Pilgrimage (i.e. to where YAHWEH places HIS name) festival**] by an ordinance for ever.

*A "festival" almost always includes a "feast" plus all the time present while preparing, eating the feast and participating in all the activities until the "festival," including the "feast" is over and the participants return home.

The Passover Festival was to be continued for seven days in accordance with the instruction given in verses 12:15-20. The Festival started with the preparations, including the Passover sacrifice, **at the going down of the sun** [and/or "between the evenings"] on the 14th day of the first month and eating it **that night with unleavened bread** at the beginning of the 15th day of the first month (The first day of Unleavened Bread).

Deu. 16 (1) Observe the month of Abib, and keep the Passover unto **YAHWEH** thy **Elohim**: for in the month of Abib **YAHWEH** thy **Elohim** brought thee forth out of Egypt by night. (2) Thou shalt therefore sacrifice the Passover unto **YAHWEH** thy **Elohim**, of the flock and the herd, in the place which **YAHWEH** shall choose to place HIS name there. (3) **Thou shalt eat no leavened bread with it [the sacrifice]; seven days shalt thou eat unleavened bread therewith [Therewith! The seven days of Unleavened Bread are part of the "festival."], even** the bread of affliction: for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. (4) And there shall be no leavened bread seen with thee in

all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificed the first day at even, remain all night until the morning. (5) Thou mayest not sacrifice the **Passover** within any of thy gates, which **YAHWEH** thy **Elohim** giveth thee: (6) But at the place which **YAHWEH** thy **Elohim** shall choose to place **HIS** name in **[Here is where the pilgrimage was required.]**, there thou shalt sacrifice the **Passover** at **even, at the *going down of the sun [and/or "between the evenings"]**, at the season **[appointed time]** that thou camest forth out of Egypt.

*There is a difference in when the sun is going down and when the sun has gone down. When the sun has gone down a new day has begun. Therefore, the going down of the sun on the 13th day does not fulfil the command to sacrifice the passover on the fourteenth day of the first month.

Ezek. 45 (21) In the first *month*, in the fourteenth day of the month, ye shall have the **Passover, a feast [chag:H2282; a "festival," not just a "feast."] of seven days; unleavened bread shall be eaten.**

Conclusion: The FESTIVAL called the "**Feast of the Passover**" and the "**Feast of Unleavened Bread**" is properly called "**YAHWEH'S PASSOVER.**"

According to the Torah, the next time after the original "**chag**" (H2282; a **festival**) **PASSOVER** the Israelites were required to travel to where **YAHWEH** placed **HIS** name to keep **YAHWEH'S Passover Chagag** (H2287 a **Pilgrimage Festival**). As the first one, the festival began "**between the evenings**," i.e. the middle of the afternoon on the 14th day of the 1st month. It began with the sacrificing of the **Passover lamb** and the preparing for the feast that was to be **eaten that night** at the beginning of the **first annual Sabbath** during **YAHWEH'S** week long **Passover Festival**. That night was called "**The Night Much to be Observed.**"

Just as the **Passover Lamb** died in the middle of the afternoon of the 14th day of the 1st month, so did **YAHshua**, the **Lamb of YAHWEH!** He was our **Passover!** (Even Paul knew that **Passover** was a "**Festival.**" He tied the unleavened bread with it too.)

I Cor. 5 (7) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Messiah** our **Passover** is sacrificed for us: (8) Therefore let us keep the feast **[heortazo:G1858 Festival]**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Revised-6/25/19

T.A.H.

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On the date of the Passover

- 16 And this is not our own reckoning, but it was known to the Jews long ago even before Christ and it was carefully observed by them. One can learn from what is said by Philo, Josephus, (and) Musaeus, and not only by these, but also by both of the Agathobuli, who are still more ancient and are surnamed the teachers. One can learn it also from what is said by the excellent Aristobulus, who was enrolled among the seventy who translated the sacred and divine Scriptures of the Hebrews for Ptolemy Philadelphus and his father and who dedicated exegetical books on the law of Moses to the same kings.
- 17 When these (writers) explain questions concerning the Exodus, they say that it is necessary that all alike sacrifice the Passover after the vernal equinox, in the middle of the first month; and this occurs when the sun passes through the first sector of the solar, or as some of them called (it), the zodiacal circle.

