Passover / Pesach in the transcript is being framed not as mere **absence of judgment**, but as **active protective presence**. That connects naturally to the **Spirit theme** when handled carefully.

The core idea from the transcript is:

- not "God skipped the house"
- but "God stationed Himself over the house"
- not mere avoidance
- but **hovering, guarding, covering, preserving**

That immediately creates a rope to several Spirit-pattern texts.

Core peg

Passover = covenant covering presence
Spirit = hovering, indwelling, life-giving presence

So the bridge is:

- **Passover blood marks the house**
- **God's presence covers the marked house**
- **The Spirit is the mode of God's active indwelling, hovering, preserving presence**

Strong rope connections

1. Genesis 1:2

"The Spirit of God moved upon the face of the waters."

That "hovering" idea is the first major peg.
If Passover is understood as God **hovering over** the blood-marked house in protective covenant presence, then Genesis 1:2 becomes an early pattern:

- chaos below
- God's Spirit hovering above
- order, life, and protection proceed from His presence

So in peg language:

Spirit hovering over chaos
→ YHWH hovering over the blood-marked door
→ God's presence bringing life, order, and preservation

2. Isaiah 31:5

“As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.”

This is probably the strongest explicit rope for the transcript’s thesis.

The sequence is important:

- defend
- deliver
- pass over
- preserve

That does sound much closer to **active guardianship** than simple “skip past.”
And the bird imagery strongly resonates with the hovering motif.

So this gives a very useful peg:

Pass over = defend / deliver / preserve

3. Exodus 12:23

“The LORD will pass over the door, and will not suffer the destroyer to come in…”

This is the key legal-action verse.

Even if one is cautious about pressing the Hebrew too far, the verse itself does present:

- **YHWH**
- **the destroyer**
- **a blocking / preventing action**

So the theological picture is at least:

The blood does not merely signal exemption; it marks a house under divine protection.

That is a rich Spirit rope, because the Spirit is repeatedly presented as:

- seal
- indwelling presence
- life-giver
- sanctifier
- protector in the sense of divine keeping

4. Exodus 13 / remembrance and speech

Your screenshots also stress the **mouth / declaration / retelling** side.

That links to Spirit as well, because in Scripture:

- covenant truth is spoken
- testimony is carried by the mouth
- the Spirit empowers witness, confession, praise, remembrance

So there is a nice pattern:

Pesach remembered by spoken testimony
Spirit empowers confession, witness, and covenant remembrance

Not magic speech, but **faith-filled covenant proclamation**.

The careful boundary

The strongest version of the idea is this:

Passover reveals God as the One who personally stands between His marked people and destruction.
That protective presence later connects beautifully to the Spirit, who is God's indwelling presence with His people.

That is solid.

The weaker or riskier version would be:

- saying the Hebrew root absolutely and only means "hover over"
- or saying Passover protection is mechanically "activated" by human speech

That needs caution.

Because biblically, the protection is grounded first in:

- **God's covenant**
- **the blood**
- **obedient faith**
- **God's own action**

Speech matters, but as **expression of covenant faith**, not as an independent force.

Spirit connection in Christ

This gets even richer in the New Testament:

- Christ is our Passover lamb

- believers are marked by His blood
- the Spirit indwells the redeemed people of God

So the pattern becomes:

blood of the Lamb
→ deliverance from judgment
→ God's presence with His people
→ Spirit indwelling the redeemed house

That makes the "house" theme very strong:

- in Exodus: blood on the house
- in the believer: the person / assembly becomes God's house, temple, dwelling

So the Spirit connection is not just poetic. It is covenantal and temple-oriented.

Peg-and-rope version

Peg: Passover is not mere bypass; it is covenant protection.

