

## 2. Exodus – Sh'moth

(Version 7.1: 7-5-19)

### Chapter 1

Ex. 1:1 And these are the names  
of the children of Yisra'el who went to Mitsraim.  
Ya'akob himself nx, a man and his household went.  
Ex. 1:2 Re'uben, Shim'on, Levi, and Yahudah,  
Ex. 1:3 Yissaskar, Zebulun, and Binyamin,  
Ex. 1:4 Dan and Naphtali, Gad and Asher.

Ex. 1:5 And it was all the lives going out  
from the loins of Ya'akob.  
Seventy lives.  
And Yoseph existed in Mitsraim.

Ex. 1:6 And Yoseph died,  
and all his brothers,  
and all of that generation.

Ex. 1:7 And the children of Yisra'el bore fruit  
and abounded  
and increased  
and became powerful  
to exceedingly, exceedingly.  
And they themselves nx filled the land.

Ex. 1:8 And a new king arose over Mitsraim,  
who did not know Yoseph himself nx.  
[Mitsraim is Egypt.](#)  
[Mitsraim is a son of Ham, son of Noah.](#)  
[It's important to retain this identification.](#)  
[For this reason Mitsraim will be used instead of Egypt.](#)

Ex. 1:9 And he said to his people,  
"Behold!  
The people of the children of Yisra'el  
are many and powerful compared to us.

Ex. 1:10 Come now!  
Be wise toward them lest they increase,  
and it exists that we encounter battles  
and they even join up with our enemies  
and even fight against us,  
and they go up out of the land."  
[yahab](#) is the term used for "Come now!".  
It literally means to give.  
It's used idiomatically in the imperative form  
to mean "give attention",  
and is translated as such above.

The text also uses the third person  
singular pronoun, "it",  
to refer to the children of Yisra'el.  
They are treated like an object,  
not as human beings.

Idiomatically it's a way of referring  
to a collective entity.  
We'll use 'them' for better understanding,  
but don't forget the actual language here.

Ex. 1:11 And they placed over them  
leaders of forced labor  
for the sake of humiliating them with their burdens.  
And they built storehouses for Pharaoh,  
Pithom itself nx and Ra'amses itself nx.

Ex. 1:12 But as they humiliated they themselves nx  
they increased more and truly expanded.

And they were in dread because of the faces  
of the children of Yisra'el.  
[The language of the text leaves some room  
for various ways of expressing the conditions.  
What's given here is quite literal.](#)

While the traditional texts use "afflicted"  
the term means to depress or humiliate.  
It is indeed humiliating to be treated as a slave.

But notice the result.  
The Yisra'elites flourished.  
The Mitsraites dreaded having to even look  
at the faces of the children of Yisra'el.

Ex. 1:13 And the Mitsraites worked  
the children of Yisra'el themselves **תָּא** with severity.

Ex. 1:14 And they embittered their lives themselves **תָּא**  
with severe labor with mud and with brick  
and with all the work of the country;  
all their work itself **תָּא** .  
by which they served, with severity.

Ex. 1:15 And the king of Mitsraim  
said to the Hebrew midwives,  
one of whom was named Shiphrah  
and the other Puah,  
Shiphrah means brightness.  
Puah means brilliancy.

Ex. 1:16 "When you are being midwife  
to the women themselves **תָּא**  
and you look upon the birthstones,  
if it is a son you are to kill he himself **תָּא**.  
But if it is a daughter she is even to live."

Ex. 1:17 But the midwives  
revered The Elohim Himself **תָּא**.  
And they did not do  
as the king of Mitsraim said to them.  
And the male children themselves **תָּא** lived.

Ex. 1:18 And the king of Mitsraim  
called for the midwives.  
And he said to them,  
"Why have you done this matter?  
Even the male children themselves **תָּא** are alive"

Ex. 1:19 And the midwives said to Pharaoh,  
"Because the women are not like the Mitsraite women.  
Indeed, they themselves are vigorous.  
At the time of going in to them they are giving birth  
and bearing young."

Ex. 1:20 And The Elohim  
was pleased with the midwives.  
And the people increased.  
And they became very powerful.  
There's a Hebraism involved here.  
**yatab** is used to identify  
The Elohim's pleasure with the midwives.  
The term normally means to make well,  
sound, happy, etc.  
But they're not needing "healing".  
Hence, the idiom.

Ex. 1:21 And it was because the midwives  
revered The Elohim himself **תָּא**.  
And He made households for them.

Ex. 1:22 And Pharaoh gave a charge  
to all his people saying,  
"All the sons born  
are to be thrown out into The Nile.  
But all the daughters are to live."

## Chapter 2

Ex. 2:1 And a man traveled  
from the household of Levi.  
And he took a daughter of Levi.  
Ex. 2:2 And the woman conceived.  
And she gave birth to a son.  
And she saw he himself **תָּא**,

that he was a good child.  
And she hid him three months.

Ex. 2:3 And she was not able  
to hide him any longer.  
And she took for him a container of papyrus.  
And she smeared it with bitumen and pitch.  
And she placed in it the boy himself נא.  
And she placed it among the reeds  
on the edge of The Nile.

The word for the papyrus container is *tebah*.  
It means a box or a chest, a container.  
It's the very same term used for Noah's "container",  
and for "The Chest of The Covenant"  
- traditionally, "ark".

Ex. 2:4 And his sister stood at a distance  
to know what would be done to him.

Ex. 2:5 And the daughter of Pharaoh  
went down to wash at The Nile.  
And her girls were walking by the side of The Nile.  
And she saw the container itself נא  
in the midst of the reeds.

And she sent her female slave herself נא  
to take it.

Ex. 2:6 And she opened it.  
And she saw the boy himself נא.

And behold!  
The boy was crying.  
And she had compassion on him.  
And she said,  
"This one is from the children of the Hebrews."

Ex. 2:7 And his sister  
said to the daughter of Pharaoh,  
"Shall I go and call for you  
a nursing woman from the Hebrews  
even to nurse for you the boy himself נא?"

Ex. 2:8 And the daughter of Pharaoh  
said to her, "Go!"  
And the young woman went.  
And she called the mother herself נא  
of the boy.  
Ex. 2:9 And the daughter of Pharaoh said to her,  
"Go with this child himself נא  
and nurse him for me.  
And I will give your compensation itself נא."

And the woman took the boy.  
And she nursed him.

Ex. 2:10 And the boy grew up.  
And she brought him to the daughter of Pharaoh.  
And he became a son to her.  
And she called his name Moshe.  
And she said,  
"Because from the water I pulled him out."  
*Moshe means drawing out.*

Ex. 2:11 And it was in those days.  
And Moshe was grown up.  
And he went out to his kindred.  
And he observed their burdens.

And he saw a Mitsraite man  
striking a Hebrew man from his kindred.  
Ex. 2:12 And he turned this way and that way.  
And he saw no man.  
And he struck the Mitsraite himself נא.  
And he hid him in the sand.

Ex. 2:13 And he went out on the second day.  
And behold!  
Two Hebrew men were quarreling.  
And he said to the one who did the wrong,  
“Why do you strike your neighbor?”

Ex. 2:14 And he said,  
“Who made you a leader and a judge over us?  
Do you intend to murder me  
like you murdered the Mitsraite himself **תא**?”

And Moshe was afraid.  
And he said, “Surely the matter is known!”

Ex. 2:15 And Pharaoh heard of this matter *itself* **תא**.  
And he sought to kill Moshe himself **תא**.

But Moshe fled from the face of Pharaoh.  
And he settled in the land of Midyan.  
And he sat down by a well.

Ex. 2:16 And the priest of Midyan  
had seven daughters.  
And they came and drew water.  
And they filled the troughs themselves **תא**  
to water the flock of their father.  
Ex. 2:17 But the shepherds came  
and drove them away.

Then Moshe stood up.  
And he delivered them.  
And he watered their flock.  
*Moshe is being revealed as a "deliverer".  
He delivered his Hebrew kindred from the Mitsraite.  
Now he delivers these women from the shepherds.*

Ex. 2:18 And they came to Re'uel, their father.  
And he said, “How is it  
you have come so quickly today?”  
*Re'uel means friend of El.  
There's an interesting thing to consider  
when reviewing the Scripture references to Re'uel.  
He is also called Jethro (his excellence),  
who is also identified as the priest of Midyan.  
He is also called Hobab (cherished).  
It's unclear why he's referred to  
in a different manner in other places in Scripture.*

Ex. 2:19 And they said,  
“A Mitsraite man delivered us  
from the hand of the shepherds.  
And he also drew water.  
The Mitsraite drew water  
and caused the flock itself **תא** to drink.”

Ex. 2:20 And he said to his daughters,  
“And where is he?  
Why did you leave the man?  
Call him to us and let him eat food.”

Ex. 2:21 And Moshe agreed to dwell  
with the man himself **תא**.

And he gave Tzipporah herself **תא**,  
his daughter, to Moshe.  
*Tzipporah means little bird.*

Ex. 2:22 And she bore a son.  
And he called his name *itself* **תא** Gershom,  
because he said,  
“A sojourner I have become in a strange land.”  
*Gershom means sojourner.*

Ex. 2:23 And it was after many, many days.

And the king of Mitsraim died.  
And the children of Yisra'el  
groaned because of the work.  
And they cried out from anguish.  
And their cry ascended to The Elohim  
concerning the work.  
Ex. 2:24 And The Elohim listened attentively  
to their groaning *itself* נא.

And The Elohim took note of His covenant *itself* נא  
with Abraham *himself* נא,  
with Yitzhak *himself* נא,  
and with Ya'akov *himself* נא.

*zakar* means to mark so as to be recognized.  
While it's typically translated as "remembered",  
such a concept is unfit for The Elohim.  
**He does not forget!**  
Hence, there is no need to "remember".

But He does "take note of"  
what He has promised previously  
when the circumstances call for such action.

Ex. 2:25 And The Elohim observed  
the children of Yisra'el.  
And The Elohim knew!

### Chapter 3

Ex. 3:1 And Moshe was shepherding  
the flock *itself* נא of Yithro, his father-in-law,  
priest of Midyan.

And he drove the flock *itself* נא  
to the back of the wilderness.  
And he came to the mountain of The Elohim,  
to Horeb.

Yithro means his excellence.  
Midyan means contention.  
Midyan was a son of Abraham.  
Horeb means desolate.  
There's no explanation why this is called  
the mountain of The Elohim.  
It appears this is a "look back"  
at the same mountain on which The Elohim  
is going to reveal Himself to The Children of Yisra'el  
and make of them a 'nation'.

Ex. 3:2 And a messenger of **YAHWEH**  
was seen by him in a flame of fire  
from the center of a bush.

And he looked.  
And behold!  
The bush was burning with fire.  
But the bush itself was not being consumed.  
Note first of all the shift to **YAHWEH**, from The Elohim.  
The change in terminology accompanies a shift  
of major importance in the text.  
This name will take on  
primary significance in this chapter.

**There are no 'angels' in Scripture.**  
The Hebrew word used here is *mal'ak*.  
It means to dispatch as a deputy, a messenger.  
It's also translated as 'ambassador',  
one who legally represents another,  
carrying with them the full authority  
of their name and office.

'Angel' is from the Greek word, *aggelos*  
- pronounced ahn-geh-los.  
It also means a messenger.

The messenger was seen by Moshe.  
This can also be a Hebraism  
meaning he was "experienced by" Moshe,  
in whatever manner that experience may involve.

The bush is thought to be a thorny bush  
of the type often used to make fires  
in a remote location.  
To see flames coming from it  
without it being consumed was most unusual.

Ex. 3:3 And Moshe said,  
"Now I will turn aside and see  
this great sight *itself* **nx**.  
Why is the bush not consumed?"

Ex. 3:4 And **YAHWEH** saw  
that he turned aside to see.  
And The Elohim called to him  
from the center of the bush.

And He said, "Moshe! Moshe!"  
And he said, "I am here."

Rarely in Scripture do we see a "double call"  
on the part of **YAHWEH**, The Elohim.  
When it happens you can be certain  
something extremely important is taking place.

Also take very special note of the use  
of both **YAHWEH** and The Elohim in this same verse.  
The two are being equated  
as representing the very same being.  
They are two different designations for "God".  
This is confirmed in a very special manner in v. 14-16.

"I am here." is literally "behold, I/me".  
It's a Hebraism meaning, "Yes, I'm paying attention."

Ex. 3:5 And He said, "Do not approach this place.  
Take off your sandals from upon your feet  
because the place on which you yourself are standing,  
it is set apart ground."

**qodesh** - a sacred place or thing.  
This means something set apart  
(holy, sanctified, consecrated),  
especially for **YAHWEH's** purposes.

Ex 3:6 And He said,  
"I Myself am The Elohim of your father,  
The Elohim of Abraham,  
The Elohim of Yitzhak,  
and The Elohim of Ya'akob."

And Moshe hid his face  
because he was afraid to look intently  
toward The Elohim.

There's a different verb used here  
instead of the normal one for "seeing".  
This one implies looking intently at something,  
gazing at it for an extended period of time.

The text also states to look "toward" rather than "at".  
Certainly in this situation one would have great curiosity  
and want to see more.  
Yet Moshe shows the utmost respect toward **YAHWEH**.

Note also the confirmation that The Elohim  
of those mentioned is indeed **YAHWEH**.

Ex. 3:7 And **YAHWEH** said,  
"I have seen,  
seen the humiliation *itself* **nx** of My people  
who are in Mitsraim.  
And their cry *itself* **nx** I have listened to attentively  
because of the faces of those oppressing them.  
Indeed, I have known their anguish.  
Ex. 3:8 And I have descended  
to snatch them away from the hand of the Mitsraites  
and to cause them to ascend from that very land  
to a good and spacious land,  
to a land flowing with milk and honey,

to the place of the Kena'anites and the Hittites  
and the Amorites and the Perizzites  
and the Hivvites and the Yebusites.

There are some very significant concepts revealed here  
that are normally by-passed.

First, **YAHWEH** descends,  
fore-shadowing the descent of The Messiah.

Second, He has come to "snatch them away"  
from those who are oppressing them,  
fore-shadowing the rescue of His people  
from the adversary.

Third, He will cause them to ascend  
to a good land filled with good things,  
fore-shadowing His Eternal Kingdom.

The usual terms of 'come down',  
'deliver', and 'bring them up'  
just don't provide the fore-shadowing He places here.

And the "nations" (tribes, races, etc.) that He is replacing  
have a history which causes them  
to be thrown out of this land.

The reference to "the faces of those"  
is the literal sense of the term used.

The face is a vital concept  
in The Old Covenant Scriptures.  
This literal sense will be used often  
to keep the continuity of its usage in the forefront.  
The terminology is also used  
to represent the "presence" of someone.

Interestingly, traditional texts use  
"because of their taskmasters",  
which misses both senses.

Ex. 3:9 And now, behold!  
The cry of the children of Yisra'el  
has come to Me.  
And I have also seen the distress *itself* אַל,  
how the Mitsraites  
are distressing they *themselves* אַל.

Ex. 3:10 And now, go!  
And I am sending you to Pharaoh.  
And you are to bring out My people *themselves* אַל,  
the children of Yisra'el, from Mitsraim."

Ex. 3:11 And Moshe said to The Elohim,  
"Who am I myself that I am to go to Pharaoh  
and that I am to bring out  
the children of Yisra'el *themselves* אַל from Mitsraim?"

Ex. 3:12 And He said, "Indeed, I will be with you.  
And this will be the sign to you  
that I Myself have sent you.  
In your bringing forth the people *themselves* אַל  
from Mitsraim you will serve The Elohim *Himself* אַל  
on this mountain."

There's a crucial verb used here  
that occurs again three times in verse 14.  
It's translated in almost every instance  
where it occurs in the Hebrew text as "I will be".  
Here are the details of that word:  
אֶהְיֶה *ehyeh* hyh, **Verb** qal imperfect first common singular  
**to be** (Predicate)  
We'll return to this in verse 14  
because it has extremely important impact  
in that verse.

Ex. 3:13 And Moshe said to The Elohim,  
"Behold!  
I myself am going to the children of Yisra'el.  
And I will say to them,

'The Elohim of your fathers has sent me to you.'

And they will say to me,  
'What is His Name?'  
What am I to say to them?"

Ex. 3:14 And The Elohim said to Moshe,  
**"I cause to exist whatever I cause to exist."**

And He said,  
"Thus you are to say to the children of Yisra'el,  
**'I Who am existing** has sent me to you.'

Three times אֶהְיֶה *'ehyeh*,  
from the verb *hyh* occurs.  
It means **to exist**, to cause to happen,  
to bring into being.

Traditionally this has been translated  
as, **"I AM THAT I AM"**.  
From this we've been given  
the concept of 'the' **"I AM"**.

Much ado has been made over this.  
But - **is this correct?**  
Is that what the text says or intends?

As noted in v. 12  
the term used is virtually **always**  
translated as "I will be"  
in the other places where it occurs.

Only here is it traditionally given as "I AM".

This verse can be interpreted as:  
I will be what I will be.  
I will be who I will be.  
I exist as who I am.  
I exist as what I am.  
I cause to exist what I cause to exist.

So how does one decide what to use here?

Further, someone has declared this to be  
"The Name" of God.  
However, what follows  
teaches something quite different from that.  
**It is certainly not His Name.**

There are countless speculations.  
At the very least,  
it expresses existence in some form  
because the root word, *hyh*, *hayah*, means to exist.

However we interpret the words themselves  
the text points us to The One  
Who is responsible for existence itself  
- **The Eternally Existing One.**

It's this editor's view that what's given above  
represents the most consistent understanding  
of these terms we have available to us.  
You'll have to decide for yourself.

Ex. 3:15 And The Elohim said more to Moshe.  
"Thus you are to say to the children of Yisra'el.  
**'YAHWEH**, The Elohim of your fathers,  
The Elohim of Abraham,  
The Elohim of Yitzhak,  
and The Elohim of Ya'akob,  
has sent me to you.

**This is My Name forever!**  
**And this is My mark of identification**  
**from generation to generation.'**

**YAHWEH declares that**  
**this is His personal and eternal Name**  
**- generation to generation.**  
**THIS is how He is to be known!**

**Sadly, it's been INTENTIONALLY STRIPPED**



from most of our "Bibles" (*biblos* - scroll, book, writing).

There are two terms spelled identically in Hebrew,  
**zakar and zekher**.

The **only** difference is the vowel pointing.

The one "supposedly" used here is **zekher**.

It means a memento, a commemoration, a memorial.

**zakar** on the other hand means  
to mark so as to be recognized, to remember.  
To remember means to have in  
or be able to bring to one's mind an awareness of...

The point of having a **personal name**  
is to be able to properly identify someone,  
without confusing them with another.

The understanding of **zakar**  
has been used in this translation  
because it appears to more accurately  
help us understand the text.