And Aristobulus adds that on the feast of the Passover of necessity not only the sun will be passing through an equinoctial sector, but the moon also.

- 18 For, since there are two equinoctial sections, the vernal and autumnal, and since they are diametrically opposite one another, and since the day of the Passover was assigned to the fourteenth of the month after evening, the moon will stand in the position opposite and over against the sun, just as one can see (it) at the seasons of full moon. (So) the one, the sun, will be in the sector of the vernal equinox, and the other, the moon, of necessity will be in (the sector of) the autumnal (equinox).

The Old Testament Pseudepigrapha, Volume Two, p.837

Edited by James H. Charlesworth

Hendrickson Publishers, 2009 (1983)

Josephus

The Antiquities of the Jews (Book 3/Chapter 10/Paragraph 5)

5. ⁽²⁴⁸⁾ In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the **fourteenth day of the lunar month**, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called **Passover**; and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. ⁽²⁴⁹⁾ **The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread**; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. ⁽²⁵⁰⁾ **But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth**, for before that day they do not touch them. And while they suppose it proper to honor [Yahweh], from whom they obtain this plentiful provision, in the first place, they offer the first fruits of their barley, and that in the manner following: ⁽²⁵¹⁾ They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they bring one tenth deal to the altar, to [Yahweh]; and casting one handful of it upon the fire, they leave the rest for the use of the priest; after this it is that they may publicly or privately reap their harvest. They also at this participation of the first fruits of the earth, sacrifice a lamb, as a burnt offering to [Yahweh].

The Antiquities of the Jews (Book 2/Chapter 14/Paragraph 6)

6. ⁽³¹¹⁾ But when [Yahweh] had signified, that with one more plague he would compel the Egyptians to let the Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and that they should prepare themselves on the tenth day of the month Xanthicus, against the **fourteenth** (which month is called by the Egyptians Pharmuth, and Nisan by the Hebrews; but the Macedonians call it Xanthicus) and that he should carry away the Hebrews with all they had. ⁽³¹²⁾ Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place; but when the fourteenth day was come, and all were ready to depart, they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart. ⁽³¹³⁾ Whence it is that we do still offer this sacrifice in like manner to this day, and call this festival **Pascha**, which signifies **the feast of the passover**; because on that day [Yahweh] passed us over, and sent the plague upon the Egyptians; for the destruction of the firstborn came upon the Egyptians that night, so that many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. ⁽³¹⁴⁾ Accordingly he called for Moses, and bid them begone; as supposing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts; some, in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them.

The Antiquities of the Jews (Book 2/Chapter 15/Paragraph 1)

1. ⁽³¹⁵⁾ So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. --Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste: but as they went away hastily, on the third day they came to a place called Baalzephon, on the Red Sea; ⁽³¹⁶⁾ and when they had no food out of the land, because it was a desert, they ate of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. ⁽³¹⁷⁾ Whence it is that, in memory of the want we were then in, **we keep a feast for eight days, which is called the feast of unleavened bread.** Now the entire multitude of those that went out, including the women and children, was not easy to be numbered; but those that were of an age fit for war, were six hundred thousand.
2. ⁽³¹⁸⁾ They left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month;

1

Wars of the Jews (Book 6/Chapter 9/Paragraph 3)

3. Now the number of those that were carried captive during this whole was was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege, eleven hundred thousand, the greater part of whom were indeed of the same nation, [with the citizens of Jerusalem,] but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly. And that this city could contain so many people in it is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to contain that nation, entreated the high priest, if the thing were possible, to take the number of their whole multitude. So these priests, **upon the coming of their feast which is called the Passover**, when they slay their sacrifices, **from the ninth hour to the eleventh**, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast simply by themselves,) and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two million seven hundred thousand and two hundred persons that were pure and holy; for as to those that have leprosy, or the gonorrhea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship.