Ropes:

- Genesis 1:2 — Spirit hovering over chaos
- Isaiah 31:5 — defending, delivering, passing over, preserving
- Exodus 12:23 — YHWH prevents the destroyer from entering
- Temple / house theme — God dwells where He has redeemed
- New Covenant — Christ's blood and the Spirit's indwelling presence

One clean synthesis statement

Passover shows that redemption is not merely escape from wrath, but entry under the protective presence of God; and that pattern flowers in the Spirit, who hovers, indwells, preserves, and makes the redeemed a house for God.

If you want, I can turn this into a **node-style Bible study** with:
Passover → hovering → blood → house → Spirit → temple → protective presence.

Give me a transcript of the images.

Here is the transcript from the screenshots you shared, stitched into one continuous passage as cleanly as possible from the visible text:

---

guarding his own, that's something else entirely. The Hebrew sides with the second one.

The word **pesak** is built on three root letters **paych** and **hit**. Every Hebrew word is built on a root and the root tells you what the word actually carries beneath the surface. Let's take these one at a time.

The first letter is **pay**, the mouth. We covered this in the last video. In the year of **5786**, this letter sits over the entire calendar and it sits at the front of the word **pesak**. Passover begins with the mouth. Why? Because the entire Passover narrative is activated by speech. Yahweh speaks the instructions to Moshe. Moshe speaks them to the people. The people obey and speak the story to their children. From the very first Passover to this day, Pesak has been an act of the mouth.

Now the second letter is **sami**. This letter means to support, to uphold, to surround. Its ancient pictograph was a thorn or a shield. The rabbinical tradition teaches that **samk** represents the **simikha** of Yahweh, his sustaining support, his surrounding protection. It's the same root in the word **suka**, the temporary dwelling, the booth of protection during the feast of tabernacles.

So now you have the mouth and the shield together. Speech and protection joined.

The third letter is this letter means fence, enclosure, private, separated. Its pictograph was a wall or a barrier. carries the idea of something being enclosed, set apart, walled off from what is outside.

Now read them together. **Pay plus sam plus het**, the mouth that commands a shield to become a wall around you.

That's **pesak**.

Now traditional lexicons will tell you **pak** simply means to pass over and that is one layer of the word. But when you look at how the verb is actually used across scripture in Isaiah, in Kings, in the Exodus narrative itself, a different picture emerges. The Hebrew is never as simple as the dictionary entry. So let me show you.

Now let's look at how scripture actually uses this verb. In **1 Kings 18:21**, Eli Yahu Elijah confronts the people of Israel on Mount Carmel. He says, "How long will you post between two opinions?" Your English Bible translates this as waver or limp or halt. The word is the same root as Passover **pay**. But here it describes a person leaning back and forth, hovering between two positions, unable to commit to one side. That image of hovering, staying over something, that's the root action.

Now go back to **Exodus 12**. When Yahweh says, "I will pass," he's not saying, "I will pass by." He's saying, "I will hover over. I will station myself at your door. I will lean into this position and not move."

This is why **Isaiah 31:5** makes perfect sense. As birds hovering, so will Yahweh viote, the Lord of hosts, protect Yerushaim, protecting and delivering **pasoak** and preserving.

Yeshayahu Isaiah uses the word **pasoak** in parallel with protecting, delivering, and preserving. Four verbs all describing active defense. Not one of them means to skip or avoid.

The prophet understood what the word meant. The Septuagint translators understood what it meant. Somewhere between ancient Hebrew and modern English, we lost the warrior. It was never passing over in the sense of avoidance. It was always a protective hovering, a warrior god planting himself over your doorway and refusing to move.

Now picture the first **pesak** night with this understanding. The blood of the lamb is on the **mashkov**, the lintil, and the two **meuzalt**, the doorposts. Three points, the top and both sides, every door in Israel becomes marked. And Yahweh says in **Exodus 12:23**,

"When he sees the blood on the Mashkov and on the two meuzot, Yahweh will **pak** over the door and will not allow the Mashit, the destroyer, to enter your houses."