**Note Who makes this declaration!**

Ex. 3:16 Go!

And you are to gather

the elders of Yisra'el themselves **nx**.

And you are to say to them,

**YAHWEH**, The Elohim of your fathers,  
was seen by me,

The Elohim of Abraham, of Yitzhak, and of Ya'akov,  
saying,

"I have watched over,

watched over you yourselves **nx**

and what itself **nx** is being done to you in Mitsraim!

Ex. 3:17 And I say I will cause you yourselves **nx**

to ascend from the humiliation of Mitsraim

to the land of the Kenna'anite, and the Hittite,

and the Amorite, and the Perizzite, and the Hivvite,

and the Yebusite,

to a land flowing with milk and honey."

This is a repeat of the earlier statement to Moshe.

A thing is confirmed by two witnesses.

The promise to Moshe is assured.

Ex. 3:18 And they will listen attentively to your voice.

And you are to go, you yourself **nx**

and the elders of Yisra'el,

to the king of Mitsraim.

And you are to say to him,

**'YAHWEH**, The Elohim of the Hebrews,

has happened upon us.

And now then let us go a journey of three days

into the wilderness.

And we will sacrifice to **YAHWEH**, our Elohim.'

Ex. 3:19 And I know that the king of Mitsraim

will not permit you yourselves **nx** to go,

not even with a strong hand.

Ex. 3:20 And I will send out My hand itself **nx**.

And I will strike Mitsraim itself **nx**

by means of all My doing of extraordinary acts

which I am going to do in the midst of it.

And after such things

he will send out you yourselves **nx**.

**pala** - is the word for "doing of extraordinary acts".

This is a very difficult word to translate.

It's basic meaning is to separate or distinguish.

In the context of this story

it speaks of the separation

between "My people" and 'the Mitsraites'.

The word is a verb, not a noun.  
It's in a passive form  
indicating things which are done by **YAHWEH**,  
not to or for Him.

It's typically translated as "wonders" or "miracles"  
- but that puts it in the form of a noun,  
not an action.

Also note that when **YAHWEH** has finished  
it's not a matter of Pharaoh "letting them go",  
it's a matter of begging them to leave  
- actively sending them away.

Ex. 3:21 And I will give favor *itself* **nx** to this people  
in the eyes of the Mitsraites.

And it will be that when you go  
you will not go empty handed.  
Ex. 3:22 And a woman is to ask from her neighbor  
and from a sojourner her household objects of silver,  
and objects of gold, and garments.  
And you are to put them upon your sons  
and upon your daughters.  
And you will snatch them away from  
the Mitsraites *themselves* **nx**."

#### Chapter 4

Ex. 4:1 And Moshe responded.  
And he said,  
"But behold!  
They will not trust me.  
And they will not listen attentively to my voice  
because they will say,  
**'YAHWEH** has not been seen before you?' "

Ex. 4:2 And **YAHWEH** said to him,  
"What is that in your hand?"  
And he said, "A staff."

There are several interpretations  
of the word used for 'staff'.  
It literally means a branch  
(a symbol of The Messiah),  
but it's also translated as  
a rod, a staff, or a sceptre.

Moshe was a shepherd.  
It's logical to assume  
this was his shepherd's staff.

Ex. 4:3 And He said, "Throw it down to the ground."  
And he threw it down to the ground.  
And it became a snake.  
And Moshe escaped from its presence.  
"from its presence" literally means  
"from before its face."

Ex. 4:4 And **YAHWEH** said to Moshe,  
"Send out your hand and seize it by the tail!"  
And he sent out his hand and grabbed it.  
And it became a staff in his hand.

Ex. 4:5 "In order that they will trust  
that **YAHWEH**, The Elohim of their fathers,  
The Elohim of Abraham,  
The Elohim of Yitzhak,  
and The Elohim of Ya'akob  
has been seen by you..."

Ex. 4:6 And **YAHWEH** spoke to him again.  
"Now put your hand onto your chest."  
And he put his hand onto his chest.  
And he pulled it out.  
And behold!  
His hand was leprous, like snow.

Ex. 4:7 And He said,  
"Return your hand to your chest."  
And he returned his hand to his chest.  
And he drew it out from his chest.  
And behold!  
It was changed back like his flesh.

Ex. 4:8 "And it will be if they do not trust you  
nor listen attentively to the voice  
of the first sign *itself* **nx**,  
they will trust the voice of the last sign *itself* **nx**.

The word for 'voice' is **qowl**.  
It means to call aloud; a voice or a sound.  
It's use is obviously metaphorical here,  
representing the "speaking" ability  
of the signs themselves.  
They are "calling out loud" a message  
to those who observe them.

Also, the word for 'trust' is **'aman**.  
It's the word from which we get 'Amen.'  
It means to build up or support;  
to be faithful, to trust or to believe.  
It's typically translated as 'believe',  
but there is no belief without trusting  
that in which you are 'believing'.

Ex. 4:9 And it will be if they do not trust  
even these two signs *themselves* **nx**,  
or will not listen attentively to your voice  
then you are to take water from The Nile  
and spill it forth on the dry ground.  
And the water which you take from The Nile  
will become blood on the dry ground."

Ex. 4:10 And Moshe said to **YAHWEH**,  
"Alas, my Sovereign,  
I myself am not a man of words,  
even from yesterday or the day before,  
from the time of Your speaking to Your servant.  
Indeed, I myself am burdensome of mouth  
and burdensome of tongue."

There are many who believe Moshe  
had a speech impediment,  
based on this verse and other observations made.  
The word used means heavy, burdensome.

Whatever the actual reality was  
Moshe is using it as an excuse  
for not doing what **YAHWEH**  
is instructing him to do.

Ex. 4:11 And **YAHWEH** said to him,  
"Who has placed a mouth for a human being?  
Or Who places speechlessness, or deafness,  
or vision, or blindness?  
Is it not I Myself, **YAHWEH**?"

Ex. 4:12 And now, go!  
And I Myself, I will be with your mouth.  
And I will teach you what to say."

**ehyh** - "I will be" - the exact same word  
as that used in Ex 3.14  
is used again here.

It could perhaps be stated,  
"I AM is with your mouth."  
Yet the context points clearly  
to **YAHWEH**, not "I AM".

**arah** - to flow like water, to point out, to teach.  
This is the root word for **torah**,  
which means instruction, not 'law'.

**YAHWEH** is the One Who teaches us  
what to say and what to do  
- on His behalf.

Ex. 4:13 But he said, "Alas, My Sovereign!  
Send now by the hand  
of *whomever else* You would send."

There is a Hebraism involved here  
that's not entirely clear.  
The *italics* phrase is inserted  
to reflect the intent of Moshe.  
He obviously does not want to go.

Ex. 4:14 And **YAHWEH's** anger  
flared up against Moshe.  
And He said, "Is not Aharon, the Levite, your brother?  
I know concerning speaking he himself speaks *well*.  
And also behold!  
He himself is coming out to meet you.  
And he will see you.  
And he will be glad in his heart.

Ex. 4:15 And you will speak to him.  
And you will put the words *themselves* **תא**  
into his mouth.

And I Myself, I will be with your mouth  
and with his mouth.  
And I will teach you *yourself* **תא**  
what *itself* **תא** you are to do.

Ex. 4:16 And he himself  
will speak for you to the people.  
And it will be that he himself  
will be a mouth for you.  
And you yourself will be to him as The Elohim.

This is a very interesting verse.  
Since Moshe does not want to speak  
Aharon will serve as his mouth.  
Moshe will in turn serve  
as The Elohim for Aharon,  
relaying the instructions to Aharon  
as if it were The Elohim Himself speaking.

In other words, Moshe will act  
as an Ambassador to Aharon  
on behalf of **YAHWEH**.

Ex. 4:17 And this staff *itself* **תא**  
you are to take in your hand  
with which you will do the signs *themselves* **תא**."

Ex. 4:18 And Moshe went.  
And he returned to Yithro, his father-in-law.  
And he said to him, "Please let me go  
and return to my kindred who are in Mitsraim  
to see whether they are still alive."

And Yithro said to Moshe, "Go with shalom."  
**shalom** - safe, i.e. (figuratively) well, happy, friendly  
also (abstractly) welfare, i.e. health, prosperity, peace.  
Shalom means far more than 'peace'.  
In Hebrew thought it means complete well being  
in every aspect of one's life.  
It's also used as a greeting of blessing  
by the Hebrews to wish another well being.

Ex. 4:19 And **YAHWEH** said to Moshe in Midyan,  
"Go!  
Return to Mitsraim!  
Indeed, all the men are dead  
who were seeking your life."

Ex. 4:20 And Moshe took his wife *herself* **תא**  
and his sons *themselves* **תא**.  
And he placed them on a male ass.  
And he returned to the land of Mitsraim.

And Moshe took the staff *itself* נא  
of The Elohim in his hand.

This presents an interesting change.  
The staff is now identified  
as the staff of The Elohim.  
This was originally Moshe's shepherding staff.  
Now it becomes the staff of The Elohim,  
to shepherd His people out of Mitsraim.

Ex. 4:21 And **YAHWEH** said to Moshe,  
"In your going to return to Mitsraim  
you will see all the awesome displays  
which I have placed in your hand.

And you are to do them  
before the face of Pharaoh.

But I am going to strengthen his heart *itself* נא,  
And he will not send out the people *themselves* נא.

Ex. 4:22 And you are to say to Pharaoh,  
'Thus says **YAHWEH**,

"Yisra'el is My son, My firstborn.

Ex. 4:23 And I say to you,

'Send forth My son *himself* נא  
and let him serve Me!

And if you refuse to send him forth, behold!  
I Myself am going to kill your son *himself* נא,  
your firstborn."

Ex. 4:24 And it was on the way,  
at the lodging place.  
And **YAHWEH** encountered him.  
And He sought to kill him.

Ex. 4:25 And Tzipporah took a sharp stone.  
And she cut off the foreskin *itself* נא of her son.  
And she touched it to his feet.  
And she said, "Indeed, you yourself  
are a husband of blood to me!"

Ex. 4:26 And He released him.  
Then she said, "You are a husband of blood  
because of the circumcision."

This is a strange incident.  
It's place in the overall story is not clear.

**YAHWEH** apparently sought to kill Moshe  
because of his refusal to serve Him.

But Tzipporah's act of circumcision  
is totally out of character.

This would have been the husband's role.  
And apparently Moshe  
had not yet circumcised his son  
in accord with the covenant with Abraham.

Perhaps this is why **YAHWEH** sought to kill him.  
He was in a state of rebellion,  
failing to follow **YAHWEH's** instructions.

It's possible this is a mis-reading of the original text.  
Perhaps **YAHWEH** sought to kill Moshe's firstborn.  
Perhaps this is what triggered the circumcision.  
That would make more sense in this context.  
Tzipporah's actions and response would better fit the story.

Note: The "feet" are often used  
as a euphemism for the genitals in Hebrew thought.  
In the context of this story Tzipporah's specific action  
would make sense as it ties the concept of sexuality  
to the circumcision itself.

Ex. 4:27 And **YAHWEH** said to Aharon,  
"Go to meet Moshe in the wilderness!"

And he went.  
And he met him at the mountain of The Elohim.  
And he kissed him.

Ex. 4:28 And Moshe told to Aharon  
all the words *themselves* **nx** of YAHWEH  
Who had sent him,  
and all the signs *themselves* **nx**  
with which He had instructed him.

Ex. 4:29 And Moshe and Aharon went.  
And they gathered all the elders *themselves* **nx**  
of the children of Yisra'el.

Ex. 4:30 And Aharon spoke  
all the words *themselves* **nx**  
which YAHWEH had spoken to Moshe.

And he did the signs in the eyes of the people.

Ex. 4:31 And the people believed.  
And they listened attentively  
because YAHWEH had visited  
the children of Yisra'el *themselves* **nx**,  
even because He had seen their humiliation *itself* **nx**.

And they bowed their heads.  
And they prostrated themselves.

## Chapter 5

Ex. 5:1 And afterwards Moshe and Aharon went in.  
And they said to Pharaoh,  
"Thus said YAHWEH, The Elohim of Yisra'el,  
'Send forth My people *themselves* **nx**.  
And they are to hold a festival to Me  
in the wilderness.' "

Ex. 5:2 And Pharaoh said, "Who is YAHWEH  
that I should listen attentively to His voice  
to send out Yisra'el *itself* **nx**?  
I do not know YAHWEH *Himself* **nx**.  
And also Yisra'el *itself* **nx** I will not send forth!"

Ex. 5:3 And they said,  
"The Elohim of the Hebrews  
has happened upon us.  
Please let us go a journey of three days  
into the wilderness.  
And we are to sacrifice  
to YAHWEH, our Elohim  
lest He inflict us with a pestilence  
or with a sword."

Ex. 5:4 But the king of Mitsraim said to them,  
"Why, Moshe and Aharon,  
do you release the people *themselves* **nx**  
from their tasks?  
Go to your burdens!"

Ex. 5:5 And Pharaoh said, "Behold!  
The people are now many in the land.  
And you would cause they *themselves* **nx**  
to cease from their burdens!"

Ex. 5:6 And that same day Pharaoh charged  
the taskmasters *themselves* **nx** of the people  
and their officers *themselves* **nx** saying,

Ex. 5:7 "You are no longer  
to give straw to the people  
for the sake of making the bricks  
as yesterday and the day before.  
They are to go and gather straw for themselves.

Ex. 5:8 And the proportion *itself* nx  
of the bricks which they were making  
yesterday and the day before  
is to be placed upon them.  
You are not to reduce it from them.  
Indeed, they are slackers.

They, on account of this,  
they are crying out saying,  
'Let us go to sacrifice to our Elohim.'

Ex. 5:9 The work is to be heavy upon the men.  
And they are to do it.  
And they are not to pay attention  
to empty words."

Ex. 5:10 And the taskmasters of the people  
and their officers went out.  
And they spoke to the people saying,  
"Thus said Pharaoh, 'I will not give to you straw.  
Ex. 5:11 You yourselves go!  
Take straw for yourselves wherever you find it.  
Indeed, your arranged work is not to be reduced.' "

Ex. 5:12 And the people were dispersed  
into all the land of Mitsraim  
for the sake of gathering stubble for straw.

Ex. 5:13 And the taskmasters  
were pressing them saying,  
"Finish your tasks, your daily order,  
according to when there was straw."

Ex. 5:14 Also the officers  
struck the children of Yisra'el,  
whom Pharaoh's taskmasters had set over them.

And they were asked,  
"Why have you not finished  
your assignment of bricks  
like yesterday and the day before?  
Like yesterday, so also today.

Ex. 5:15 And the officers  
of the children of Yisra'el came.  
And they cried out toward Pharaoh saying,  
"Why do you do thus to your servants?  
Ex. 5:16 No straw is being given to your servants.  
Yet they are saying to us, 'Make bricks!'  
And behold!  
Your servants are being beaten,  
but the offense is by your people."

Ex. 5:17 But he said, "You are slacking!  
You yourselves are slacking!  
For this reason you yourselves are saying,  
'Let us go and sacrifice to **YAHWEH**.'

Ex. 5:18 And now go, work!  
And straw will not be given to you.  
Yet the quantity of bricks is to be given."

Ex. 5:19 And the officers  
of the children of Yisra'el saw  
that they themselves nx were in danger,  
him having said, "You are not to reduce  
your daily order for bricks each day."

Ex. 5:20 And they met Moshe himself nx  
and Aharon himself nx,  
who were standing in their way  
as they came out from Pharaoh.

Ex. 5:21 And they said to them,  
"May **YAHWEH** look on you and judge  
because you have caused our odor to stink  
in the eyes of Pharaoh  
and in the eyes of his servants,  
giving a sword into their hand to kill us."

Ex. 5:22 And Moshe returned to **YAHWEH**.  
And he said,  
"My Sovereign, why have You  
done harm to this people?  
Why did You send me for this?"  
Ex. 5:23 Even from the time I came to Pharaoh  
to speak in Your Name  
he has done harm to this people.  
And You have not snatched away  
Your people *themselves* **תא**."

## Chapter 6

Ex. 6:1 And **YAHWEH** said to Moshe,  
"Now you will see what I will do to Pharaoh.

Indeed, with a strong hand  
he will send them out.  
Even with a strong hand  
he will drive them out from his land."

Ex. 6:2 And The Elohim spoke to Moshe.  
And He said to him, "**I am YAHWEH!**

6:3 And I was seen by Abraham, by Yitzhak,  
and by Ya'akov as The Mightiest El.  
But with My Name, **YAHWEH**,  
I was not known to them.

Mightiest EL = El Shaddai  
This may seem confusing  
because His Name does in fact occur  
as early as Genesis Chapter 2.  
We must assume that this occurs  
because of the time frame  
in which Genesis was written,  
at which point His Name  
was most certainly understood to be **YAHWEH**.

Ex. 6:4 And I also established My covenant *itself* **תא**  
with they *themselves* **תא**,  
to give to them the land of Kena'an *itself* **תא**,  
the land of their sojournings *themselves* **תא**,  
in which they were strangers.

Ex. 6:5 And I have also listened attentively  
to the groaning *itself* **תא**  
of the children of Yisra'el  
whom the Mitsraites have worked,  
they *themselves* **תא**.

And I have taken note of My covenant *itself* **תא**.

Ex. 6:6 For this reason  
say to the children of Yisra'el,  
**'I am YAHWEH!**  
And I will bring out you *yourselves* **תא**  
from under the burdens of the Mitsraites!  
And I will snatch away you *yourselves* **תא**  
from their work!  
And I will redeem you *yourselves* **תא**  
with an arm stretched out  
and with great judgments!

Ex. 6:7 And I will take you *yourselves* **תא** to Me  
for a people!  
And I will be to you as The Elohim!

And you will know that I, **YAHWEH**, your Elohim,



am bringing out you yourselves **nx**  
from under the burdens of the Mitsraites!

Ex. 6:8 And I will bring you yourselves **nx**  
to the land of which  
I have lifted *in oath* My hand itself **nx**  
to give to they themselves **nx**,  
to Abraham, to Yitzhak, and to Ya'akob,  
to give it itself **nx** to you as an inheritance.

I am **YAHWEH!** " "

As you observe the powerful nature  
of this statement from **YAHWEH** Himself  
a sense of awe sweeps over you.

It's difficult to imagine such promises  
being delivered to the children of Yisra'el.  
Yet observe their response.

Ex. 6:9 And Moshe spoke in this manner  
to the children of Yisra'el.  
But they did not listen attentively to Moshe  
because of their impatient nature  
and because of the severe work.

Ex. 6:10 And **YAHWEH** spoke  
to Moshe, saying,  
Ex. 6:11 "Go in!  
Speak to Pharaoh, king of Mitsraim.  
Then he will send out  
the children of Yisra'el themselves **nx**  
from his land!"