Jubilees

(49:1) Remember the commandment which [Yahweh] commanded you concerning **Passover**, that you observe it in its time, on the fourteenth of the first month, so that you might **sacrifice it before it becomes evening** and so that you might **eat it during the night on the evening of the fifteenth from the time of sunset**.

(49:12) And it is not fitting to sacrifice it during any time of light except **during the time of the border of evening**. And they shall eat it during **the time of evening until a third of the night**. And what is left of all its flesh from the third of the night and beyond, they shall burn with fire.

The Old Testament Pseudepigrapha
Volume 2 (1985) James H. Charlesworth

Between the Evenings

בין הערבים

(biyn ha-'erebiym)

Exodus 12:6	Passover	kill it between the evenings
Exodus 16:12	eating flesh	Between the evenings you shall eat flesh
Exodus 29:39	offering	the second lamb you shall offer between the evenings
Exodus 29:41	daily sacrifice	you shall offer the second lamb between the evenings
Leviticus 23:5	Passover	In the fourteenth of the month, between the evenings, is the Passover to Yahweh
Numbers 9:3	Passover	On the fourteenth day of this month, between the evenings, you shall prepare it
Numbers 9:5	Passover	On the fourteenth day of the month, between the evenings
Numbers 9:11	Passover (2)	In the second month, on the fourteenth day between the evenings, they shall keep it.
Numbers 28:4	daily offering	you shall offer the other lamb between the evenings
Numbers 28:4	daily sacrifice	you shall offer the other lamb between the evenings

בין הערבים *Occurs a total of ten times in reference to:*

5 times – Passover

4 times – daily sacrifices

1 time – the giving of meat in the wilderness

PASSOVER INSTRUCTION

Exodus 12:1-20 The first Passover

Exodus 12:43-44 No foreigner shall eat of it.

Galatians 3:26-29 Sons of Yahweh through faith in Yahshua and baptism.

Ephesians 2:18-19 No longer strangers and foreigners.

Exodus 23:14-16 The three festivals: Unleavened Bread; Harvest; Ingathering

- Passover (inclusive of the days of unleavened bread)
- The Feast of Weeks (Pentecost)
- Feast of Tabernacles (inclusive of the Last Great Day)

Leviticus 23:5-6 On the 14th of the first month between the evenings is Yahweh's Passover. The 15th day begins the seven days of unleavened bread, ending on the 21st day. Both the 15th and 21st days are high days wherein no servile work may be done (see verses 7 and 8).

Numbers 9:1-14 Passover kept in the wilderness. For those who were unclean, they were allowed to keep the passover in the second month.

Deuteronomy 16:1 The month of Abib is the first month. Abib means *green ears* and refers to the green ears of barley. To determine when the month of Abib begins, at the time of the new moon following the twelfth month, if the ears of barley are green it marks the beginning of Abib, if the ears of barley are not green, a 13th month is added and the following month will be Abib.

Luke 2:40-42 Yahshua's parents went to Jerusalem every year to observe Passover.

Luke 22:1, 15-20 Yahshua kept Passover with His disciples before His death.
(at the beginning of the 14th, for He was the true Passover Lamb and had to be put to death at the time of sacrifice)

John 13:1-5, 10, 14-15 Passover, foot washing

John 19:14, 31 Preparation Day of the Passover week = Passover Day
The Sabbath spoken of was called a high day and referred to the 15th—the first day of the seven days of Unleavened Bread.

1 Corinthians 5:7-8 Yahshua was the fulfillment of the Passover lamb.

1 Corinthians 11:23-29 Passover kept in remembrance of Yahshua's death, observed with unleavened bread and grape juice.

1 Peter 1:13-23 Redeemed with Yahshua's shed blood.



Then,
behold,
the veil
of the temple
was torn
in two
from top
to bottom

Matthew 27:51a

Passover

April 22-30

15-22 Nisan

(sundown to sundown)

Dear Friends in Messiah,

Passover and the Rent Veil

The Messiah Yeshua (Jesus) was crucified and rose from the dead on biblical Jewish feast days, Passover and the Feast of Firstfruits (Lev. 23:5-11). At that time, there was no such holiday as "Easter" nor a day named "Good Friday." What happened? The Roman Emperor Constantine (4th century AD) declared that "pascha" would be officially celebrated on the Sunday after Passover. Several centuries later, the name "pascha" was officially changed to "Easter" after the pagan goddess Eastre, and the date moved from the Hebrew calendar to the solar calendar, forever separating the crucifixion and resurrection of Jesus from their original Jewish root. Antisemitism? Unfortunately, yes. This year the two holy days occur in different months, but sometimes they coincide. Passover 2024 begins on the eve of April 22, and continues until Tuesday, April 30, 2024.