Notice there are two figures in this verse, Yahweh and the Mashit, the destroying angel. They are not the same. Yahweh doesn't send destruction and then skip your address. He stations himself at your door and blocks the destroyer from entering. He is the **pak**. He is the hovering. He is the shield over the doorway.

And now bring this full circle to the year of the mouth. Pesak starts with **pay**, the mouth. In the year of **tough shin p vav** when you declare passover over your life over your home over your family you are not asking God to skip your address. You are invoking his hovering presence. You are activating the shield with your speech. You are using your **pay** to call the **pesak** into position over your door.

The mouth commands the protection.

That's why the Passover Hagada, the retelling, is a spoken ceremony. That's why the father is commanded to tell the children. That's why you say the blessings out loud because **pesak** starts with **pay**. And the protection doesn't activate in silence. It activates when the mouth opens.

You've read about Passover your whole life. You've heard the word a thousand times. But the English gave you the wrong picture. It gave you a god who walks down the street and skips certain houses. A god whose best offer on the worst night in history is absence. I won't be at your door. The Hebrew gives you something completely different. A god who sees the blood, stations himself at your door, spreads himself over your household like a mother bird over her nest, and tells the destroyer, "Not this house. Not tonight. Not ever." That's not passing over. That's hovering over. That's covering. That's the warrior God of Israel refusing to leave his post.

And in the year of the **pay** when you open your mouth and declare the **peso** over your home. You are not asking for absence. You are calling for presence. The fiercest, most protective presence in the universe. I'll never forget the year this word study broke open for me. I had always pictured Passover as God looking away, choosing not to see. Like mercy was him closing his eyes. But when I saw what **Pak** actually means in the Hebrew. When I saw the hovering, the covering, the stationed warrior, it changed how I prayed. I stopped asking God to overlook me. I

started asking him to hover over me. And I want to tell you, there is a difference. You feel the difference when you pray it. Because one prayer comes from fear, the other comes from covenant.

A few words in the screenshots are hard to read or may be mis-transcribed by the YouTube auto-transcript, especially the Hebrew transliterations. The main uncertain spots are words like:

- **pesak / pesach**
- **pay / peh**
- **sami / samekh / samk**
- **hit / het / chet**
- **pasoak / pasach**
- **mashkov / mashqof**
- **meuzalt / mezuzot**
- **Mashit / mashchit**
- **viote / will YHWH protect**
- **tough shin p vav** likely referring to **5786 / תשפ״ו**

If you want, I can next give you:

1. a **cleaned transcript with corrected Hebrew spellings**, or
2. a **summary outline of the speaker's argument**.

Peg and rope ready node and sub node ready synopsis

Yes. Here is a **peg-and-rope, node/sub-node ready synopsis** of the transcript's argument.

Main Node

Passover / Pesach = not mere skipping, but covenant hovering protection

Core Peg

The speaker argues that **Passover should not be imagined primarily as God "passing by" in absence**, but as **God actively hovering over, guarding, covering, and defending the blood-marked house**.

Core Rope

- **Blood-marked house**
- **YHWH at the doorway**
- **Destroyer restrained**
- **Protective presence rather than mere avoidance**

Sub-Node 1

Pesach begins with the mouth

Peg

The transcript emphasizes that **Pesach begins with speech**.

Summary

The speaker ties the first letter of the word to **mouth / speech**, then argues that the whole Passover pattern is carried by spoken covenant action:

- Yahweh speaks to Moses
- Moses speaks to the people
- the people retell the story
- fathers tell children
- the Haggadah is spoken aloud

Rope Connections

- **Exodus 12 instruction**
- **retelling to children**
- **spoken covenant remembrance**
- **declaration / blessing / testimony**

Node Use

This sub-node can connect to:

- **confession**
- **testimony**
- **covenant remembrance**
- **word spoken in faith**
- **mouth / declaration studies**

Sub-Node 2

The internal letter-picture argument

Peg

The transcript builds a meaning-structure from the letters of **Pesach / Pesak**.