Ex. 6:12 And Moshe spoke  
before the face of **YAHWEH** saying,  
"Behold!  
The children of Yisra'el  
have not listened attentively to me.  
And why would Pharaoh listen attentively to me?  
Also, I am of uncircumcised lips."

Ex. 6:13 And **YAHWEH** spoke  
to Moshe and to Aharon.  
And He gave them a charge  
for the children of Yisra'el  
and for Pharaoh, king of Mitsraim,  
to send out the children of Yisra'el themselves **nx**  
from the land of Mitsraim.  
There's evidence here  
of the editing of the text.  
A genealogy is now given  
that establishes the linkage  
of 'this Moshe' and 'this Aharon'  
to the 'exodus' from Mitsraim.  
The account resumes in v. 28.

Ex. 6:14 These are the heads  
of their fathers' households.  
The sons of Re'uben, the firstborn of Yisra'el:  
Hanok and Pallu, Hetzron and Karmi.  
These are the families of Re'uben.  
Re'uben means Behold, a son.  
Hanok means initiated; instructed.  
Pallu means distinguished.  
Hetzron means a courtyard.  
Karmi means a gardener.

Ex. 6:15 And the sons of Shim'on:  
Yemu'el, and Yamin, and Ohad, and Yakin,  
and Tzohar, and Sha'ul,  
the son of a Kena'anite woman.  
These are the families of Shim'on.  
Shim'on means hearing.  
Yemu'el means day of El.  
Yamin means right hand.

Ohad means united.  
Yakin means he will establish.  
Tzohar means whiteness.  
Sha'ul means requested.

Ex. 6:16 And these are the names  
of the sons of Levi  
according to their generations:  
Gershon, Kohath, and Merari.

Levi means attached.  
Gershon means a refugee.  
Kohath means ally.  
Merari means bitter.

And the years of the life of Levi  
were seven and thirty and one hundred years.

Ex. 6:17 The sons of Gershon:  
Libni and Shim'i according to their families.

Libni means white.  
Shim'i means famous.

Ex. 6:18 And the sons of Kohath:  
Amram, and Yitzhar, and Hebron, and Uzzi'el.

Amram means exalted people.  
Yitzhar - meaning uncertain.  
Hebron means seat of association.  
Uzzi'el means El is my strength.

And the years of the life of Kohath  
were three and thirty and one hundred years.

Ex. 6:19 And the sons of Merari:  
Mahli and Mushi.

These are the families of Levi  
according to their generations.

Mahli means sickly.  
Mushi means sensitive.

Ex. 6:20 And Amram took for himself

Yokebed herself **תָּא**,

his father's sister, as wife.

And she bore to him Aharon himself **תָּא**

and Moshe himself **תָּא**.

Yokebed means splendor of YAH.  
Aharon - meaning uncertain.  
Moshe means drawn out.

And the years of the life of Amram  
were seven and thirty and one hundred years.

Ex. 6:21 And the sons of Yitzhar:  
Korah, and Nepheg, and Zikri.

Korah means ice.  
Nepheg means a sprout.  
Zikri means memorable.

Ex. 6:22 And the sons of Uzzi'el:

Misha'el, and Eltzaphan, and Sithri.

Misha'el means who is like El.  
Eltzaphan means who is known.  
Sithri means protective.

Ex. 6:23 And Aharon took Elisheba herself **תָּא**,  
daughter of Amminadab, sister of Nahshon,  
to himself as wife.

And she bore to him Nadab himself **תָּא**,

and Abihu himself **תָּא**, El'azar himself **תָּא**,

and Itamar himself **תָּא**.

Elisheba means El of the oath.  
Amminadab means people of liberality.  
Nahshon means enchanter.  
Nadab means liberal.  
Abihu means He is my father.  
El'azar means El is my helper.  
Itamar means coast of the palm tree.

Ex. 6:24 And the sons of Korah:

Assir, Elkanah, and Abiasaph.

These are the families of the Korahites.

Assir means prisoner.  
Elkanah means El has obtained.  
Abiasaph means gathering of my father.

Ex. 6:25 And El'azar, Aharon's son,  
took for himself one of the daughters  
of Puti'el for a wife.  
And she bore to him Pin'has *himself* **nx**.  
These are the heads of the fathers of the Levites  
according to their families.  
Puti'el means contempt of El.  
Pin'has means mouth of a serpent.

Ex. 6:26 This is Aharon and Moshe  
to whom **YAHWEH** said,  
"Bring out the children of Yisra'el *themselves* **nx**  
from the land of Mitsraim  
according to their assemblies."

Ex. 6:27 They were the ones  
who spoke to Pharaoh, king of Mitsraim,  
for the sake of bringing out  
the children of Yisra'el *themselves* **nx** from Mitsraim.  
Moshe himself, and Aharon.

Ex. 6:28 And it was on the day  
when **YAHWEH** spoke to Moshe  
in the land of Mitsraim.  
Ex. 6:29 And **YAHWEH** spoke to Moshe saying,  
"I am **YAHWEH**!  
Speak to Pharaoh, king of Mitsraim,  
everything *itself* **nx** that I am saying to you."

Ex. 6:30 And Moshe said  
to the face of **YAHWEH**,  
"Behold!  
I am of uncircumcised lips.  
And why would Pharaoh listen attentively to me?"  
This is a virtual duplicate of v. 12.  
It appears to be inserted after the genealogy  
to return us to the story line itself.

## Chapter 7

Ex. 7:1 And **YAHWEH** said to Moshe,  
"See, I have given you as The Elohim to Pharaoh.  
And Aharon, your brother, is your prophet.  
Moshe is to act "as The Elohim".  
Aharon is to act as his prophet.  
Moshe is empowered to act  
as **YAHWEH** Himself!  
He is His designated Ambassador.  
Do not miss this point.

Aharon is to serve as His prophet  
Moshe is acting on **YAHWEH's** behalf).

Here we see the function of a prophet revealed.  
Aharon is to speak whatever word  
is spoken to him by Moshe (**YAHWEH**).

Being a prophet does not simply mean  
telling the future.  
It means speaking The Word of **YAHWEH**,  
The Word one has received from Him,  
to another.

Ex. 7:2 You are to speak everything *itself* **nx**  
that I will give as direction to you.  
And Aharon, your brother,  
is to speak to Pharaoh.  
And he will send forth  
the children of Yisra'el *themselves* **nx** from his land.

Ex. 7:3 But I will harden the heart of Pharaoh *itself* **nx**.  
And I will increase My signs *themselves* **nx**  
and My awesome displays *themselves* **nx**  
in the land of Mitsraim.

Ex. 7:4 And Pharaoh will not listen attentively to you.  
And I will put My hand *itself* nx upon Mitsraim.

And I will bring out My assemblies *themselves* nx,  
My people *themselves* nx,  
the children of Yisra'el,  
from the land of Mitsraim  
with great judgments.

Ex. 7:5 And the Mitsraites will know  
that I am **YAHWEH**  
in My stretching forth  
My hand *itself* nx over Mitsraim.

And I will bring out  
the children of Yisra'el *themselves* nx  
from the midst of them."

Ex. 7:6 And Moshe and Aharon did  
according to what **YAHWEH** directed  
they *themselves* nx.  
According to this they did.

Ex. 7:7 And Moshe was eighty years old  
and Aharon eighty-three years old  
when they spoke to Pharaoh.

Ex. 7:8 And **YAHWEH** spoke  
to Moshe and to Aharon saying,  
Ex. 7:9 "Now Pharaoh will speak to you saying,  
'Give an awesome display for yourselves.'

And you are to say to Aharon,  
'Take your staff *itself* nx and throw it down  
before the face of Pharaoh.'  
And it will become a monster."

*tanniyn* means a marine or land monster.  
It likely represents a crocodile or alligator.  
It does not represent a snake.  
There's an entirely different term for snake or serpent.

Why it's been translated as a snake is uncertain.  
This is not the same term  
used with Moshe at the burning bush incident.

Ex. 7:10 And Moshe and Aharon  
went in to Pharaoh.  
And they did according to  
what **YAHWEH** directed.  
And Aharon threw down his staff *itself* nx  
before the face of Pharaoh  
and before the face of his servants.  
And it became a monster.

Ex. 7:11 And Pharaoh also called  
wise men and sorcerers.  
And they also did so,  
the diviners of Mitsraim, with their magic.

Ex. 7:12 And they threw down,  
each man, his staff.  
And they became monsters.  
But the staff of Aharon swallowed up  
their staffs *themselves* nx.

Ex. 7:13 But Pharaoh's heart was strengthened.  
And he did not listen attentively to them  
according to what **YAHWEH** had said.

Ex. 7:14 And **YAHWEH** said to Moshe,  
"The heart of Pharaoh is heavy.  
He refuses to send forth the people.

There are shifting terms used  
to refer to Pharaoh's heart.  
Some suggest strengthened, some hardened,  
and here it's heavy - weighty or burdened.  
The text does not always use "hardened"  
as most English translations present it.

Ex. 7:15 Go to Pharaoh in the morning!  
Behold!

He is going out to the water.  
And you are to stand to meet him  
at the edge of The Nile.  
And the staff which turned to a serpent  
you are to take in your hand.

Here we have the term for snake, *nachash*.  
This is the term used at the burning bush.

Ex. 7:16 And you are to say to him,  
'**YAHWEH**, The Elohim of the Hebrews,  
has sent me to you saying,  
"Send forth My people themselves **nx**  
and let them serve Me in the wilderness!"

But behold!  
You have not listened attentively  
up to this point.

Ex. 7:17 **YAHWEH** has said thus:  
"According to this you will know  
that I am **YAHWEH**!"

"Behold!  
I myself am striking  
with the staff that is in my hand  
upon the waters which are in The Nile.  
And they will be turned to blood.  
Ex. 7:18 And the fish which are in The Nile  
will die.  
And The Nile will stink.  
And the Mitsraites will be disgusted  
to drink the water from The Nile."

Ex. 7:19 And **YAHWEH** said to Moshe.  
"Say to Aharon,  
'Take your staff and stretch out your hand  
over the waters of Mitsraim,  
over their streams,  
over their rivers,  
over their ponds,  
and over all their pools of water.  
And they will become blood.  
And there will be blood  
in all the land of Mitsraim,  
even in wooden and in stone *containers*.' "

Ex. 7:20 And Moshe and Aharon did so  
according to what **YAHWEH** had directed.  
And he raised the staff.  
And he struck the waters themselves **nx**  
that were in the river  
in the eyes of Pharaoh  
and in the eyes of his servants.  
And all the waters that were in the river  
were turned to blood.

Ex. 7:21 And the fish that were in The Nile died.  
And The Nile stank.  
And the Mitsraites were not able to drink  
the water from The Nile.

And there was blood in all the land of Mitsraim.

Ex. 7:22 And the diviners of Mitsraim  
did the same with their magic.

And the heart of Pharaoh was strengthened.  
And he did not listen attentively to them,  
according to what **YAHWEH** had said.

Ex. 7:23 And Pharaoh turned.  
And he went to his house.  
And he did not place in his heart even this.

Ex. 7:24 And all the Mitsraites dug  
all around The Nile for water to drink  
because they were not able to drink  
the water from The Nile.

Ex. 7:25 And seven days were completed  
after **YAHWEH** had struck The Nile *itself* נח.

While the text can be translated as "the river",  
there is value in having it refer directly to The Nile.  
It is "the life" of Mitsraim.  
Without The Nile Mitsraim would be a wasteland.

Because of its importance to the story  
it's worth using the specific terminology  
to call attention to it.

**Note:** The verse notations in the Hebrew text  
do not break at this point.  
Chapter 7 continues through verse 4  
of what's normally viewed as Chapter 8.

## Chapter 8

Ex. 8:1 (H 7.26) And **YAHWEH** said to Moshe,  
"Go to Pharaoh and say to him,  
'Thus said **YAHWEH**.

"Send forth My people *themselves* נח  
and let them serve Me.

Ex. 8:2 (H 7.27) And if you yourself  
refuse to send them forth,  
behold!

I Myself am smiting all your territory with frogs.

Ex. 8:3 (H 7.28) And The Nile will swarm with frogs.  
And they will climb up.

And they will come into your house,  
and into your bedroom, and on your bed,  
and into the houses of your servants,  
and onto your people, and into your ovens,  
and into your kneading bowls.

Ex. 8:4 (H 7.29) Even on you  
and on your people  
and on all your servants  
the frogs will climb up. " ' "

**Note:** Chapter 8 begins with the next verse in the Hebrew text.

Ex. 8:5 (H 8.1) And **YAHWEH** said to Moshe,  
"Say to Aharon,  
'Stretch forth your hand *itself* נח with your staff  
over the streams, over The Nile, and over the ponds.  
And cause the frogs *themselves* נח  
to climb up upon the land of Mitsraim.' "

Ex. 8:6 (H 8.2) And Aharon stretched forth  
his hand *itself* נח over the waters of Mitsraim.  
And the frogs climbed up.  
And they covered the land of Mitsraim *itself* נח.

Ex. 8:7 (H 8.3) And the diviners  
did so with their magic.  
And they brought up the frogs *themselves* נח  
on the land of Mitsraim.

Ex. 8:8 (H 8.4) And Pharaoh called  
for Moshe and Aharon.  
And he said, "Intercede with **YAHWEH**  
and let the frogs be removed from me  
and from my people.

And I will send forth the people themselves **nx**.  
And they may sacrifice to **YAHWEH**."

Ex. 8:9 (H 8.5) And Moshe said to Pharaoh,  
"Honor yourself above me.  
When shall I intercede for you  
and for your servants,  
and for your people,  
to cut off the frogs from you  
and from your houses  
to remain only in The Nile?"

There is a term worth noting.  
It is **karath**. It means to cut off,  
but it can also mean to destroy or consume.

It's a term used in relation to The Messiah  
being cutoff (See [Dan. 9.26](#)).

While it can certainly be used in the sense of "destroy"  
it seems the concept of cutting off is quite appropriate  
in light of the coming deliverance  
from the plague of frogs.  
They will be cut off,  
and this will happen at a very specific time.  
Hence the idea of cutting off (ending) the plague  
in a decisive manner is appropriate.

Ex. 8:10 (H 8.6) And he said, "Tomorrow."  
And he said, "Let it be according to your word  
in order that you know  
that there is no one like **YAHWEH**, our Elohim.

Ex. 8:11 (H 8.7) And the frogs will depart  
from you,  
and from your houses,  
and from your servants,  
and from your people,  
to remain only in The Nile."

Ex. 8:12 (H 8.8) And Moshe and Aharon  
went out from Pharaoh.  
And Moshe cried out to **YAHWEH**  
concerning the word,  
*concerning* the frogs  
which He had appointed against Pharaoh.

Ex. 8:13 (H 8.9) And **YAHWEH** did  
according to the word of Moshe.  
And He killed the frogs from the houses,  
from the courtyards,  
and from the fields.

Ex. 8:14 (H 8.10) And they piled together heaps,  
heaps of they themselves **nx**.  
And the land stank.

Ex. 8:15 (H 8.11) And Pharaoh saw  
that there was relief.  
And he made heavy his heart itself **nx**.  
And he did not listen attentively to them,  
according to what **YAHWEH** had said.

Ex. 8:16 (H 8.12) And **YAHWEH** said to Moshe,  
"Say to Aharon, 'Stretch forth your staff itself **nx**  
and strike the dust itself **nx** of the land.  
And it will become gnats  
in all the land of Mitsraim.' "

Ex. 8:17 (H 8.13) And they did so.  
And Aharon stretched forth  
his hand itself **nx** with his staff.  
And he struck the dust itself **nx** of the ground.  
And the gnats were on human being and animal.  
All the dust of the land became gnats

in all the land of Mitsraim.

Ex. 8:18 (H 8.14) And the diviners did so  
with their magic  
to bring forth the gnats themselves **nx**.  
But they were not able.

And there were gnats  
on human being and on animal.

Ex. 8:19 (H 8.15) And the diviners said to Pharaoh,  
"It is the finger of The Elohim!"

But Pharaoh strengthened his heart.  
And he did not listen attentively to them,  
according to what **YAHWEH** had said.

Ex. 8:20 (H 8.16) And **YAHWEH** said to Moshe,  
"Rise early in the morning  
and stand before the face of Pharaoh.

Behold!  
He is going out to the water.

And say to him, 'Thus said **YAHWEH**,  
"Send forth My people  
and let them serve Me!

Ex. 8:21 (H 8.17) Indeed,  
if you do not send forth  
My people themselves **nx**, behold!  
I am sending on you, and on your servants,  
and on your people, and into your houses  
the mosquitoes themselves **nx**.  
And the houses of the Mitsraites will be filled  
with the swarms themselves **nx**,  
and even the ground on which they stand.  
[As with some of the other plagues  
there is a debate about what these were.  
Some suggest biting flies.](#)

Ex. 8:22 (H 8.18) And in that day  
I will make a separation  
for the land of Goshen itself **nx**  
in which My people dwell.  
Upon them there will be no swarms  
in order that you may know  
that I Myself, **YAHWEH**,  
*am* in the midst of the land.

Ex. 8:23 (H 8.19) And I will put a distinction  
between My people and your people.

Tomorrow this sign itself **nx** will exist." ' ' "

Ex. 8:24 (H 8.20) And **YAHWEH** did so.  
And heavy swarms came into the house of Pharaoh,  
and into his servants' houses,  
and into all the land of Mitsraim.  
The land was corrupted  
by the face of the swarm.

Ex. 8:25 (H 8.21) Pharaoh then called  
for Moshe and Aharon.  
And he said, "Go!  
Sacrifice to your Elohim in the land."

Ex. 8:26 (H 8.22) But Moshe said,  
"It is not right to do so  
because we will sacrifice something  
disgusting to the Mitsraites  
for **YAHWEH**, our Elohim.



Behold!

We will sacrifice something disgusting *itself* **נא**  
to the Mitsraites before their eyes.  
And will they not stone us?

Ex. 8:27 (H 8.23) A journey of three days  
we will go into the wilderness.  
And we will sacrifice to **YAHWEH**, our Elohim,  
according to what He tells us."

Ex. 8:28 (H 8.24) And Pharaoh said,  
"I myself am sending forth you *yourselves* **נא**.  
And you can sacrifice to **YAHWEH**, your Elohim,  
in the wilderness.  
Only, do not go very far, very far away!  
Intercede for me!"

Ex. 8:29 (H 8.25) And Moshe said,  
"Behold!  
I myself am going out from your people.  
And I will intercede with **YAHWEH**.  
And the swarms will depart from Pharaoh,  
from his servants,  
and from his people tomorrow.

But let Pharaoh not again be arrogant  
by not sending forth the people *themselves* **נא**  
for the sake of sacrificing to **YAHWEH**!"