Yeshua was crucified at Passover. It is believed by many scholars that the actual date of the crucifixion was April 3, 33 AD. His last meal with His disciples was a Passover seder, at which time He said that the unleavened bread and wine were His body and blood. He was about to become the Eternal Passover Lamb, the One who would take away the sin of the world by His sacrificial death.

Something extraordinary happened at the moment of Yeshua's death: *"And Yeshua cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many"* (Matt. 27:50-53). Those who witnessed these miracles all agreed, *"...Truly this was the Son of God!"* (Matt. 27:54).

Luke adds additional insight into the Messiah's last moments: *"Now it was about the sixth hour [noon], and there was darkness over all the earth until the ninth hour [3:00 PM]. Then the sun was darkened, and the veil of the temple was torn in two. And when Yeshua had cried out with a loud voice, He said, 'Father, into Your hands I commit My spirit.' Having said this, He breathed His last"* (Luke 23:44-46).

What did the torn veil signify? We have to go back first to the Book of Exodus where God gave Moses instructions on raising up a tabernacle according to the pattern shown to him on Mt. Sinai. *"You shall make a veil [parochet] woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim... And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place [haKodesh] and the Most Holy [Kodesh HaKodashim]. You shall put the mercy seat upon the ark of the Testimony in the Most Holy"* (Ex. 26:31, 33-34).

The *parochet*, פֶּרֶכֶת [par-ROH-khet], was a divider. It blocked access to the inner sanctum, the Mercy Seat—the very Presence of God—for everyone except the High Priest, the Cohen Gadol, who entered through the veil once a year on the Day of Atonement, Yom Kippur, to make atonement for the sins of the people. *"and the Lord said to Moses: 'Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat (kapporet) which is on the ark, lest he*

die; for I will appear in the cloud above the mercy seat" (Lev. 16:2). The Cohen Gadol had to take the blood of a sacrificial animal with him behind the veil and sprinkle it on the mercy seat. Always blood. (See Lev. 17:11).

When Yeshua died and the veil was torn from the top to the bottom, God was making a grand, life-changing, eternal pronouncement. Access was being given, through His Son's death, to the Holy of Holies, the very Presence of God. The earthquake that occurred did not tear the veil, or it would have ripped from the bottom up. God, in Heaven, tore the *parochet*. He was the only One that could. He reached down from heaven to provide a solution to man's sin. The *parochet* measured 60x30 feet, and is estimated to have been about four inches thick. According to Alfred Edersheim in The Life and Times of Jesus the Messiah, it took 300 priests to handle the veil when cleansing it after being soiled.

One of our Jewish Jewels partners wrote about a revelation that God gave her concerning the tearing of the temple veil. It has to do with an ancient Jewish funeral custom (see Joel 2:13 for a "veiled reference") still observed at most Jewish funerals today (Neil's included). It is called *keriah*—קריעה (keh-REE-ah)—from a verb meaning to rip or rend. Traditional Jewish law requires mourners of close relatives to tear an item of clothing on hearing of the death or at the funeral. (Today, a black ribbon is usually ripped by a small knife and pinned to the clothing of the mourner.) A blessing is said at the time: "Blessed are You, Lord our God, Sovereign of the universe, the True Judge." *Dayan Ha-Emet*—דין האמת (dye-YAN ha-eh-MET). Suppose God, upon hearing the words, "Father..." on the lips of His dying, beloved Son, ripped His garment in anguish and mourning? Suppose the veil of the Temple was that garment? Isn't that a touching thought?