Summary

The speaker presents the word as a layered picture:

- first element = **mouth**
- second = **support / shield / surrounding protection**
- third = **fence / wall / enclosure / separation**

Then he combines them into the idea:

the mouth calling forth protective enclosure

Rope Connections

- **mouth**
- **shield**
- **wall**
- **set apart**
- **enclosure**
- **protection**

Caution Tag

This is an interpretive / word-picture argument, not a standalone lexical proof.
Useful as a **peg**, but should be tethered to actual Scripture usage.

Node Use

Connect to:

- **Hebrew letter symbolism**
- **word-picture studies**
- **pictographic argument caution**
- **speech and protection themes**

Sub-Node 3

The root verb is argued to mean hovering / staying over

Peg

The speaker argues that the Passover verb is better understood as **hovering over / stationing oneself over** rather than simple skipping.

Summary

He appeals to other uses of the root, especially:

- **1 Kings 18:21** — wavering / limping / hovering between two opinions
- then carries that image back into **Exodus 12**

His conclusion:
God is not merely "passing by," but **taking a position over the doorway**.

Rope Connections

- **hovering**
- **lingering over**
- **taking position**
- **covering**
- **protective stance**

Node Use

Connect to:

- **verb studies**
- **Passover meaning**
- **hovering imagery**
- **presence vs absence**

Sub-Node 4

Isaiah 31:5 as major support text

Peg

The strongest support passage in the transcript is **Isaiah 31:5**.

Summary

The speaker uses Isaiah's image of **birds hovering** to interpret Passover as active defense. The verse is treated as showing that "pass over" belongs with:

- defending
- delivering
- preserving

not with mere avoidance.

Rope Connections

- **birds hovering**
- **protect**
- **deliver**
- **preserve**
- **active defense**

Node Use

This node can rope directly to:

- **Passover**
- **Spirit hovering**
- **mother bird imagery**
- **divine covering**
- **protective presence**

Sub-Node 5

Exodus 12:23 = YHWH and the destroyer distinguished

Peg

A major claim of the transcript is that **Exodus 12:23 presents two figures**:

- **YHWH**
- **the destroyer**

Summary

The speaker argues that the verse does not depict God destroying and merely skipping certain homes, but rather:

- YHWH sees the blood
- YHWH stands at the door
- YHWH prevents the destroyer from entering

This makes Passover a picture of **interposed protection**.

Rope Connections

- **blood on lintel and posts**
- **doorway**
- **destroyer blocked**
- **interposition**
- **divine guarding**

Node Use

Connect to:

- **blood protection**
- **divine restraint**
- **judgment and mercy**
- **covering at the threshold**
- **Christ our Passover**

Sub-Node 6

Passover reframed: presence, not absence

Peg

The emotional and theological pivot of the transcript is:

Passover is not God absenting Himself from judgment, but God presenting Himself as protector.

Summary

The speaker rejects the mental image:

- “God walks down the street and skips some houses”

and replaces it with:

- “God stations Himself at the blood-marked house”
- “God covers it like a bird over its young”
- “God says to the destroyer: not this house”

Rope Connections

- **presence**
- **covering**
- **warrior God**
- **protective stance**
- **covenant defense**

Node Use

Connect to:

- **God’s presence**
- **covenant mercy**
- **covering imagery**
- **warrior-protector theme**
- **fear vs covenant confidence**

Sub-Node 7

Speech as covenant participation

Peg

The transcript moves from meaning to application by saying the mouth participates in Passover reality.

Summary

The speaker argues that spoken covenant remembrance and declaration are central:

- tell the story

- speak the blessing
- declare Passover over house / family / life

His practical conclusion is that **the mouth participates in calling upon God's protective presence**.