Ex. 8:30 (H 8.26) And Moshe went out from Pharaoh.  
And he interceded with **YAHWEH**.  
Ex. 8:31 (H 8.27) And **YAHWEH** did  
according to the word of Moshe.  
And He removed the swarms from Pharaoh,  
from his servants,  
and from his people.  
Not one remained.

Ex. 8:32 (H 8.28) But Pharaoh  
made his heart *itself* **נא** heavy  
also at this time.  
And he did not send forth the people *themselves* **נא**.

## Chapter 9

Ex. 9:1 And **YAHWEH** said to Moshe,  
"Go in to Pharaoh and say to him,  
'Thus said **YAHWEH**,  
The Elohim of the Hebrews.  
"Send forth My people *themselves* **נא**  
and let them serve Me.

Ex. 9:2 Indeed, if you are refusing  
to send them forth,  
and you continue holding on to them,  
Ex. 9:3 behold!  
The hand of **YAHWEH** is going to be  
on your livestock in the field,  
on the horses, on the asses,  
on the camels, on the cattle, and on the sheep,  
a very grievous pestilence.

Ex. 9:4 And **YAHWEH** will distinguish  
between the livestock of Yisra'el  
and the livestock of Mitsraim.  
And nothing will die  
of all that belongs to the children of Yisra'el." ' ' "

Ex. 9:5 And **YAHWEH** established  
an appointed time saying,  
"Tomorrow **YAHWEH** is going to do  
this very word in the land."

Ex. 9:6 And **YAHWEH** did

this very word *itself* נא  
on the next day.

And all the livestock of Mitsraim died.  
But of the livestock of the children of Yisra'el,  
not one died.

Ex. 9:7 And Pharaoh sent one out.  
And behold!  
Nothing was dead  
from the livestock of the Yisra'elites.  
Not even one.

But the heart of Pharaoh was made heavy.  
And he did not send forth the people *themselves* נא.

Ex. 9:8 And **YAHWEH** said to Moshe and Aharon,  
"Take for yourselves.  
Fill your hands with ashes of a smelting furnace.  
And Moshe is to scatter it toward the skies  
before the eyes of Pharaoh.

*The symbolism of the smelting furnace is powerful.  
This distinguishes it from a common furnace  
that would be used for other purposes.  
These are ashes of "the refiner's fire",  
a purifying fire.  
This connects to the concept of judgment in Scripture.  
It connects to Sodom and Amorah, and to Mount Sinai.  
It occurs only four times in The Old Covenant.*

Ex. 9:9 And it will become powder  
in all the land of Misraim.  
And it will be upon the human being  
and upon the animal  
as boils breaking forth that break out,  
blisters in all the land of Mitsraim."

Ex. 9:10 And they took the ashes *themselves* נא  
of the smelting furnace.

And they stood before the face of Pharaoh.  
And Moshe scattered they *themselves* נא  
toward the skies.  
And they became boils,  
blisters breaking out on human being  
and on animal.

Ex. 9:11 And the diviners were not able  
to stand before the face of Moshe  
because there were boils on the diviners  
and on all the Mitsraites.

Ex. 9:12 And **YAHWEH** strengthened  
the heart *itself* נא of Pharaoh.

And he did not listen attentively to them,  
according to what **YAHWEH** had said to Moshe.

Ex. 9:13 And **YAHWEH** said to Moshe,  
"Rise early in the morning.  
And stand before the face of Pharaoh.  
And say to him,  
'Thus said **YAHWEH**, The Elohim of the Hebrews.  
"Send forth My people *themselves* נא  
and let them serve Me.

Ex. 9:14 Indeed, at this time  
I Myself am sending  
all My pestilences *themselves* נא  
into your heart,  
and onto your servants,  
and onto your people.

**You will know  
that there is none like Me in all the earth!**

Ex. 9:15 Indeed now,  
had I stretched forth My hand *itself* nx  
and struck you *yourself* nx  
and your people *themselves* nx with pestilence  
then you would have been  
destroyed from the earth.

Ex. 9:16 However, for this reason  
I have established you,  
in order to cause you  
to see My power *itself* nx,  
and in order to declare My Name  
in all the earth.

Ex. 9:17 You are still exalting yourself  
against My people  
without sending them forth!

Ex. 9:18 Behold!  
Tomorrow at this time  
I am causing it to rain exceedingly heavy hail  
such as has not existed in Mitsraim  
from the day of its founding even until this time.

Ex. 9:19 And now send out.  
Bring to safety your livestock *itself* nx  
and everything *itself* nx that is yours in the field.  
Every human being and every animal  
which is found in the field  
and is not gathered at home,  
the hail will come down upon them.  
And they will die!" ' "

Ex. 9:20 Those who feared  
The Word of **YAHWEH**  
among the servants of Pharaoh  
caused their servants *themselves* nx  
and their livestock *itself* nx to flee to the houses.

Ex. 9:21 But those who did not set their heart  
on the word of **YAHWEH**  
even left their servants *themselves* nx  
and their livestock *itself* nx in the field.

Ex. 9:22 And **YAHWEH** said to Moshe,  
"Stretch out your hand *itself* nx toward the skies.  
And let there be hail in all the land of Mitsraim,  
on the human being,  
and on the animal,  
and on every plant of the field  
in the land of Mitsraim."

Ex. 9:23 And Moshe stretched forth  
his staff *itself* nx toward the skies.

And **YAHWEH** gave thunder, and hail,  
and fire going along the ground.

And **YAHWEH** rained hail  
on the land of Mitsraim.

Ex. 9:24 And there was hail,  
and fire mingled with the hail,  
extremely grievous fire,  
such as had not been in all the land of Mitsraim  
from the time it became a nation.

Ex. 9:25 And the hail struck  
in all the land of Mitsraim,  
everything *itself* nx that was in the field,  
from human being to animal.

And the hail struck

every plant *itself* nx of the field.  
And every tree *itself* nx of the field was broken.

Ex. 9:26 Only in the land of Goshen,  
where the children of Yisra'el were,  
there was no hail.

Ex. 9:27 And Pharaoh sent.  
And he called for Moshe and for Aharon.  
And he said to them,  
"I have offended this time.  
**YAHWEH** is just,  
and I and my people are morally wrong.

Ex. 9:28 Intercede with **YAHWEH**!  
And on account of there being abundant  
mighty thunder and hail  
I am even sending forth you yourselves nx.  
And no longer are you to stay."

Ex. 9:29 And Moshe said to him,  
"As I go out of the city itself nx  
I will spread out  
my hands themselves nx to **YAHWEH**.

The thunder will cease.  
And the hail will exist no more,  
in order that you will know  
that the earth belongs to **YAHWEH**.

Ex. 9:30 But as for you yourself  
and your servants,  
I know that you do not yet fear  
before **YAHWEH**, The Elohim."

Ex. 9:31 Now the flax and the barley were smitten  
because the barley was in the head  
and the flax was in bud.

Ex. 9:32 But the wheat and the spelt were not smitten  
because they were late crops.

Ex. 9:33 And Moshe went out of the city itself nx,  
from Pharaoh.  
And he spread out his hands to **YAHWEH**.

And the thunder and the hail ceased.  
And the rain was not poured on the earth.

Ex. 9:34 And Pharaoh saw  
that the rain, and the hail,  
and the thunder had ceased.  
And again he offended.  
And he made his heart heavy, he and his servants.

Ex. 9:35 And the heart of Pharaoh was strengthened.  
And he did not send forth  
the children of Yisra'el themselves nx,  
according to what **YAHWEH** had said  
by the hand of Moshe.

## Chapter 10

Ex. 10:1 And **YAHWEH** said to Moshe,  
"Go in to Pharaoh  
because I myself have made heavy  
his heart itself nx  
and the hearts themselves nx of his servants  
in order that I might place these signs of Mine  
in his inner being,

*qereb* is the term used for "inner being".  
It's apparently a Hebraism,  
based on the meaning of the word being  
the nearest part, i.e. the center.  
It's used in Scripture to refer to

the middle, interior, inner part, even inner thoughts.

While it's normally translated as  
"in his midst" or "among them", "before him", etc.,  
those all seem to fall short  
of what's implied by the context.

**YAHWEH** has chosen to make a direct impact  
upon Pharaoh himself with these signs.  
This is clearly demonstrated by the final one,  
the death of the firstborn.  
These signs leave an indelible impact upon Pharaoh.

Ex. 10:2 and in order that you can recount  
in the ears of your son and your son's son  
that *itself* **אנ** which I  
have accomplished in Mitsraim,  
and My signs *themselves* **אנ**  
which I have placed on them.

**And you will know that I am YAHWEH!"**

It's not only Pharaoh  
that **YAHWEH** wants to impact by His signs.  
It's also to serve as a lasting memory  
to the children of Yisra'el and their offspring.

It's a clear demonstration  
of **YAHWEH's** love  
and faithfulness to His people.

Ex. 10:3 And Moshe and Aharon  
went in to Pharaoh.  
And they said to him,  
"Thus said **YAHWEH**,  
The Elohim of the Hebrews.  
'Until when will you refuse  
to humble yourself before My face?

Send forth My people  
and they will serve Me.

Ex. 10:4 However, if you refuse to send forth  
My people *themselves* **אנ**, behold!  
Tomorrow I am bringing locusts into your territory.  
Ex. 10:5 And they will cover  
the face *itself* **אנ** of the ground.  
And no one will be able to see the ground *itself* **אנ**.  
And they will eat the rest *itself* **אנ**  
of what has escaped,  
what remains for you from the hail.  
And they will eat every tree *itself* **אנ**  
which sprouts for you from the field.

Ex. 10:6 And they will fill your houses,  
and the houses of all your servants,  
and the houses of all the Mitsraites,  
such as neither your fathers  
nor your fathers' fathers have seen  
since the day that they exsited on the soil  
to this very day.' "

And he turned and went out  
from before Pharaoh.

Ex. 10:7 And Pharaoh's servants said to him,  
"How long will this one be a snare to us?  
Send forth the men *themselves* **אנ**.  
And let them serve  
**YAHWEH Himself**, **אנ** their Elohim.  
Do you not yet understand  
that Mitsraim is destroyed?"

Ex. 10:8 And Moshe *himself* **אנ**  
and Aharon *himself* **אנ**  
were brought back to Pharaoh.

And he said to them,  
"Go!  
Serve **YAHWEH Himself נח**, your Elohim!

Who?  
Even who are going?"  
Ex. 10:9 And Moshe said,  
"With our young and with our old we are going.  
With our sons and with our daughters,  
with our flocks and with our herds we are going  
because it is for us  
a pilgrim festival to **YAHWEH**."

The "pilgrim-festival"  
is a very important designation.  
It's the very first one  
so designated in Scripture.

From this moment on  
it is the first pilgrim-festival  
that Yisra'el is to celebrate each year.

There are three,  
Pesach (Passover),  
Shavuot (Pentecost),  
and Sukkot (Tabernacles).  
Each one required every Yisra'elite male  
to travel to The Temple in Yerusalem.

Ex. 10:10 And he said to them,  
"May **YAHWEH** therefore be with you  
when I send forth you yourselves נח  
and your little ones themselves נח!

Watch out,  
because harm is before your faces!  
It may not be immediately apparent to you,  
but Pharaoh is mocking Moshe and Aharon.  
He has no intention of letting everyone go,  
as is revealed in the following verses.

Ex. 10:11 Not so!  
Go now, the men,  
and serve **YAHWEH Himself נח**.  
Indeed, He is seeking you yourselves נח."

And they themselves נח were driven out  
from the face itself נח of Pharaoh.

Ex. 10:12 And **YAHWEH** said to Moshe,  
"Stretch out your hand  
over the land of Mitsraim  
on account of the locusts.

And they will come upon the land of Mitsraim.  
And they will eat  
every plant itself נח of the land,  
everything itself נח that remains from the hail."

Ex. 10:13 And Moshe stretched out  
his staff itself נח  
over the land of Mitsraim.

And **YAHWEH** drove an east wind into the land  
all that day and all that night.

Morning existed.  
And the east wind had carried  
the locusts themselves נח.

**ruwach** - means wind, or by resemblance breath.  
This is the word "translated" as 'spirit'.  
**However, there is no concept of 'spirit'  
in Hebrew thought.**  
It was not a "spirit" that brought the locusts.  
It was the wind of **YAHWEH**.

Ex. 10:14 And the locusts went up  
over all the land of Mitsraim.  
And they settled in all the territory of Mitsraim,  
exceedingly grievous.  
Before it there had never been locusts like this.  
And afterward there would not be such as this.

Ex. 10:15 And they covered the face *itself* nx  
of the whole ground.  
And they darkened the ground.

And they ate every plant *itself* nx of the land,  
and all the fruit *itself* nx of the trees  
which remained from the hail.

And not any green thing remained on the trees  
or on the plants of the field  
in all the land of Mitsraim.

Ex. 10:16 And hurriedly Pharaoh called  
for Moshe and Aharon.  
And he said,  
"I have offended against **YAHWEH**, your Elohim,  
and against you.

Ex. 10:17 And now intercede,  
forgiving my offense only this time!  
Even intercede with **YAHWEH**, your Elohim!  
And turn away from upon me at least  
this very death *itself* nx."

Ex. 10:18 And he went out from Pharaoh.  
And he interceded with **YAHWEH**.

Ex. 10:19 And **YAHWEH** turned about a west wind,  
exceedingly strong.  
And it carried away the locusts *themselves* nx.  
And it thrust them into The Sea of Reeds.

Not one locust remained  
in all the territory of Mitsraim.

Ex. 10:20 And **YAHWEH** strengthened  
the heart *itself* nx of Pharaoh.  
And he did not send forth  
the children of Yisra'el *themselves* nx.

Ex. 10:21 And **YAHWEH** said to Moshe,  
"Stretch forth your hand toward the skies.  
And let there be darkness over the land of Mitsraim,  
even a darkness which is felt."

*This is the same term used in Genesis 1.2  
concerning the darkness that existed  
at the beginning of creation.  
Perhaps it was also a darkness  
that could be felt.*

Ex. 10:22 And Moshe stretched forth  
his hand *itself* nx toward the skies.  
And there was darkness, gloominess,  
in all the land of Mitsraim for three days.

Ex. 10:23 One man did not see a brother *himself* nx.  
And no one rose at all from his place for three days.

But all the children of Yisra'el  
had light in their places.

Ex. 10:24 And Pharaoh called for Moshe.  
And he said,  
"Go!  
Serve **YAHWEH** *Himself* nx!"

Only your flocks and your herds are to stay.  
Also, your children are to go with you."

Ex. 10.25 But Moshe said,  
"Also, you yourself nx  
are to give into our hand  
sacrifices and olahs  
to prepare for **YAHWEH** our Elohim.  
*An olah is a surrender offering,  
one that is completely burned up.  
It represents a complete surrender  
to the will of YAHWEH.*

Ex. 10.26 And even our livestock are to go with us.  
Not a hoof is to remain  
because from them we will take  
for serving **YAHWEH Himself nx**, our Elohim.

And we ourselves will not know  
with what we are to serve **YAHWEH Himself nx**  
until we go there."

Ex. 10.27 But **YAHWEH** strengthened  
the heart itself nx of Pharaoh.  
And he was not willing to send them forth.

Ex. 10.28 And Pharaoh said to him,  
"Go from before me!  
Guard yourself!  
You are not seeing my face again!  
Indeed, in the day of your seeing my face  
you will be put to death!"

Ex. 10.29 And Moshe said,  
"Rightly so you have spoken.  
Never again am I seeing your face!"

## Chapter 11

Ex. 11:1 And **YAHWEH** said to Moshe,  
"I am bringing yet one more plague  
on Pharaoh and on Mitsraim.

After that  
he will send forth you yourselves nx from here.  
In sending you forth  
he will completely drive out,  
drive out you yourselves nx from here.

Ex. 11:2 Speak now in the ears of the people.  
And let every man ask from his neighbor himself nx  
and every woman from her neighbor herself nx  
objects of silver and objects of gold."

Ex. 11:3 And **YAHWEH** gave favor itself nx  
to the people in the eyes of the Mitsraites.

Also, the man, Moshe, was very great  
in the land of Mitsraim,  
in the eyes of Pharaoh's servants  
and in the eyes of the people.

Ex. 11:4 And Moshe said, "Thus said **YAHWEH**,  
'At midnight I Myself am going out  
into the midst of Mitsraim.

Ex. 11:5 And all the firstborn  
in the land of Mitsraim will die,  
from the firstborn of Pharaoh,  
who sits on his throne,  
even to the firstborn of the female servant,  
who is behind the mill stones,  
and all the firstborn of animals.

Ex. 11:6 And there will be a great cry



in all the land of Mitsraim,  
the likes of which has never been,  
and the likes of which will never be again!

Ex. 11:7 But for all the children of Yisra'el  
no dog will move its tongue  
against man or against animal  
in order that you will know that  
**YAHWEH** makes a distinction  
between Mitsraim and Yisra'el.

**Note: The following three verses (8-10)  
should be placed at the end of Chapter 10.  
They do not fit properly here.**

Ex. 11:8 And all these servants of yours  
will come down to me.  
And they will bow down to me saying,  
'Get out, you and all the people at your feet!'  
And after that I will go out."  
And he went out from Pharaoh in fierce anger.

Ex. 11:9 And **YAHWEH** said to Moshe,  
Pharaoh is not going to listen attentively to you.  
Indeed, My awesome displays are to be increased  
in the land of Mitsraim."

Ex. 11:10 And Moshe and Aharon did  
all these awesome displays *themselves* **nx**  
before Pharaoh.  
But **YAHWEH** strengthened  
the heart *itself* **nx** of Pharaoh.  
And he did not send forth  
the children of Yisra'el *themselves* **nx** from his land.

## Chapter 12

Ex. 12:1 And **YAHWEH** spoke  
to Moshe and to Aharon  
in the land of Mitsraim saying,  
Ex. 12:2 "This new moon is for you  
the beginning of new moons.  
It is the first new moon of the year for you.

**chodesh** - the new moon,  
by implication a month.

There is something to note  
concerning this directive  
from **YAHWEH** Himself.

**YAHWEH** establishes this month,  
the month of the Exodus/Passover  
**as the first month of the year.**  
**He explicitly states this.**

Yet the children of Yisra'el  
**do not observe this**  
as the beginning of their year.

They still cling to the old pattern  
which uses Yom Kippur in the fall of the year  
as "The Jewish New Year."

This appears to blatantly reject  
what **YAHWEH** declares in this passage.

Ex. 12:3 Speak to the whole  
assembly of Yisra'el saying,  
'On the tenth day of this new moon  
you are also to take to yourself,  
each man, a lamb,  
according to the household of his father,  
a lamb for each household.  
Ex. 12:4 And if the household  
is too small for the lamb,  
he is also to take his neighbor near to his house

according to the number of the lives.  
According to each man's eating  
make your count for the lamb.