The Veil and Messiah

There are some beautiful references to the torn veil and Yeshua in the New Covenant scriptures. Consider Hebrews 6:19-20, *"This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Yeshua, having become High Priest forever according to the order of Melchizedek."*

As our Faithful New Covenant High Priest, Yeshua took His own blood, shed on the tree of sacrifice, behind the veil, making eternal atonement for us (see Hebrews 9:12). There is more! The Bible equates Yeshua's flesh with the temple veil. *"Therefore, brethren, having boldness to enter the Holiest by the blood of Yeshua, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith..."* (Heb. 10:19-22a).

The weak, human, suffering flesh of Messiah's humanity veiled His Deity (see Heb. 5:7-9). Yeshua's flesh was also the state (veil) through which He had to pass before He entered heaven for us. When He put off that flesh/veil, the veil of the temple was torn in two. He passed through humanity to Glory as our forerunner. In other words, the veil of the temple and the body of Yeshua both provided access to God. Both had to be torn to provide this access. One was cloth. One was God clothed in flesh.

More About Veils

There is so much about veils in both the Holy Scriptures and Jewish tradition, especially concerning brides and veils. Beginning with Rebekah, the first Jewish bride, in Genesis 24:65, we see a bride covering herself to show her readiness to meet her bridegroom. Some commentators see this as Rebekah showing her readiness to enter into the covenant of marriage. *"for she had said to the servant, 'Who is this man walking in the field to meet us?' The servant said, 'It is my master.' So she took a veil (tzaif) and covered herself."* Isaac was the one who removed her veil when he took her into his mother Sarah's tent, and she became his wife—and he loved her.

While modesty played a role in the veiled bride, this ancient Jewish custom also included the idea of a bride separated and submitted to her bridegroom. He is the one who unveils her. This evolved into the present day Orthodox Jewish custom called *bedeken*, which means "to veil." It is also

called the "First Look." It is an intimate moment before the wedding day ceremony where the groom reverently covers the face of his bride-to-be with a veil. Two theories attached to this include: (1) The groom must make sure he has the correct bride, to avoid the mistake made by Jacob with Leah and Rachel, and (2) Veiling the bride symbolizes that the groom loves the bride for who she is on the inside, not just for her outward beauty. As I mention in Day 21 of my book Kiss Me Again, ultra-Orthodox brides today even wear an opaque veil as they are escorted down the aisle to the huppah to meet their bridegroom. The veil is lifted by the groom just before the end of the wedding ceremony.

The bridegroom lifts the veil. A chilling thought brought Matthew 7:21-23 to mind as I considered the implication of not being "known" to Yeshua. There will be some who say "Lord, Lord" to Him, but when He lifts the veil, He says, "...I never knew you; depart from Me, you who practice lawlessness!" (v.23b). (You're not My bride.) In contrast, the beloved bride of Song of Songs 4:1 hears these words from her bridegroom: "*Behold, you are fair, my love! Behold, you are fair! You have dove's eyes behind your veil...*" She only has eyes for him.

The Unveiled Face

We see this for the first time with Moses. When he came down from Mt. Sinai, after receiving the two tablets of the Testimony, the skin of his face shone and the children of Israel were afraid to come near him. Moses covered his face with a veil, but whenever he went in before the LORD to speak with Him, he took the veil off. An unveiled face.

What about Yeshua's bride today? This is addressed in 2 Cor. 3:17-18, "*Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*" We, like Moses, behold God's glory—in Yeshua—and as He makes His face shine upon us (think Numbers 6:25), we reflect that glory.

The Veil on the Heart

The Bible makes a comparison between the veil on Moses and the veil on the hearts of pre-believers today. I personally observe this on a daily basis as I pray for the Lord to lift the veil of unbelief, doubt, fear, tradition, arrogance, and pride in those around me. "*But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Messiah. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away*" (2 Cor. 3:14-16). "Dear Abba, please remove the veil from our loved ones, neighbors, and friends. May they see Yeshua, the Son of God, the Lamb who was slain for their sin. Cause them to open Your Word and to see wondrous things in Your Law. In Yeshua's Name, Amen!"