Rope Connections

- **declaration**
- **blessing**
- **retelling**
- **father telling children**
- **spoken ceremony**

Caution Tag

This should be framed carefully:
not as mechanical "speech activates power,"
but as **faith-filled covenant proclamation and remembrance**.

Node Use

Connect to:

- **confession**
- **prayer**
- **testimony**
- **covenant speech**
- **spoken remembrance**

Sub-Node 8

Passover and Spirit connection

Peg

The transcript naturally creates a bridge to the **Spirit as hovering protective presence**.

Summary

Though the speaker's focus is Passover, the imagery ropes strongly to Spirit themes:

- **Genesis 1:2** — Spirit hovering over waters
- **Isaiah 31:5** — hovering birds / active protection
- **protective presence**
- **covering**
- **indwelling / God present with His people**

This opens a larger node:

Passover protection and Spirit presence share a hovering-covering pattern.

Rope Connections

- **Spirit hovering**
- **presence over chaos**
- **presence over house**
- **covering**
- **preserving**
- **God with His people**

Node Use

Connect to:

- **Genesis 1:2**
- **temple / dwelling**
- **indwelling Spirit**
- **blood-marked people**
- **protective presence**

Sub-Node 9

Christological extension

Peg

The transcript does not major on Christ explicitly in the screenshots, but the node clearly invites NT extension.

Summary

In a Christian rope system, this leads naturally to:

- Christ as **our Passover**
- His blood marking the redeemed
- God's presence with the redeemed house
- the Spirit indwelling those redeemed by the Lamb

Rope Connections

- **Passover lamb**
- **blood**
- **redeemed house**
- **Spirit indwelling**
- **temple people**
- **covenant protection**

Node Use

Connect to:

- **1 Corinthians 5:7**
- **Hebrews themes**
- **temple / house of God**
- **new covenant**
- **priestly / household imagery**

Sub-Node 10

Experiential takeaway: from fear to covenant

Peg

The closing application is psychological and devotional:

stop asking God to overlook; ask Him to hover over.

Summary

The speaker says this changed how he prayed:

- old image = mercy as God "not looking"
- new image = mercy as God "covering, hovering, guarding"

So the practical shift is:

- from fear-based avoidance
- to covenant-based protective presence

Rope Connections

- **fear**
- **covenant confidence**
- **prayer shift**
- **presence**
- **covering**
- **trust**

Node Use

Connect to:

- **prayer language**
- **covenant assurance**
- **God as protector**
- **shepherd / shield / refuge motifs**

One-Line Node Summary

Passover / Pesach is presented here as a blood-marked, speech-remembered covenant event in which YHWH does not merely skip the house, but hovers over it in active protective presence, blocking the destroyer and inviting a wider rope to Spirit-hovering, covenant covering, and Christ-centered redemption.

Compact Peg List

- **Pesach = protective hovering**
- **Blood marks the house**
- **YHWH guards the doorway**
- **Destroyer is restrained**
- **Speech carries covenant remembrance**
- **Presence replaces absence**
- **Hovering ropes to Spirit imagery**
- **Passover ropes to Christ and redeemed-house theology**

Suggested Node Titles

Main node title options:

1. **Passover as Hovering Protection**
2. **Pesach: Presence, Not Absence**
3. **Passover and the Guarding Presence of God**
4. **Pesach, Blood, and Covenant Covering**
5. **Passover Meaning: Hovering, Covering, Preserving**

Sub-node title options:

- **Pesach Begins with the Mouth**
- **Letter Picture: Mouth, Shield, Wall**
- **Pass Over or Hover Over?**
- **Isaiah 31:5 and Active Defense**
- **Exodus 12:23 and the Destroyer Blocked**
- **Presence, Not Absence**
- **Speech as Covenant Participation**
- **Passover and the Spirit**
- **Christ Our Passover**
- **From Fear to Covenant Prayer**

If you want, I can now turn this into a **strict node chart format** with:
Node ID | Title | Core claim | Key verses | Ropes out | Caution flags.