Ex. 12:5 The lamb is to be whole,  
a male of the first year for you.  
From the sheep or from the goats  
you are to take it.

Ex. 12:6 And it will be for you to guard it  
until the fourteenth day after this new moon.  
Then all the assembly  
of the community of Yisra'el  
is to slaughter it itself nx  
between the evenings.

There has been much discussion  
concerning this last phrase.  
Generally it appears to indicate at twilight,  
or, as the sun is setting just over the horizon,  
but many also consider it  
to include late afternoon  
as the sun is low in the western sky.

Also note that the lamb  
was to be with the family four days.  
They were to protect it from harm.  
It also became "their" lamb,  
making this a far more personal experience.

Ex. 12:7 And they are to take from the blood.  
And they are to put it on the two doorposts  
and on the lintel of the houses  
in which they eat it itself nx.

Ex. 12:8 And they are to eat the flesh itself nx  
on that night, roasted with fire.  
With unleavened bread  
along with bitter herbs they are to eat it.

Ex. 12:9 You are not to eat from it raw,  
nor boiled, boiled with water,  
but rather, roasted with fire,  
its head with its legs and with its inward parts.

Ex. 12:10 And you are not to leave  
any of it until morning.  
And what remains of it until morning  
you are to burn with fire.

Ex. 12:11 And in this manner  
you are to eat it itself nx,  
your loins encircled,  
your sandals on your feet,  
and your staff in your hand.

And you are to eat it itself nx with trepidation.

**It is The Passover of YAHWEH.**

pesach - a pretermission,  
i.e., an exemption;  
used only technically of the Jewish Passover.

The root for this word means  
to skip over, pass over, to bypass.

It is tied directly to the action  
of the messenger of death  
who skips over the houses  
with the blood on their doorways.

This "festival" which is established here  
in the story of The Exodus  
is the most profound  
of all the festivals of YAHWEH.

Every act of offense against YAHWEH

ends up being accommodated  
by this specific festival.

If you are a believer in **YAHWEH**  
this should be **number one**  
on your list of observances.

Trepidation means quickly, with anxiety.

Ex. 12:12 And I will pass over the land of Mitsraim  
on that night.  
And I will smite all the firstborn  
in the land of Mitsraim,  
from a human being to an animal.

And on all the gods of Mitsraim  
I will accomplish judgment!  
**I am YAHWEH!**

Note the shift to the first person here.  
These are **YAHWEH's** words.

The term 'gods' is used'.  
There are no 'gods' except **YAHWEH**.  
All of the so-called 'gods' are literally nothing.  
They are the imaginations of men's minds.  
They do not exist.

And that's the point of stating "**I am YAHWEH!**"  
- which literally means  
**I am existence itself,**  
**The Eternally Existing One.**

Ex. 12:13 And the blood  
will be a sign for you upon the houses  
where you yourselves are.

And I will see the blood *itself* **אני**.  
**And I will pass over you.**

And the stroke of destruction will not be on you  
when I strike the land of Mitsraim.

Ex. 12:14 And **this day**  
is to be for you a memorial!  
And you are to observe it *itself* **אני**  
as a pilgrimage festival to **YAHWEH**  
for your generations,  
an eternal appointment.  
It is a pilgrimage festival.

This is the first pilgrimage-festival  
to **YAHWEH** each year.  
It is one of His "appointed times".  
It serves as an appointment with Him, personally.  
It is to continue indefinitely.

But there's another very significant word  
to note in this verse.  
The word is **זִכְרוֹן**.  
It means a memento, a memorial  
- something by which you can call to mind  
over and over what it represents.

**This is the very same term used**  
**as The Elohim told Moshe**  
**that His eternal NAME is YAHWEH**  
**- His memorial to all generations.**

This festival is to carry virtually the same impact.  
And as it is fulfilled in The Messiah  
it does indeed become  
"the festival to remember"!

Ex. 12:15 Seven days  
you are to eat unleavened bread.  
Indeed, on the first day  
you are to cause leaven  
to cease from your houses.

Indeed, whoever eats leavened bread  
from the first day until the seventh day,  
that life will be cut off from Yisra'el.

There are three different terms  
to consider in this verse  
that are all connected to each other.

**matstzah, or matzah** - properly, sweetness;  
especially, unfermented cake or loaf.  
Translated as unleavened bread.

**s'or** - barm or yeast-cake.  
Translated as leaven.

**chametz** - fermented.  
Translated as leavened bread

Each is typically connected  
to the issue of the quick departure  
and the lack of time to allow  
for the normal bread to "rise"  
due to leavening  
It's a reminder of the need for quick departure.

However, it also represents "corruption",  
or contamination - defilement.

Later, it was not permitted  
in sacrificial offerings dealing with offenses.

It was allowed in thanksgiving offerings,  
but it could not be burned  
within the sanctified places.

The actual meanings of the terms  
are somewhat surprising.  
And some have sought to stretch the meanings  
to include anything fermented.  
But the fundamental understanding of Scripture  
points always toward the bread itself  
- leavened or unleavened.

To eliminate everything fermented  
would mean eliminating wine  
and numerous other foods from the diet,  
which Scripture does not appear to indicate  
as being required.

There are other terms of significance:  
**shabath** - to repose, desist from exertion.  
This term is used in the phrase  
"cause leaven to cease".

It is the same term used of The Elohim  
in the Genesis creation account of the seventh day.  
This makes a rather interesting connection to that event.

Leaven is to cease being used.

**karath** - to cut (off, down, or asunder),  
by implication, to destroy or consume.  
This term is used of The Messiah  
in regard to His being "cut off" from life itself.

As you note these terms and their connections  
you'll recognize that everything  
from creation to The Messiah's death  
is inter-connected.

Little did the children of Yisra'el realize  
they would be acting out in type  
the most significant event to occur  
in the entire history of the world  
- Redemption by The Messiah!

Ex. 12:16 And on the first day,  
a set part assembly,  
and on the seventh day,  
a set apart assembly  
is to exist for you.  
Any work is not to be done on them.

Only that which is to be eaten by every life  
is to be made by you.

**miqra qodesh** - two extremely important terms.  
They refer to the "set apart assembly".

**miqra** means something called out,  
i.e. a public meeting or convocation; an assembly.

**qodesh** means a sacred place or thing,  
something set apart.  
It's typically translated as 'holy'.

The children of Yisra'el are a "called out" people.  
They are called out of the world  
by **YAHWEH**, for **YAHWEH**.  
Having been called out,  
they are "sanctified", set apart.

**YAHWEH's people are always called out,  
and always set apart for Him alone.  
They are different, distinct,  
separate from the rest of the world.**

The other term we need to look at is **mila'kah**.  
It means properly, deputyship; a ministry;  
generally employment. or work.  
It comes from **mal'ak**, which means  
to dispatch as a deputy, a messenger.  
(It's normally translated as 'angel',  
but that's a serious error.)

There are many debates  
about the meaning of this term.  
Some would make it include any effort at all  
- of any kind.

However, the general sense of the term,  
especially in our culture,  
would be "gainful employment",  
your regular job where you  
are "working for your own benefit."  
The key lies in "for your own benefit".  
Nothing is to be done  
that is not focused on **YAHWEH**.

Ex. 12:17 And you are to protect  
the festival of unleavened bread itself **תא**  
because **on this very same day**  
I brought out your assemblies themselves **תא**  
from the land of Mitsraim.

And you are to protect this day itself **תא**  
for your generations,  
an eternal appointment.

If you compare this with traditional translations  
you'll notice a significant difference at several points.  
There is no reference to  
"observing" "The Feast/Festival of..."  
in the Hebrew text.

It's not the festival that's to be protected,  
it's the consumption of  
the 'unleavened bread' itself.

It's also the very first day,  
a day for a set apart assembly,  
that's to be protected.

**shamar** means properly, to hedge about (as with thorns),  
i.e. guard; generally, to protect, attend to, etc.  
This word is normally translated as "keep",  
but it does not mean "observe" in the sense of acting out.  
It means to protect - generally from defilement or abuse.

**tsaba'** means a mass of persons.  
It's often associated with war,  
but that's not its fundamental meaning.  
It was not "armies" that were brought out of Mitsraim,  
it was the entire mass of persons, an assembly,

typically traveling in their family groupings.

**chuqqah** means an enactment, hence, an appointment.  
This is to be understood  
within the context of **YAHWEH's appointed times**,  
His special occasions by which His actions  
are to be remembered in every generation.

These are "**appointments with Him**".  
It's far more than an ordinance or custom.

Ex. 12:18 In the first new moon,  
on the fourteenth day after the new moon,  
at evening,  
you are to eat unleavened bread  
until the twenty first day after the new moon,  
at evening.

Ex. 12:19 For seven days  
yeast is not to be brought forth in your houses.  
Indeed, anyone eating what is leavened,  
that same life is to be cut off  
from the assembly of Yisra'el,  
foreigner or native of the land.

**matsa'** means properly, to come forth,  
i.e. appear or exist.  
It's also translated as "found", "be seen".  
Given the context it means "not to be used".

This is clear from the distinction  
that anyone eating it  
is to be cut off from the assembly.  
It says nothing about having it in your house.  
That's a "tradition of men"  
that has caused great trauma in many lives, needlessly.

Note it's similarity in sound to **matzah**,  
the unleavened bread itself.  
This is part of a word-play in the Hebrew  
that is extremely common,  
and used to great effect in the original language  
- yet seldom seen in the English translations.

Ex. 12:20 Any leavened thing  
is not to be eaten in all your locations.  
You are to eat unleavened bread.' "

Ex. 12:21 And Moshe called  
for all the elders of Yisra'el.  
And he said to them,  
"Pull out and take lambs for yourselves  
according to your families.  
And slaughter the exemption.

**pesach** - an exemption;  
Passover (the festival or the victim).

This is normally translated  
as "Passover lamb" or "Passover sacrifice".  
But note the meaning of the word used.  
**It is an exemption.**

This is the real meaning  
of the passing over by **YAHWEH**  
of the children of Yisra'el.  
They are **exempted from death**,  
based upon the shed blood  
of the sacrificed lamb.

In this period of world history  
we must certainly recognize the significance of this.

**YAHUSHUA**, The Hebrew Messiah,  
**is our exemption from death**  
when we place our trust in Him.

The children of Yisra'el were instructed  
to place their trust  
in the blood of the Passover lamb  
surrounding the door of their house  
to exempt them from the death-blow  
that was about to strike Mitsraim.

Ex. 12:22 And you are to take a bundle of hyssop.  
And you are to dip it in the blood that is in the bowl.  
And you are to apply it to the lintel  
and the two doorposts  
from the blood that is in the bowl.

And you yourselves are not to go out, no one,  
from the door of his house until morning.

Ex. 12:23 And **YAHWEH** will pass over  
for the sake of striking the Mitsraites themselves **nx**.  
And He will see the blood itself **nx**  
upon the lintel and upon the two doorposts.  
And **YAHWEH** will pass over the door.  
And He will not allow the destruction  
to come against your houses  
for the sake of striking you.

Ex. 12:24 And you are to protect this word itself **nx**  
as an appointment for you and your sons  
for eternity.

Ex. 12:25 And it will be  
that you will come to the land  
which **YAHWEH** is giving to you  
as He has spoken.  
And you are to protect this service itself **nx**.

Ex. 12:26 And it will be  
that your children will say to you,  
"What is this service to you?"

Ex. 12:27 And you are to say,  
'It is a slaughter of exemption to **YAHWEH**  
Who passed over the houses  
of the children of Yisra'el in Mitsraim  
in His striking of the Mitsraites themselves **nx**.  
But our households themselves **nx** He rescued.' "

And the people bowed their heads.  
And they prostrated themselves.

Ex. 12:28 And the children of Yisra'el went and did  
according to what **YAHWEH** had directed  
Moshe and Aharon themselves **nx**.  
Thus they did.

Ex. 12:29 And it was in the middle of the night.  
And **YAHWEH** struck all the firstborn  
in the land of Mitsraim,  
from the firstborn of Pharaoh,  
the one sitting on his throne,  
to the firstborn of the captive  
who was in the pit house,  
and all the firstborn of the livestock.

Ex. 12:30 And Pharaoh rose up at night,  
he and all his servants,  
and all the Mitsraites.  
And there was a great cry in Mitsraim  
because there was not a house  
where there was not one dead.

Ex. 12:31 And he called  
for Moshe and Aharon by night.  
And he said, "Rise up!  
Go out from the midst of my people,  
even you yourselves **nx**,  
even the children of Yisra'el.  
And go!  
Serve **YAHWEH Himself** **nx**  
according to your word!

Ex. 12:32 Take even your flocks,  
even your herds,  
according to what you have spoken,  
and go!  
And bless me myself **נא**, also."

Ex. 12:33 And the Mitsraites  
took hold on the people  
for the sake of hurrying,  
for the sake of sending them away,  
out of the land,  
because they said,  
"All of us are going to die!"

Ex. 12:34 And the people lifted up their dough  
before it was leavened, their kneading bowls  
being tied up in their garments on their shoulders.

Ex. 12:35 And the children of Yisra'el  
had done according to the word of Moshe.  
And they had asked from the Mitsraites  
objects of silver, and objects of gold, and garments.

Ex. 12:36 And **YAHWEH** had given the people  
favor itself **נא** in the eyes of the Mitsraites.  
And they requested of them.  
And they snatched it away  
from the Mitsraites themselves **נא**.

Ex. 12:37 And the children of Yisra'el  
journeyed from Ra'amses to Sukkoth,  
about six hundred thousand soldiers,  
the warriors separate from the families.  
The term used for 'families'  
is often translated as 'children',  
but it includes all those who were not soldiers.  
This means the assembly  
was much larger than 600,000.  
Ra'amses means people of the sun.  
Sukkoth means booth.

Ex. 12:38 Also a great mixture went up  
with they themselves **נא**,  
and flocks and herds,  
exceedingly many livestock.

Ex. 12:39 And they baked the dough itself **נא**  
which they had brought forth from Mitsraim,  
unleavened cakes, because it was not leavened,  
because they had been driven out of Mitsraim  
and had not been able to delay.  
And they also had not prepared food for themselves.

Ex. 12:40 And the time of dwelling  
of the children of Yisra'el who settled in Mitsraim  
was thirty years and four hundred years.  
Ex. 12:41 And it was at the end of the thirty years  
and four hundred years.  
And it was on **that very same day**  
that all the assemblies of **YAHWEH**  
went out from the land of Mitsraim.

Ex. 12:42 It is a night  
of keeping watch for **YAHWEH**,  
for the sake of bringing them out  
from the land of Mitsraim.

This night is for **YAHWEH**.

It is to be protected for all the children of Yisra'el  
for all their generations.



Ex. 12:43 And **YAHWEH** said to Moshe and Aharon,  
"This is the appointment of The Passover.  
No son of a stranger is to eat of it.

Ex. 12:44 But any servant  
a man has bought for silver,  
and he himself **nx** has been circumcised,  
then he may eat of it.

Ex. 12:45 A resident alien and a hired servant  
are not to eat of it.

The term **towshab** means a dweller,  
especially as distinguished  
from a native citizen; a resident alien.

When we use the literal meaning of the Hebrew term  
we get a wonderfully clear picture of who is in view.

The same is true of **sakiyr**  
It means a man at wages by the day or year.  
This is nothing other than an employee,  
as opposed to a slave  
that was owned by an individual.

Hence, two classes were excluded  
from participation in this appointed time,  
the resident alien and the employee.  
Only "family members" were permitted to participate.  
This adds clarification to the text.

Ex. 12:46 In one house it is to be eaten.  
You are not to bring out from the house  
any of the flesh outside.  
And a bone of it you are not to break.

Ex. 12:47 All the assembly of Yisra'el  
is to do it itself **nx**.

Ex. 12:48 And when a stranger sojourns  
with you yourself **nx**  
and does The Passover to **YAHWEH**  
all his males are to be circumcised.  
And then he may come near and do it.  
And he will be as a native of the land.

But anyone not circumcised is not to eat of it.

Ex. 12:49 There is one instruction  
for the native born  
and for the stranger who sojourns among you."

Ex. 12:50 And all the children of Yisra'el  
did according to that what **YAHWEH** directed  
Moshe himself **nx** and Aharon himself **nx**.  
According to this they did.

Ex. 12:51 And it was on **this very same day**  
that **YAHWEH** brought out  
the children of Yisra'el themselves **nx**  
from the land of Mitsraim by their assemblies.

### Chapter 13

Ex. 13:1 And **YAHWEH** spoke to Moshe, saying,  
Ex. 13:2 "Set apart for Me all the firstborn,  
every womb opener among the children of Yisra'el,  
among human being and among animal!  
It is Mine!"

**qadash** - to be clean (ceremonially or morally).  
Within the context of Scripture  
it means to be undefiled,  
and therefore separated from the world,  
from that which is defiled, contaminated.  
It's often translated as 'consecrate' or 'sanctify'.

Everything related to 'holiness'  
is ultimately tied to purity, undefilement.

**EVERY firstborn in Yisra'el  
belongs to YAHWEH!**

This is an imperative statement.  
It's profoundly significant.  
It's to be a continual reminder  
of the deliverance from Mitsraim.

It's ramifications for Yisra'el  
are pervasive within the culture,  
including the Levites being set apart  
as "replacements" for the firstborn,  
and dedicated to serving **YAHWEH**.

Ex. 13:3 And Moshe said to the people,  
"Remember this day *itself* **nx**  
in which you came out from Mitsraim,  
from the house of slavery!

Indeed, with strength of hand **YAHWEH**  
has brought out you yourselves **nx** from there.

And whatever is leavened is not to be eaten.

Note how the concepts  
of 'set apart' and 'cleanness'  
fit together with leaven.  
Leaven represents anything  
that is corrupted by fermentation,  
and therefore defiled.

From this point on in Scripture  
defilement takes center-stage.

Ex. 13:4 Today you yourselves **nx** are going out,  
in the new moon of Abib.

Abib means to be tender.  
It refers to the newly formed  
head of grain on barley.

Abib is the same as Nisan  
in terms of names of months.

Ex. 13:5 And it will be that **YAHWEH**  
will bring you into the land  
of the Kena'anites, and the Hittites,  
and the Amorites, and the Hivvites,  
and the Yebusites,  
which He swore to your forefathers to give to you,  
a land flowing with milk and honey.

And you are to work this work *itself* **nx**  
in this new moon.

There's a word-play here  
that presents itself in English to a degree.  
The words are '**abad** - '**abodah**.  
They are both formed from the same root  
and both mean 'work'.

Work is a 'task', so they are instructed  
that they are to do  
the same thing in the new land  
they are doing here.  
This will involve The Passover  
and its associated Feast of Unleavened Bread.