The day is coming, a future Yom Kippur, when God's people Israel will see their Messiah. The veil of spiritual blindness will be lifted, according to Zechariah 12:10, "*And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*" A national day of salvation for Israel. Until that day, please join me in praying for the salvation of the Jewish people, still God's covenant people and still beloved for the sake of the Fathers (Rom. 11:28). Let's agree with Rabbi Saul (Paul) who said, "*Brethren, my heart's desire and prayer to God for Israel is that they may be saved*" (Rom. 10:1). Pray specifically that my neighbors agree to read the Bible. Many insist that it is a gentile book and shy away from it. Pray that the Holy Spirit draws them to God's Book—written almost entirely by Jews about a Jewish Messiah!

Within the Veil

"Within the veil I long to come,
Into the holy place, to look upon Thy face.
I see such beauty there—None other can compare!
I worship Thee, my Lord, within the veil."

These are the lyrics of a chorus that Neil and I sang when we first met Yeshua in 1973. It thrilled us that we could have a *panim el panim* פנים אל פנים (pah-NEEM EL pah-NEEM), face to face relationship with the Lord. We saw our Heavenly Bridegroom in all His beauty and majesty and counted Him worthy of all our devotion and life-long service.

A favorite book in our early days as believers was Beyond the Veil by Alice Smith. It is about experiencing daily encounters of divine intimacy—within the veil. Alice writes beautifully about intercession, comparing the priestly burning of incense in the temple to the end-time prayers of believers. She says, "Around the world, multitudes are praying! Those who burn incense will become saturated with the fragrance of intercession that ascends pleasantly before Him. And as they do, they will experience life the way God intended it: connected and satisfied by Him inside the Holy of Holies. Then when people who are living in the outer court and the world experience the fragrance of His lingering presence, they will be aroused and unsatisfied with strange fire and counterfeit incense. They will long for that place known as the Holy of Holies." Alice continues by saying that because of God's prophetic end-time purposes—as well as for the desperate need of our generation—He is calling us into our prayer closets. (And this book was written in 2003!) She even says, "No other generation has lived so close to the brink of annihilation as ours." Look at Israel. Look at the U.S. Look at the world. It is indeed time to pray—within the veil. May the burdens of the Father's heart become the focus of our prayers.

Unveiling at a Gravesite

There is a ceremony in traditional Judaism today called *Hakamat HaMatzevah* (ha-kah-MAHT ha-mah-tzay-VAH), or Unveiling, when a memorial marker or headstone is "unveiled" approximately one year following the death of a loved one. The purpose is to honor the life of the deceased and serve as a focal point for memories through the years. At the bottom of most Jewish tombstones there is usually a verse based upon I Sam. 25:29, "May his soul be bound up in the bond of eternal life."

If you have ever been to the Garden Tomb in Jerusalem, there is a marker at the entrance of the tomb that says, "He has risen. He is not here." The Passover Lamb is alive, raised from the dead on the Feast of Firstfruits. That is why the Bible says, "*But now Messiah is risen from the dead, and has become the firstfruits of those who have fallen asleep*" (I Cor. 15:20).

Revelation: The Unveiling

Veil in Greek is *calupsis*, καλυψις (kah-LOO-psi). To take away the veil is *apocalupsis*, αποκαλυψις (ah-po-KAH-loo-psi). Apocalupsis is the "unveiling" or the "revelation." It includes the "unveiling of secrets." In biblical terms, it refers to a text that contains prophecies concerning God's future intervention in world affairs. Hence, the Book of Revelation, the last book of the Bible. Its literal title in Greek is The Apocalypse of John. What is unveiled in Revelation? A lot! But the most beautiful to me is the unveiling of a returning Jewish Messiah in Revelation 19:12-16:

"His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written:

KING OF KINGS AND
LORD OF LORDS.

Look up into those eyes of fire this month—with an unveiled face!

Love in Yeshua,

Janice

the fear of Yahweh

IS THE BEGINNING OF

Wisdom

a good understanding
have all they
that do his commandments:
his praise endures for ever.