Ex. 13:6 Seven days  
you are to eat unleavened bread.  
And on the seventh *day*  
is a festival to **YAHWEH**.

Ex. 13:7 Unleavened bread is to be eaten  
the seven days *themselves* **nx**.  
And leavened bread is not to be seen by you.  
And leaven is not to be seen by you  
in all your territory.

This aspect of leaven has been taken  
to ridiculous extremes by "Pharisaic" interpretations.

They have required the 'removal' of all leaven  
from the houses and even from  
the land of Yisra'el during this time.

They "sell" the leaven to someone else,  
pretending that they no longer 'own' any.  
It's a ludicrous ruse.  
**YAHWEH** knows!

It's also a physical impossibility  
to get rid of "every speck" of it  
from one's home or from the land.

The point of the instruction  
seems more appropriately to encourage 'purity'  
on the part of the Yisra'elites  
- faithfulness to **YAHWEH's** instructions.

No leavened bread is permitted.  
It is "bread of defilement",  
both through it's fermented corruption  
and through the refusal to do  
as **YAHWEH** instructs.

Ex. 13:8 And you are to declare it  
to your son in that day saying,  
'It is because of what **YAHWEH** did for me  
in bringing me out from Mitsraim.'

Ex. 13:9 And it is to be for you  
as a signal on your hand  
and as a memorial between your eyes,  
in order that the instruction of **YAHWEH**  
will be in your mouth.

Indeed, with a strong hand  
**YAHWEH** has brought you out from Mitsraim.  
**zakar** is used again for 'memorial'.  
It's intended as a permanent reminder.  
It's the same term applied  
to the Name, **YAHWEH**, in Ex. 3.14-16.

**torah** also appears here, as 'instruction',  
which is its fundamental meaning.

Some translators use 'law',  
but in this instance 'the law'  
has not yet been given,  
so it is obviously not appropriate.

**Torah does not mean "law"**.  
It has far broader application than that.

Ex. 13:10 And you are to protect  
this appointment **itself** **nx**  
at its appointed time from year to year.  
**choq** - an enactment; hence, an appointment.  
Often translated as ordinance, command, decree, etc.,  
but having the fundamental meaning of an appointment.

**mow'ed - mo'ed** - an appointment,  
i.e. a fixed time or season; especially a festival.

The same term is used in Gen 1.14  
when the sun, moon and stars  
are set in the skies  
to regulate these "appointments".

The entire focus is on  
"appointments with **YAHWEH**"  
for special purposes.

This creates an unusual word-play,  
one in English, that does not appear in Hebrew.

Ex. 13:11 And it will be that **YAHWEH**  
will bring you to the land of the Kena'anites  
according to what He swore  
to you and your fathers.

And He will give it to you.

Ex. 13:12 And you are to pass over every womb opener to **YAHWEH** and every firstborn that comes forth from an animal which will be yours.

The males belong to **YAHWEH**.

Ex. 13:13 But every first born of a male ass you are to ransom with a lamb. And if you do not ransom it you are even to break its neck.

And every first born human being among your children you are to ransom.

Ex. 13:14 And it will be that your son will ask you later saying, 'What is this?' And you are to say to him, 'By strength of hand **YAHWEH** brought us out from Mitsraim, from the house of slavery.'

Ex. 13:15 And it was so that Pharaoh was hardened concerning sending us forth. And **YAHWEH** killed every firstborn in the land of Mitsraim, from the firstborn of a human being to the firstborn of an animal.

And for this reason I am slaughtering to **YAHWEH** all the male womb openers. But every firstborn of my sons I ransom.'

Ex. 13:16 And it is to be as a signal upon your hand and as bands between your eyes, because with strength of hand **YAHWEH** brought us out from Mitsraim."

This verse is the source for the arm bands and 'frontlets' worn by the Yisra'elites for morning prayers. They've translated this into physical items which are supposed to help them remember The Exodus.

Ex. 13:17 And it was as the people themselves **nx** were being sent forth from Pharaoh. And The Elohim did not guide them by the road to the land of the Philistines, although it was closer, because The Elohim said, "Perhaps the people will be sorrowed by seeing war and they will return to Mitsraim."

Ex. 13:18 And The Elohim brought the people themselves **nx** around by way of the wilderness of The Sea of Reeds. And the children of Yisra'el went up in orderly array from the land of Mitsraim.

Ex. 13:19 And Moshe took the bones of Yoseph himself **nx** with him because he had made the children of Yisra'el themselves **nx** swear, swear saying, "The Elohim will visit, visit you yourselves **nx**. And you are to bring up my bones themselves **nx** from here, you yourselves **nx**."

Ex. 13:20 And they journeyed from Sukkoth.  
And they camped at Etham,  
at the edge of the wilderness.

Etham perhaps means sea-bound.

Ex. 13:21 And **YAHWEH** was going  
before the face of them,  
by day in a column of cloud to guide the way,  
and by night in a column of fire as a light for them.  
Accordingly they went by day and by night.

Ex. 13:22 The column of cloud  
did not withdraw by day,  
nor the column of fire by night  
before the face of the people.

#### Chapter 14

Ex. 14:1 And **YAHWEH** spoke to Moshe saying,

Ex. 14:2 "Speak to the children of Yisra'el.

And have them turn back  
and camp before Pi Hahiroth,  
between Migdol and the sea,  
opposite Ba'al Tzephon.  
Camp opposite it, by the sea.

Pi Hahiroth means mouth of the gorges.

Migdol means tower.

Ba'al Tzephon means lord of winter.

Ex. 14:3 And Pharaoh will say  
of the children of Yisra'el,  
'They are confused by the land.  
The wilderness has closed them in.'

Ex. 14:4 And I will strengthen  
the heart *itself* **nx** of Pharaoh.  
And he will pursue after them.  
But I will be honored on account of Pharaoh  
and on account of all his might.  
And the Mitsraites will know  
**that I am YAHWEH.**"

And they did accordingly.

Ex. 14:5 And it was announced  
to the king of Mitsraim  
that the people had fled.  
And the heart of Pharaoh and his servants  
was turned against the people.  
And they said, "Why have we done this,  
that we have sent forth Yisra'el from serving us?"

Ex. 14:6 And he hooked up his chariot *itself* **nx**.  
And he took his people *themselves* **nx** with him.

Ex. 14:7 And he took six hundred choice chariots,  
and all the chariots of Mitsraim  
with third men on all of them.

**shaliysh** means a triple.

It's used to indicate the presence  
in the chariots of a third man.

This was an intensive way of conducting warfare.

Ex. 14:8 And **YAHWEH** strengthened  
the heart *itself* **nx** of Pharaoh, king of Mitsraim.  
And he pursued after the children of Yisra'el.

But the children of Yisra'el  
went out with a high hand.

Defiantly.

Ex. 14:9 And the Mitsraites pursued after them.  
And they overtook they *themselves* **nx**  
camping by the sea,  
all the horses and chariots of Pharaoh,  
and his horsemen, and his army,  
beside Pi Hahiroth, opposite Ba'al Tzephon.

Ex. 14:10 And Pharaoh drew near.  
And the children of Yisra'el  
lifted up their eyes themselves **nx**.  
And behold!  
The Mitsraites were traveling behind them.  
And they were exceedingly afraid.  
And the children of Yisra'el cried out to **YAHWEH**.

Ex. 14:11 And they said to Moshe,  
"Did you take us away to die in the wilderness  
because there are no graves in Mitsraim?  
What is this you have done to us,  
bringing us forth out of Mitsraim?  
Ex. 14:12 Is this not the word  
we spoke to you in Mitsraim saying,  
'Back off from us and let us serve  
the Mitsraites themselves **nx**?'"

Indeed, it would have been better for us  
to be serving the Mitsraites themselves **nx**  
than to be dying in the wilderness."

Ex. 14:13 But Moshe said to the people,  
"Do not be afraid.  
Stand still and see  
the deliverance of **YAHWEH**  
which He will do for you today!

Indeed, the Mitsraites themselves **nx**  
whom you have seen today  
will not be seen again any more forever.  
*yshuw'ah - something saved, deliverance.*  
*You'll recognize this as directly connected*  
*to The Messiah, **YAHUSHUA**.*

Ex. 14:14 **YAHWEH** will fight for you!  
And you are to be silent!"

Ex. 14:15 And **YAHWEH** said to Moshe,  
"Why do you cry out to Me?  
Speak to the children of Yisra'el  
and have them go forward.  
Ex. 14:16 And you yourself **nx**,  
raise up your staff itself **nx**.  
And stretch forth your hand itself **nx** over the sea  
and split it apart!  
And let the children of Yisra'el go  
into the midst of the sea on dry ground.

Ex. 14:17 And I, behold!  
I am hardening the hearts themselves **nx**  
of the Mitsraites.  
And they will come after you.  
And I will be honored on account of Pharaoh  
and on account of all his might,  
on account of his chariots,  
and on account of his horsemen.

Ex. 14:18 And the Mitsraites will know  
that **I am YAHWEH**  
in my being honored on account of Pharaoh,  
on account of his chariots,  
and on account of his horsemen."

Ex. 14:19 And the messenger  
of The Elohim moved,  
the one who was going  
before the camp of Yisra'el.  
And he went behind them.  
And the column of cloud went from before them.  
And it stood behind them.  
*mal'ak - to dispatch as a deputy;*  
*a messenger; an ambassador.*

**Not an 'angel'.**

That word comes from the Greek word  
meaning the same thing.

Note that there is a messenger of The Elohim  
who is going with the children of Yisra'el.  
Other references seem to indicate  
this messenger is in fact The Messiah,  
The Rock of Yisra'el.

Ex. 14:20 And it came between  
the camp of the Mitsraites  
and the camp of Yisra'el.  
And there the cloud and the darkness existed.  
And it made light the night itself **nx**.  
And one did not come near the other  
all the night.

Ex. 14:21 And Moshe stretched out  
his hand itself **nx** over the sea.  
And **YAHWEH** caused the sea to move  
with a powerful east wind all that night.

And He established the sea itself **nx** like a desert.  
And He split apart the waters.  
**charabah** is traditionally translated as "dry ground".  
But this is a different term  
than the one normally used for dry ground.  
This one means desert, parched ground.  
It's not merely dry to the touch, it's completely dry.  
This adds a fascinating insight  
into what He did for Yisra'el.

Ex. 14:22 And the children of Yisra'el  
went into the midst of the sea on dry ground.  
And the waters were a wall of protection to them  
from their right and from their left.

**yabbashah** - dry ground.  
Here we find the normal term for dry ground.  
The reasons for the distinction are not clear.

The water was not merely a wall.  
The Hebrew suggests a wall of protection.  
This, also, adds a dimension to the story  
that's not seen in English.

Ex. 14:23 And the Mitsraites pursued.  
And they came in behind them,  
all the horses of Pharaoh,  
his chariots, and his horsemen,  
into the middle of the sea.

Ex. 14:24 And it was at the morning watch.  
**YAHWEH** looked down  
upon the army of the Mitsraites  
in the column of fire and cloud.  
And He disrupted the army of the Mitsraites.

Ex. 14:25 And He took off  
their chariot wheels themselves **nx**.  
And they drove them forth with difficulty.  
And the Mitsraites said,  
"Let us flee from the face of Yisra'el,  
because **YAHWEH** is fighting for them  
against the Mitsraites."

Ex. 14:26 And **YAHWEH** said to Moshe,  
"Stretch forth your hand itself **nx** over the sea  
and let the waters come back upon the Mitsraites,  
upon their chariots, and upon their horsemen."

Ex. 14:27 And Moshe stretched forth  
his hand itself **nx** over the sea.  
And the sea returned to its permanent appearance  
at the break of day.  
And the Mitsraites were fleeing  
against encountering it.

Thus **YAHWEH** tumbled about  
the Mitsraites *themselves* nx  
in the midst of the sea.

Ex. 14:28 And the waters returned.  
And they covered the chariots *themselves* nx  
and the horsemen *themselves* nx  
and all the might of Pharaoh,  
those coming after them into the sea.  
There remained of them not even one.

Ex. 14:29 But the children of Yisra'el  
walked on dry ground in the midst of the sea.  
And the waters for them  
were a wall of protection  
on their right and on their left.

Ex. 14:30 And **YAHWEH** liberated on that day  
Yisra'el *itself* nx from the hand of the Mitsraites.  
And Yisra'el saw the Mitsraites *themselves* nx  
dying on the shore of the sea.

Ex. 14:31 And Yisra'el saw  
the mighty hand *itself* nx  
which **YAHWEH** had used against the Mitsraites.

And the people were in awe  
of **YAHWEH** *Himself* nx.  
And they trusted in **YAHWEH**  
and in His servant, Moshe.

## Chapter 15

Ex. 15:1 Then Moshe  
and the children of Yisra'el sang  
this song *itself* nx to **YAHWEH**.  
And they spoke saying,  
"I sing to **YAHWEH**  
because He has risen, risen!

The horse and its rider  
He has hurled into the sea!  
**ga'ah** - to mount up, rise.  
There are varying interpretations of this word.  
It only occurs seven times in Scripture.

Some want to make this "triumphed",  
but that does not fit the other uses.  
"Exalted" is another interpretation  
and has a certain degree of legitimacy.

But in the overall context of Scripture  
the basic sense of "rising up",  
especially in light of this great deliverance,  
ties directly to The Risen Messiah,  
by Whom deliverance comes.

Ex. 15:2 My strength and my might *is* **YAH**!  
And He is deliverance for me.  
This is my El, and I will dwell with Him,  
The Elohim of my father, and I will exalt Him.

**YAH** is used for the first time.  
It tends to be used in poetic expressions.  
It's a contracted form of **YAHWEH**,  
identified as "vehement".

**zimrath** is typically translated as 'song',  
but there is much debate  
over this word and its meaning.

The poetic form uses two-line phrasing,  
often repeating the former idea  
in a slightly different manner.

Some suggest strength and might,  
or even fierce might,  
as the proper understanding.



**yshuw'ah** - something saved, deliverance;  
victory or prosperity.  
Often translated as 'salvation'.  
(and often abused by using it as  
"the name of The Messiah."  
It is NOT His name.)

**navah** - to rest (as at home).  
There are other suggested meanings,  
but each of the terms using these letters  
suggest rest, home, habitation, dwelling place.

That we will dwell with Him as our deliverer  
is consistent with the rest of Scripture.

Ex. 15:3 **YAHWEH** is a man of battle.  
**YAHWEH is His Name!**

Ex. 15:4 The chariots of Pharaoh and his forces  
He has thrown into the sea.  
And his chosen third men  
have sunk down in the Sea of Reeds.  
Ex. 15:5 The surging waters covered them.  
They went down to the depths like a stone.

Ex. 15:6 Your right hand, **YAHWEH**,  
magnificent in force,  
Your right hand, **YAHWEH**,  
shatters the adversary.

The characterization of the terms used  
tends to mislead somewhat in typical translations.  
It follows a pattern of tradition,  
rather than looking at the intent of the words.

The use of a past tense English verb  
where the Hebrew uses an imperfect  
(not completed) aspect  
alters the meaning.

**YAHWEH's** action is not completed  
except in this specific event.  
Yet the language actually characterizes  
the on-going nature of His shattering.

Also, the use of 'enemy'  
when the term means hating; an adversary,  
misses the connection to The Adversary.

These statements are not merely indicative  
of the present situation for Yisra'el,  
but they also point forward, predictively,  
to events yet to come.

Ex. 15:7 And in the greatness of Your majesty  
You tore down those you raised up.  
You sent forth Your burning anger.  
It consumed them like stubble.  
Ex. 15:8 And with the breath of Your nostrils  
the waters were piled up.  
They stood upright like a mound.  
The drops of the depths were condensed  
in the heart of the sea.

Ex. 15:9 The adversary said,  
'I will pursue!  
I will overtake!  
I will apportion the plunder!  
My life will be sated with them.  
My sword will be emptied.  
My hand will seize them.'

Ex. 15:10 You blew with Your breath.  
The sea covered them.  
They tumbled down like lead  
in the powerful waters.

Ex. 15:11 Who is like You  
among the gods **YAHWEH**?

Who is like You, magnificent in set apartness,  
being revered with praises,  
doing extraordinary acts?

"Gods" is **elim** in the Hebrew text.  
It's often translated as 'gods',  
but it appears more to refer to  
the "gods" (divine beings)  
of **YAHWEH's** kingdom.  
It could also be a reference  
to the 'gods of the nations'.  
The text does not give us precise clues on this.

Ex. 15:12 You stretched out Your right hand.  
The earth swallows them.  
Ex. 15:13 You guided with Your kindness  
the people whom You have redeemed.  
You led them with strength  
to Your set apart home.

Ex. 15:14 Peoples listened attentively.  
They trembled.  
Pains as of childbirth  
seized those dwelling in Philistia.  
Ex. 15:15 At that time  
the chiefs of Edom were dismayed.  
The strong ones of Moab,  
trembling seizes them.  
All the inhabitants of Kena'an had a melt down.  
**muwg** - means to melt, dissolve, soften.  
While the phrase was not common  
at the time of early translations  
the concept of a "melt-down"  
seems most appropriate in this context.

Ex. 15:16 Terror and dread fell on them.  
Because of Your great arm  
they are silent, like a stone,  
until Your people pass over, **YAHWEH**,  
until the people pass over  
whom You have acquired.  
Once again we see  
the frequently repeated theme of Scripture,  
to pass over, or, to cross over.  
It begins with Abram.  
It continues until eternity.

Ex. 15:17 You will bring them in.  
And You will plant them  
on the mountain of Your inheritance,  
the place of Your dwelling, **YAHWEH**,  
which You have prepared.  
A set apart place, My Sovereign,  
established with Your hands.  
This is profoundly prophetic.  
It looks far forward  
into the future establishment  
of The New Yerushalaim.  
It's likely few ever comprehend  
this wondrous aspect of this song.

Ex. 15:18 **YAHWEH** reigns to time without end,  
even eternity!  
This is present active terminology.  
It is not 'future' in its sense, it's now!  
And it continues without any limitations.

Ex. 15:19 Surely the horse of Pharaoh  
went with his chariots  
and his horsemen into the sea.  
And **YAHWEH** turned back upon them  
the waters of the sea itself **nx**.

But the children of Yisra'el went on dry ground  
in the middle of the sea."  
The Song of Moshe appears to end here.  
There are two things to take note of.  
The **nx** only appears once at the very end.

This appears to be fairly common in Hebrew poetry.

The poetry itself tends to emphasize the elements  
by its very nature, so it's less significant.

The other thing to note is that no special effort  
has been made in this study text  
to attempt to 'duplicate' the poetic style of such verses.

The focus is on the content itself,  
not on the form.  
The Hebrew form and style  
create a great impact on the text  
for one familiar with Hebrew.  
But it's virtually impossible  
to duplicate that in English.

Ex. 15:20 And Miryam, the prophetess,  
the sister of Aharon,  
took the tambourine *itself* nx in her hand.  
And all the women went out after her  
with tambourines and with dances.

This is the first mention of a prophetess in Scripture.  
It's generally considered to be an inspired person,  
and a spokesman for another, **YAHWEH**.

Miryam means rebellious.  
In English it is Mary.

Ex. 15:21 And Miryam responded to them,  
"Sing to **YAHWEH**!  
Indeed, He has risen, risen!  
The horse and its rider  
He has hurled into the sea!"

Ex. 15:22 And Moshe caused Yisra'el *itself* nx  
to journey from The Sea of Reeds.  
And they went out to the Wilderness of Shur.  
And they went three days in the wilderness.  
And they found no water.

Shur means wall.

Ex. 15:23 And they came to Marah.  
And they were unable to drink the waters of Marah,  
because they were bitter.  
For this reason the name of it was called Marah.

Ex. 15:24 And the people complained  
against Moshe saying, "What are we to drink?"

Ex. 15:25 And he cried out to **YAHWEH**.  
And **YAHWEH** pointed out to him a tree.  
And he threw it into the waters.  
And the waters were made sweet.

There He established for Himself  
a regulation and a determination for them.  
And there He tested them.

Ex. 15:26 And He said,  
"If you will listen attentively,  
listen attentively to the voice  
of **YAHWEH**, your Elohim,  
and do what is right in His eyes,  
and will listen carefully to His directives  
and will protect all His rules,  
*then* all the diseases I placed on the Mitsraites  
will not be placed on you,  
because I, **YAHWEH**, will be healing you."

There's a shift  
in the 'voice' of the text after 'diseases'.  
It moves from a third person usage  
to a first person usage.  
This suggests an editorial insert  
or a copyist error.

Ex. 15:27 And they came to Elim.  
And there were twelve fountains of water

and seventy palm trees.  
And they camped there by the waters.  
*Elim means strong ones.*

## Chapter 16

Ex. 16:1 And they journeyed from Elim.  
And all the assembly of the children of Yisra'el  
came to the Wilderness of Sin,  
which is between Elim and Sinai,  
on the fifteenth day of the second month  
after their going out from the land of Mitsraim.  
*Sin and Sinai apparently are both of Mitsraite origin.  
The meaning is uncertain,  
but thought to mean bush, thorn, or thorn bush  
- as in the burning bush Moshe observed  
when YAHWEH called him to go to Mitsraim.*

Ex. 16:2 And the whole assembly  
of the children of Yisra'el complained  
against Moshe and Aharon in the wilderness.  
16:3 And the children of Yisra'el said to them,  
"Would to The Elohim that we had died  
by the hand of YAHWEH in the land of Mitsraim,  
as we were sitting by the pots of flesh,  
as we were eating food to satisfaction!  
However, you have brought us ourselves **nx**  
out into this wilderness for the sake of killing  
this whole assembly itself **nx** with hunger."

Ex. 16:4 And YAHWEH said to Moshe,  
"Behold!  
I am going to rain food for you from the skies.  
And the people will go out  
and pick up a day's portion every day  
in order to test them,  
whether they will walk  
according to My instruction or not.

Ex. 16:5 And it will be on the sixth day.  
And they will prepare what they bring in itself **nx**.  
And it will be double  
what they pick up day after day."

Ex. 16:6 And Moshe and Aharon said  
to all the children of Yisra'el,  
"At evening even you will know  
that YAHWEH has brought you yourselves **nx**  
out of the land of Mitsraim.  
Ex. 16:7 And in the morning even you will see  
the glory itself **nx** of YAHWEH  
because He is listening attentively to  
your complainings themselves **nx** against YAHWEH.

And what are we  
that you complain against us?"  
*Although the specific term is not used here  
this is likely a reference  
to what's called the shekinah glory,  
the brilliant radiance of YAHWEH's majesty.*

Ex. 16:8 And Moshe said,  
"Because of this YAHWEH is giving to you  
flesh to eat in the evening,  
and in the morning food for full satisfaction,  
in that YAHWEH is listening attentively to  
your complaints themselves **nx**  
which you yourselves **nx**  
are complaining against Him.

And what are we?  
Your complaints are not against us,  
but rather, against YAHWEH."

Ex. 16:9 And Moshe said to Aharon,

“Say to the whole assembly  
of the children of Yisra’el,  
‘Come near before the face of **YAHWEH**,  
because He has listened attentively  
to your complaints *themselves* nx.’ ”

Ex. 16:10 And it was as Aharon was speaking  
to the whole assembly of the children of Yisra’el.  
And they faced toward the wilderness.  
And behold!  
The glory of **YAHWEH** was seen in the cloud.

Ex. 16:11 And **YAHWEH** spoke to Moshe, saying,  
Ex. 16:12 “I have listened attentively to  
the complaints *themselves* nx  
of the children of Yisra’el.

Speak to them saying,  
‘Between the evenings you will eat flesh,  
and in the morning you are to be filled  
to satisfaction with food.  
And you will know  
**that I am YAHWEH, your Elohim.**’ ”

Ex. 16:13 And it was in the evening.  
And quails came up.  
And they covered the camp *itself* nx.

And in the morning the dew laid  
all around the encampment.  
Ex. 16:14 And the layer of the dew went up.  
And behold!  
On the surface of the wilderness  
was a thin flaky substance,  
thin like frost on the ground.

Ex. 16:15 And the children of Yisra’el saw.  
And they said to one another, “What is it?”,  
because they did not know what it was.

And Moshe said to them,  
“It is the food which **YAHWEH**  
has given to you to eat.

Ex. 16:16 This is the word  
which **YAHWEH** has directed.  
‘Each man is to gather from it  
according to his eating,  
an omer for each head.  
According to the number of lives  
each man is to take  
for those who are in his tent.’ ”

Ex. 16:17 And the children of Yisra’el  
did accordingly.  
And they picked up,  
some too much, and some too little.

Ex. 16:18 And they measured by omer.  
And he who gathered too much had no excess.  
And he who gathered too little had no shortage.  
Each man picked up according to his eating.

Ex. 16:19 And Moshe said,  
“A man is to leave none of it until morning.”

Ex. 16:20 But they did not  
listen attentively to Moshe.  
And the men left some of it until morning.  
And it was corrupted with maggots.  
And it stank.

And Moshe burst out in rage against them.

Ex. 16:21 And they picked up from it itself **nx**  
morning by morning,  
each one according to his eating.  
But the hot sun liquefied it.

Ex. 16:22 And it was on the sixth day.  
And they picked up double the food,  
two omers instead of one.

And all the leaders of the assembly  
came and reported it to Moshe.

Ex. 16:23 And he said to them,  
"This is what **YAHWEH** has said.  
'Tomorrow is a special sabbath,  
a set apart Sabbath to **YAHWEH**.  
What you are to bake itself nx, bake it!  
And whatever itself nx you will boil, boil it!  
And all that is left over set aside for yourselves,  
watching over it until the morning.' "

Two special terms occur in this verse.

They are extremely important.

**YAHWEH** is giving specific instructions through Moshe  
concerning both The Sabbath Day,  
and "special sabbaths".

**shabbathown** - s sabbatism or special holiday; rest

**shabbath** - intermission, i.e. specifically The Sabbath.

Both terms refer to resting, to an intermission.  
They are connected directly  
to the seventh day of creation,  
where The Elohim "ceased" (rested)  
from the 'work' of creating.

While that was the first "shabbath",  
the children of Yisra'el  
are now being given specific instructions  
concerning how they are to treat each Sabbath Day.

This begins with how they deal with picking up the manna.  
The following details outline further what was expected.

The important thing to notice  
is that each Sabbath Day  
is a "special sabbath", set apart,  
consecrated, to **YAHWEH**.  
From this point forward  
every Sabbath Day is to be so treated.

Ex. 16:24 And they set aside it itself nx  
until the morning, as Moshe had directed.  
And it did not stink, and no maggot was in it.

Ex. 16:25 And Moshe said,  
"Eat it today  
because today is a Sabbath to **YAHWEH**.  
Today you will not find it in the field.  
Ex. 16:26 Six days you are to pick it up.  
But on the seventh day,  
which is the Sabbath,  
there will be none of it."

Ex. 16:27 And it was on the seventh day.  
Some of the people went out to pick it up.  
But they found none.

Ex. 16:28 And **YAHWEH** said to Moshe,  
"How long will you refuse to protect  
My directives and My teachings?

**This is a vitally important statement by YAHWEH!**

It should be obvious that this statement  
is directed to the people and not to Moshe.  
He was surely not among those  
who went out to pick up manna.

He is the representative of the assembly,  
their spokesman,  
so **YAHWEH** speaks to him  
in order that he will in turn  
speak to the assembly.

Three terms deserve a bit of comment:  
**shamar** - to hedge about (as with thorns);  
to guard, protect, attend to.  
Typically, 'keep'.

**mitsvah** - a command, directive.  
Based on a root word that means  
to enjoin, charge (urge or direct).  
Traditionally, 'commandment'.  
More accurately, directive or precept.

**torah** - a precept or statute.  
Based on a root word that means **to teach, direct**.  
Traditionally, 'The Law'.

**Traditional usage is misleading at several points.**  
It pushes everything into the category of "forced response".  
Such action eliminates free-will, choice.

The precise point being made by **YAHWEH** here  
is **the rebellion against His instructions**.

This was the offense of Chavvah (Eve)  
in the Garden of Eden.  
She chose to put her own desires  
above those stated by **YAHWEH**.  
This is **exactly** what the children of Yisra'el  
are now also doing.  
It's called "selfishness",  
and it is the foundation of every offense (sin).

**YAHWEH** gives us **instruction!**  
He gives us that instruction,  
as the text itself has identified,  
**to test us**,  
to see if we will do what **YAHWEH** desires  
instead of what we desire.

This is a fundamental understanding  
for our relationship with **YAHWEH!**

Ex. 16:29 "Now, observe that **YAHWEH**  
has given to you The Sabbath.  
For this reason  
He is giving you food on the sixth day  
(for two days - implied).  
Each one is to sit down on his bottom.  
No man is to go out from his place  
on the seventh day."

There's an obvious problem with the text here.  
It moves from **YAHWEH** speaking to Moshe,  
back to Moshe speaking to the people  
- with no intervening connection.

This is likely due to an editorial  
adjustment to the text,  
perhaps based on the use  
of some fragmented copies being reassembled.  
This portion appears to belong in a different location.

A line is also apparently missing  
that clarifies the situation.  
It's also humorously interesting  
to see the literal instructions given  
regarding sitting down.

Ex. 16:30 And the people rested  
on the seventh day.

**shabath** - to repose; to desist from exertion.  
This is the exact same term used for The Elohim  
on the seventh day of creation.  
It does not mean He never 'worked' again.  
It means He rested.

This is the function of The Sabbath Day.  
It was established to provide  
a day of rest for human beings,  
and, as a day to honor **YAHWEH**.

Ex. 16:31 And the house of Yisra'el  
called its name itself **נח** Manna.  
And it was like white coriander seed.  
And the taste of it was like thin cakes with honey.  
There's an unusual use of "house of Yisra'el"  
instead of "children of Yisra'el" found here.

There's no indication of why  
this different terminology suddenly shows up.  
This also appears to be an inserted fragment  
which may be in a different location than the original text.  
That may explain the different terminology.

Manna means "what is it"?

Ex. 16:32 And Moshe said,  
"This is the word which **YAHWEH** has directed.  
'Fill an omer with it  
to protect it for your generations  
in order that they may see the food itself **נח**  
with which I fed you yourselves **נח**  
in the wilderness,  
in the going forth of you yourselves **נח**  
from the land of Mitsraim.' "

**lechem** - food (for man or beast),  
especially bread or grain (for making it).  
We're taught by tradition that this was bread.  
It most certainly was not bread.  
It was thin, flaky, small,  
white like coriander seed,  
and came with the dew.  
Bread does not come in this manner.

The tradition of Bet Lechem (Bethlehem)  
as "The House of Bread"  
is a contributing influence on this issue.  
However, we need to be clear,  
the reference is to food, not 'bread'.

Ex. 16:33 And Moshe said to Aharon,  
"Take one jar  
and place there a full omer of manna.  
And set down it itself **נח**  
before the face of **YAHWEH**,  
for the sake of protecting it for your generations."

Ex. 16:34 According to what **YAHWEH**  
had directed Moshe,  
Aharon placed it before The Testimony  
for the sake of protection.

Yet again we see an editorial hand  
or a corruption in the text.  
"The Testimony" is a reference  
to what's traditionally called  
"The Ark of The Covenant".  
At this point in the history  
of the children of Yisra'el  
it does not exist.

That makes this a later addition to the text.  
It's a means of making clear  
the meaning of certain elements  
in one's experience.

Lest we be too harsh,  
this is precisely what these notes  
that accompany this text also accomplish.  
Hopefully these notes will never be taken  
as being part of the text itself.

Ex. 16:35 And the children of Yisra'el  
ate the manna itself **נח** forty years,



until their coming to the land of *their* dwelling.  
They ate the manna *itself* נא  
until they came to the border  
of the land of Kena'an.

Ex. 16:36 And an omer  
is a tenth of an ephah itself.  
*This also appears to be an editorial insertion.*

## Chapter 17

Ex. 17:1 And the whole assembly  
of the children of Yisra'el  
set out on their journey from the Wilderness of Sin  
according to their departures  
at the mouth of **YAHWEH**.

And they camped at Rephidim.  
And there was no water for the people to drink.

*peh - the mouth; representing the speech.  
Using the literal sense  
places this where it belongs.*

*While we don't see **YAHWEH** in physical form  
we know He speaks,  
and therefore we attribute Him as having a mouth.*

*This is not the same term as "word".  
The distinction needs to be kept clearly in mind.*

*Rephidim means supports, railings.*

Ex. 17:2 And the people contended with Moshe.  
And they said, "Give us water that we may drink!"  
And Moshe said to them,  
"Why do you contend with me, my people?  
Why do you test **YAHWEH Himself נא**?"

Ex. 17:3 And the people thirsted there for water.  
And the people complained against Moshe.  
And they said,  
"Why did you bring us out of Mitsraim,  
to kill us *ourselves* נא  
and our children *themselves* נא  
and our livestock *themselves* נא with thirst?"

Ex. 17:4 Then Moshe cried out to **YAHWEH** saying,  
"What am I to do with this people?  
A little longer and they will stone me!"

Ex. 17:5 And **YAHWEH** said to Moshe,  
"Pass over before the face of the people.  
And you *yourself* נא  
take from the elders of Yisra'el.  
And take in your hand your staff  
with which you struck The Nile *itself* נא and go!  
*Note the use of "pass over" again.  
This continues to bring us back  
to the key concept of this entire experience,  
but also even back to Abram.*

Ex. 17:6 I will be here, standing before your face,  
there on the rock at Horeb!  
And you are to strike the rock.  
And water will come out of it.  
And the people will drink."

And Moshe did so before the eyes  
of the elders of Yisra'el.  
*The text literally says in the first line,  
"Behold Me".  
This is a Hebraism meaning "I am here."  
It's normally used in response to a call  
from one person to another,  
thus acknowledging they are present  
and ready to attend to the matter at hand.*

In this instance it presents  
a particularly emphatic and significant statement.  
**YAHWEH** is 'personally' present,  
standing before Moshe on the rock at Horeb.

Horeb means desolate.

Ex. 17:7 And he called the name of the place  
Massah and Meribah because of the contention  
of the children of Yisra'el,  
and because they tested  
**YAHWEH** *Himself* **nx** saying,  
"Is **YAHWEH** in our midst or not?"  
Massah means testing.  
Meribah means contention.

Ex. 17:8 And Amalek came  
and fought with Yisra'el at Rephidim.  
Amalek means troubler.

Ex. 17:9 And Moshe said to Yahoshua,  
"Choose for us men and go out!  
Fight with Amalek!  
Tomorrow I am stationing myself  
on the top of the hill  
with the staff of The Elohim in my hand."  
Yahoshua becomes Moshe's personal attendant.  
(Traditionally this is "Joshua".)  
His role in this story is prophetic.  
It means **YAH** is deliverance.  
  
It is the same fundamental name  
as that of The Messiah, **YAHUSHUA**,  
with only a minor variation in its spelling  
to make a distinction between them.

Ex. 17:10 And Yahoshua did  
as Moshe had said to him.  
He was fighting with Amalek.

And Moshe, Aharon, and Hur  
went up to the top of the hill.  
Hur means white linen.

Ex. 17:11 And it existed,  
when Moshe lifted up his hand,  
then Yisra'el dominated.  
But when he rested his hand  
Amalek dominated.

Ex. 17:12 And Moshe's hands were heavy.  
And they took a stone and placed it under him.  
And he sat down on it.  
And Aharon and Hur supported his hands,  
this one and from that one.  
And his hands were steady  
until the going down of the sun.

Ex. 17:13 And Yahoshua  
defeated Amalek *himself* **nx**  
and his people *themselves* **nx**  
with the edge of the sword.

Ex. 17:14 And **YAHWEH** said to Moshe,  
"Write this as a remembrance in a writing.  
And put it in the ears of Yahoshua.

'Indeed, I will erase,  
erase the remembrance *itself* **nx** of Amalek  
from under the skies.' "  
**zeker** - a memento, recollection, memorial.  
It comes from **zakar** which means  
to mark so as to be recognized; to remember.

It's the very same term used in Ex. 3.14-16  
in regard to the Name, **YAHWEH**.

It's used twice in this verse,  
which increases its impact.  
The Scriptural principle of "two witnesses" applies.  
This thing is confirmed.  
It will happen.

Ex. 17:15 And Moshe built a slaughter site.  
And he called its name, **YAHWEH** Nissi.

Nissi means my flag, standard, banner or signal.  
It's often viewed as a form of military banner or flag,  
symbolizing their leader or cause.  
The tribes of Yisra'el each marched forward  
under a "banner" that represented their tribe.  
Moshe is indicating  
that he places **YAHWEH** as his leader.

Note that this name is for the slaughter site,  
**not** for **YAHWEH**.

Ex. 17:16 And he said,  
"Indeed, hand upon the throne of **YAH**,  
a battle of **YAHWEH** is against Amalek  
from generation to generation!"

The phrase, "hand upon the throne of **YAH**"  
is a formulaic description of an oath.  
This oath 'swears' war forever against Amalek  
by **YAHWEH** Himself.  
It affirms what's stated in v. 14.

## Chapter 18

Ex. 18:1 And Yithro, priest of Midyan,  
Moshe's father-in-law,  
heard concerning everything *itself* **נא**  
that The Elohim had done for Moshe  
and for Yisra'el, His people.