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אֵלֶּיךָ וָדֹף

Be Holy



KEEP my commandments

—John 15:10

Justification

—Romans 5:1-21

Sanctification

—John 17:17

Perfection

—Matthew 5:48

Be Holy

Do you have ears to hear and eyes to see, an understanding heart and a willing spirit? Are you seeking to walk in the light of Scripture truth and conform to its instruction?

"But as He which has called you is holy, so be you holy in all manner of behavior; because it is written, Be you holy; for I am holy." - 1 Peter 1:15-16

This Scripture command, for many, goes unheeded or at best leads one to a self-righteous, pious attitude of empty cisterns - "For My people have committed two evils, they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," Jeremiah 2:13.

"And they come unto you as the people come, and they sit before you as My people, and they hear your words, but they will not do them: for with their mouth they show much love, but their heart goes after their covetousness."
- Ezekiel 33:31

Self-righteousness falls short of the holiness (set-apartness) to which Scripture speaks. The pathway of holiness, first and foremost, is not a difficult path to follow for the willing spirit. The only requirement is that of submission and adherence to Scripture instruction - Yeshua said in Matthew 11:29-30, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls. For My yoke is easy, and My burden is light."

"For even here unto were you called: because Messiah also suffered for us, leaving us an example, that you should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judges righteously."
- 1 Peter 3:21-23

Though Scripture does say that "all have sinned and come short of the glory of Elohim" (Romans 3:23), and that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9), Ezekiel 18:21 says, "But if the wicked will turn from all his sins that he has committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die." Repentance, a change in course, the forsaking of sin is required to enter into Yahweh's righteousness — "And it shall be our righteousness, if we observe to do all these commandments before Yahweh our Elohim, as He has commanded us," Deuteronomy 6:25. But Ephesians 2:8-10 says, "For by grace are you saved through faith; and that not of yourself: it is the gift of Yahweh: Not of works, lest any man should boast. For we are His workmanship, created in Messiah Yahshua unto good works, which Yahweh has before ordained that we should walk in them."

To be holy as Yahweh is holy begins with repentance and acceptance of Yahshua's atoning sacrifice — this is called justification. Herein we are cleansed from sin, and going forward we are to "go and sin no more (see John 5:14; 8:11).

"For the wages of sin is death; but the gift of Elohim is eternal life through Yahshua Messiah our master."

— Romans 6:23

"Therefore being justified by faith, we have peace with Elohim through our master Yahshua Messiah: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of Elohim." — Romans 5:1-2

By accepting Yahshua's atoning sacrifice, we are entering into covenant with Yahweh, a covenant of Holiness — "And almost all things are by the law purged with blood; and without shedding of blood is no remission," Hebrews 9:22.

"And hereby we do know that we know Him, if we keep His commandments. He that says, I know Him, and keeps not His commandments, is a liar, and the truth is not in him. But whoso keeps His Word, in him verily is the love

of Elohim perfected: hereby know we that we are in Him. He that says he abides in Him ought himself also so to walk, even as He walked." — 1 John 2:3-6

This is the process of sanctification. Where justification is instantaneous, sanctification occurs over one's life — "Sanctify them through Your truth: Your word is truth," John 17:17.

"I beseech you therefore, brethren, by the mercies of Elohim, that you present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of Elohim." — Romans 12:2

It is here that one enters into Yahweh's holiness and where one may be perfect as He is perfect (Matthew 5:48). Justification through faith in Yahshua's atoning sacrifice and sanctification by obedience to Scripture instruction; herein lies Yahweh's holiness. Yahshua's sacrifice demands repentance from sin, which 1 John 3:4 defines as: "Whoever commits sin transgresses also the law: for sin is the transgression of the law."

"Therefore if any man be in Messiah, he is a new creature: old things are passed away; behold, all things are become new." — 2 Corinthians 5:17

Be Holy: Leviticus 11:44-47; 20:7-8, 22-26
Deuteronomy 14:2, 21
Isaiah 8:20; 9:14-16
Ezekiel 22:25-26; 44:23-24
Malachi 2:1-9
1 Corinthians 3:16-17