Indeed, **YAHWEH** had brought Yisra'el *itself* **נא**  
out of Mitsraim.

Ex. 18:2 And Yithro, Moshe's father-in-law,  
took Tzipporah *herself* **נא**, the wife of Moshe,  
after he had sent her back,

Ex. 18:3 and her two sons *themselves* **נא**,  
of whom the name of one was Gershom,  
because he said,  
"I have been a sojourner in a foreign land."

Ex. 18:4 And the name of the other was Eli'ezer,  
because he said,  
"The Elohim of my father *is* help for me.  
And He has snatched me away  
from the sword of Pharaoh."

Ex. 18:5 And Yithro, Moshe's father-in-law,  
came with his sons and his wife  
to Moshe in the wilderness where he was encamped  
at the mountain of The Elohim.

This portion of the story updates us  
on some of the events that took place much earlier.  
It was in Ex. 4.25 that Tzipporah  
circumcised one of her sons,  
and ended up sparing the life of Moshe.  
She disappeared from the text after that,  
leaving us to wonder what had become of her.  
Now we learn Moshe  
had sent her back to her father with his sons.

Ex. 18:6 And he had said to Moshe,  
"I, your father-in-law, Yithro, am coming to you,  
and your wife and her two sons with her."  
Apparently Yithro sent word ahead somehow to Moshe.  
We don't know how this was accomplished,  
or how he knew where to find them.

Ex. 18:7 And Moshe went out to meet his father-in-law.  
And he bowed down.  
And he kissed him.  
And they asked each other concerning their welfare.  
And they went to the tent.  
Ex. 18:8 And Moshe reported to his father-in-law  
everything *itself* nx  
that YAHWEH had done to Pharaoh  
and to the Mitsraites for Yisra'el's sake,  
all the distress *itself* nx  
which they had acquired on the way,  
and their having been snatched away by YAHWEH.

Ex. 18:9 And Yithro rejoiced for all the good  
which YAHWEH had done for Yisra'el,  
whom He had snatched away  
from the hand of the Mitsraites.

Ex. 18:10 And Yithro said,  
"Blessed be YAHWEH,  
Who has snatched away you yourselves nx  
from the hand of the Mitsraites  
and from the hand of Pharaoh,  
and Who has snatched away the people themselves nx  
from under the hand of the Mitsraites.

Ex. 18:11 Now I know that YAHWEH  
is greater than all the gods  
because of the word  
by which they acted arrogantly against them."

The Hebrew is difficult in this verse.  
There are several proposed interpretations.  
"Gods" is *elohim*.  
But it's not always used in reference to 'gods'.

The uncertainty lies within the understanding  
that YAHWEH greatly reproached  
the 'gods of Mitsraim' with His plagues.  
Essentially, He attacked every one of their so-called gods  
at the very point where they claimed superiority.  
It is this point which appears to hold  
the best explanation for the verse.

Ex. 18:12 And Yithro, the father-in-law of Moshe,  
accepted an olah  
and other sacrifices for The Elohim.

And Aharon and all the elders of Yisra'el  
came to eat food with the father-in-law of Moshe  
before the face of The Elohim.

The traditional translation of this verse  
appears to miss the fact  
that Yithro is priest of Midyan.  
He knows YAHWEH.  
He worships YAHWEH.

What he is doing here is serving Yisra'el  
in his role as a priest,  
including preparing a fellowship meal.  
He is participating with them in an official manner  
as he seeks to worship YAHWEH.  
The context supports this perspective.

An *olah* is a surrender offering,  
one that is completely burned up.  
It represents a complete surrender  
to the will of YAHWEH.

**Note:** Please try to keep in mind this fact:  
There are many places in the text  
where *The Elohim* is used  
that were ALTERED from YHWH, YAHWEH.  
We know historically this was done.  
What we do not know is each place  
where it was done in the manuscripts.  
This means that each time you encounter  
"The Elohim" you can substitute YAHWEH

and it will likely be what should be in the text.

Ex. 18:13 And it was the next day.  
And Moshe sat down  
for the sake of judging the people themselves **תא**.  
And the people stood before Moshe  
from the morning until the evening.

Ex. 18:14 And the father-in-law of Moshe saw  
everything itself **תא** that he was doing  
for the people.  
And he said, "What is this matter  
which you yourself **תא** are doing for the people?  
Why are you yourself **תא** sitting alone  
and all the people are standing before you  
from morning until evening?"

Ex. 18:15 And Moshe said to his father-in-law,  
"Because the people come to me  
concerning asking of The Elohim.

Ex. 18:16 When there is for them a matter  
they come to me.  
And I judge between a man and an associate.  
And I make known the directives of The Elohim  
and His instructions."

Ex. 18:17 And the father-in-law of Moshe  
said to him,  
"The thing which you yourself **תא** are doing  
is not good.

Ex. 18:18 Wear out, you will wear out,  
both you yourself **תא**  
and these people who are with you.  
Indeed, the matter is too heavy for you.  
You are not able to do it by yourself.

Ex. 18:19 Now listen attentively to my voice.  
I will counsel you.  
And may The Elohim be with you.  
You yourself **תא** are to exist for the people  
before The Elohim.  
And you yourself **תא** are to bring  
the matters themselves **תא** to The Elohim.

Ex. 18:20 And you are to teach they themselves **תא**  
the regulations themselves **תא**  
and the instructions themselves **תא**.

And you are to make known to them the way itself **תא**  
in which they are to walk,  
and the things themselves **תא** which they are to do.

Ex. 18:21 And you yourself **תא** are to seek out  
from all the people  
able men who revere The Elohim,  
men of truth, hating unjust gain.  
Then place these over them  
to be rulers of thousands,  
rulers of hundreds,  
rulers of fifties,  
and rulers of tens.

Ex. 18:22 And they are to judge  
the people themselves **תא** at all times.  
And it will be that every great matter  
they will bring to you.  
And all the small matters they will judge themselves  
and make it lighter for yourself.  
And they will bear it with you yourself **תא**.

Ex. 18:23 If you will do this word itself **תא**  
and The Elohim directs you,

then you will be able to stand.  
And also, each of these people  
will go to their place with shalom.”

Ex. 18:24 And Moshe listened attentively  
to the voice of his father-in-law.  
And he did all that he said.

Ex. 18:25 And Moshe selected able men  
from all Yisra'el.  
And he put them as heads over the people,  
rulers of thousands,  
rulers of hundreds,  
rulers of fifties,  
and rulers of tens.

Ex. 18:26 And they judged the people themselves **תא**  
at all times.  
The difficult matters themselves **תא**  
they brought to Moshe.  
But all the small matters they judged themselves.

Ex. 18:27 And Moshe sent away his father-in-law.  
And he went to his own, to his land.

## Chapter 19

Ex. 19:1 In the third month  
after the children of Yisra'el's going out  
from the land of Mitsraim,  
on this day they came to the Wilderness of Sinai.

Ex. 19:2 And they journeyed from Rephidim,  
And they came to the Wilderness of Sinai.  
And they camped in the wilderness.  
And Yisra'el camped there in front of the mountain.

Ex. 19:3 And Moshe went up to The Elohim.  
And **YAHWEH** called to him  
from the mountain saying,  
“This is what you are to say to the house of Ya'akob,  
and declare to the children of Yisra'el.

Ex. 19:4 You yourselves **תא** have seen  
what I have done to the Mitsraites.  
And I carried you yourselves **תא**  
upon the wings of eagles.  
And I brought you yourselves **תא** to Me.

Ex. 19:5 And now if you listen attentively,  
listen attentively to My voice,  
and will protect My covenant itself **תא**  
you also will be to Me a unique possession  
out of all the peoples.

Indeed, the whole earth is Mine.

[There are several concepts to address here.](#)  
The double mention of 'listen attentively'  
impresses upon us the extreme importance  
of this instruction.

To listen attentively  
is to pay careful enough attention to what is said  
that you understand fully,  
AND that you are agreeing to do as you are instructed.

This is not passive listening.  
It's listening as one who desires to hear  
what **YAHWEH** has to say  
in order that you are able to be clear  
about what you are to do  
to please Him Whom you serve.

The second is that of protection.  
The concept is that of watching over  
in order to guard something  
from being taken away, destroyed, etc.

While many want to assert  
it means 'compliance' by 'doing' the things,  
it's more important aspect is seeing to it  
that the instructions themselves  
(in this case The Covenant) are kept inviolate.

Interestingly, at this point in time in the text,  
The Covenant has not yet been established.  
Once it is established  
Yisra'el will become a 'unique possession'.  
The concept is not merely that of 'treasure',  
the traditional word used here.  
It is more specifically that of 'ownership'.

Yisra'el will BELONG to **YAHWEH**  
as His very own personal and unique possession  
among all the peoples (tribes, nations, etc.) of the earth.

And **YAHWEH** declares  
that the whole earth belongs to Him,  
so Yisra'el is simply "set apart"  
from the rest of the peoples on the earth  
- for **YAHWEH's** very own unique possession.

**Note:** There's a very powerful **condition**  
placed upon this relationship.  
It is that of "listening attentively",  
with all that it implies.  
The moment one fails to do this  
the "covenant" is broken,  
along with its inherent relationship.

Ex. 19:6 And you yourselves **nx** will be to Me  
a kingdom of priests and a set apart nation.'

Those are the words which you are to speak  
to the children of Yisra'el."

What is a priest?  
It is one who serves as a mediator  
between **YAHWEH** and His people.  
Yet Yisra'el is being told  
they will be a 'kingdom of priests'.  
They will all be under One King, **YAHWEH**.

They will all be mediators between Him and who?  
The rest of the peoples of the world  
- the non-Yisra'elites.

This is their designated role  
**IF they follow YAHWEH's instructions!**  
They will become a 'holy nation',  
one set apart from the rest.

Ex. 19:7 And Moshe went.  
And he called for the elders of the people.  
And he set before their faces  
all these words themselves **nx**  
which YAHWEH had directed him.

Ex. 19:8 And all the people responded together.  
And they said,  
"All that **YAHWEH** has spoken we will do."

And Moshe returned with the words themselves **nx**  
of the people to **YAHWEH**.

If you're paying careful attention to the text  
you will recognize that these verses  
appear to be out of the proper sequence  
for the story.

The Covenant is not yet given.  
The people have not yet, therefore,  
affirmed their assent to The Covenant.  
Yet that's exactly what's implied in these verses.

This reveals to us that there has been  
some type of editing of the text that has occurred.

Given our current level of knowledge of the text itself  
it seems surprising that someone has not "re-edited"  
these misplaced verses  
so they integrate better with the story line.  
As you look at the following verses  
this issue becomes crystal clear.

Ex. 19:9 And **YAHWEH** said to Moshe,  
"Behold!  
I Myself am coming to you in the thick cloud.  
The people are to listen attentively  
as I'm speaking with you.  
And also, in you they will trust, forever."

And Moshe reported the words themselves **nx**  
of the people to **YAHWEH**.

The first portion of this verse is very significant.  
**YAHWEH** declares  
He is personally coming to Moshe  
within a 'thick cloud'.

The term implies heavy dark clouds,  
the kind that withhold light  
- in this case, the light of **YAHWEH's** presence.

The people are to listen attentively.  
This is not a description of what will happen  
(will listen...), it is an instruction.  
They are to listen  
as **YAHWEH** speaks to Moshe himself.

The dialog is not directly with the people.  
Moshe is their intermediary.  
He is **YAHWEH's** Ambassador to Yisra'el.

The consequence of this dialog  
is that the people will trust Moshe forever.  
This literally became true.  
The words of Moshe are venerated in Yisra'el even today.

Some have trusted more in the words of Moshe  
than they did in those of The Messiah Himself.

The last part of the verse  
makes no sense within this verse.  
It's a virtual duplicate of the end of verse 8.  
Just what words are to be reported to **YAHWEH**?

Ex. 19:10 And **YAHWEH** said to Moshe,  
"Go to the people.  
And cause them to be undefiled  
today and tomorrow.  
And have them wash their clothes.

**qadash** - to be clean (ceremonially or morally).  
This is normally translated as 'consecrate' or 'sanctify'.

In the overall context of Scripture  
it clearly means to make them undefiled,  
pure and separated from the contamination of the world.

Only that which is undefiled  
is permitted in the presence of **YAHWEH**.

This has been stated before,  
but it's vital that we repeat it  
because few understand  
the significance of defilement  
within the culture of Yisra'el.

Ex. 19:11 And they are to be prepared  
by the third day  
because on the third day  
**YAHWEH** will come down upon Mount Sinai  
before the eyes of all the people.

Ex. 19:12 And you are to set limits  
for the people themselves **nx** all around saying,  
'Guard against your going up on the mountain



or laying a hand on the edges of it.  
Anyone laying a hand on the mountain  
will be put to death, put to death!

Ex. 19:13 He is not to touch it with his hand  
because he will be stoned,  
stoned or shot, shot!  
Whether animal or human being it will not live.

At the drawing out of the trumpet *sound*  
they may go up on the mountain."

Ex. 19:14 And Moshe went down from the mountain  
to the people.  
And he undefiled the people themselves ~~nx~~.  
And he had them wash their clothes.

Ex. 19:15 And he said to the people,  
"Be prepared by the third day!  
Do not come near to a wife."  
Emission of seed  
causes 'contamination' of those involved.  
They become defiled.  
That's the point of this instruction.

Ex. 19:16 And it was on the third day,  
in the morning.  
And there were loud sounds,  
and lightnings,  
and a heavy cloud over the mountain.  
And the sound of the ram's horn  
was exceedingly loud.  
And all the people who were in the camp  
shuddered with terror.

Ex. 19:17 And Moshe brought forth  
the people themselves ~~nx~~ from the camp  
to an encounter with The Elohim.

And they were stationed  
at the bottom of the mountain.

Ex. 19:18 And Mount Sinai smoked, all of it,  
because the presence of **YAHWEH**  
had descended upon it in fire.

And its smoke went up  
like the smoke of a smelting furnace.  
And the whole mountain shook exceedingly.  
Two things should be noted.  
Literally, the face of **YAHWEH** descended.  
This is an idiom for His presence.

However, the key concept of the face  
needs to be kept before us  
because it is so central  
to the entire focus of Scripture.  
If you are "in someone's face",  
you are in their presence.

The second issue is that of the furnace.  
This is not just any furnace,  
it is a smelting furnace.  
It's a furnace used to purify, to refine.  
It's the same type of smoke that rose  
from Sodom and Amorah amidst their destruction.

Ex. 19:19 And the sound of the ram's horn  
was continuing.  
And it was exceedingly powerful.

Moshe spoke.  
And The Elohim responded to him with a voice.

Ex. 19:20 And **YAHWEH** came down

upon Mount Sinai,  
on the top of the mountain.

And **YAHWEH** called to Moshe  
on the top of the mountain.  
And Moshe went up.

Ex. 19:21 And **YAHWEH** said to Moshe,  
"Go down and repeat it to the people  
lest they break through toward **YAHWEH**  
for the sake of seeing  
and many of them fall.

Ex. 19:22 And also, the priests  
who are coming near to **YAHWEH**  
are to undefile themselves  
lest **YAHWEH** breaks out against them."

Ex. 19:23 But Moshe said to **YAHWEH**,  
"The people are not able to be coming up  
on Mount Sinai.  
Indeed, You Yourself **תא**  
have repeated to us saying,  
'Set limits for the mountain itself **תא**  
and set it apart.' "

Ex. 19:24 And **YAHWEH** said to him,  
"Go down!  
And come up, you yourself **תא**  
and Aharon with you.  
But the priests and the people  
are not to break through  
for the sake of coming up toward **YAHWEH**  
lest He breaks out against them."

Ex. 19:25 And Moshe went down to the people.  
And he spoke to them.

## Chapter 20

Ex. 20:1 And The Elohim spoke  
all these words themselves **תא** saying,  
Ex. 20:2 "**I Myself am YAHWEH, your Elohim,**  
Who brought you out from the land of Mitsraim,  
from the house of slavery.

Ex. 20:3 There is not to exist for your sake  
any other gods above My presence.

There are several ways  
this verse could be translated.  
"Gods" refers to '**elohim**',  
normally translated as 'gods'.  
This has been identified before  
so this should be familiar to you  
by this point in the text.

The literal sense is that  
there is to be no other being of whatever type  
that is to be considered as a priority  
over/before **YAHWEH**.

He is not to be replaced by any other being,  
or, as the following verses present,  
any other thing or representation of a thing.

"**above My presence**" could be  
over, upon, toward, against, etc.,  
so there are several possibilities.

But the context takes precedence.  
That phrase has been chosen  
to represent the concept  
that there is to be nothing whatsoever  
that is given a higher priority  
or greater authority over your life  
than **YAHWEH** Himself.

**Please note:** These verses constitute "**The Ten Words**" in Hebrew thought, **not** "The Ten Commandments."  
The Hebrews see these as words of instruction, **not as commands.**  
The entire concept of *torah* must be considered in this specific context.  
**Torah means instruction, teaching.**  
**It is that FIRST AND FOREMOST!**

Only after this is firmly established in your thinking will you be able to properly understand the nature of these **instructions**.

**Instructions are not commandments.**

They are directions, guidelines, 'road signs' along the pathway of Hebrew life. They are intended to keep one from going off the path and into error, becoming 'lost'.

Because these **instructions** were written down, and especially on stone, human beings have interpreted them as "statutes" - written 'laws'.

But this ignores the fact that they were **spoken** first, and only written later as a means of providing a permanent record of what was taught.

**This is a 'textbook', not a legal document.**

**YAHWEH** created human beings with freedom to choose what they will do, or not do. If you remove this from them they are no longer 'free'.

Commandments remove one's freedom. "Laws" do the same.

**They require obedience.**

If there is no 'obedience' there is punishment. This leads to "legalism". And that leads to serious problems.

With freedom to choose it's merely a matter of watching to see if you will do what you are instructed to do - or not.

There are certainly consequences if you do not do according to the instructions. But you are not 'forced' to do them. You have a choice.

Do you want the blessings that come from following the **instructions**, or do you want the consequences of not following them. It's **entirely** up to you to make that decision.

**YAHWEH will absolutely not interfere with your freedom of choice.**

You are the **only one** who can make the decision.

Ex. 20:4 You are not to make for yourself a carved image, even any form that is in the skies, from above, or what is on the ground, from beneath, or what is in the waters, from below the ground.

Please note that the verb senses are **not imperative**. Hence, they are not 'orders'.

The term for 'carved image' means an idol, an object of 'worship'.

"Form" is typically translated as 'likeness', but it means a shape, or a representation, not necessarily an exact likeness.

There are many 'modified images' that represent things, but they do not look exactly like them. This is the point expressed here.

The Hebrew uses the letter **vav**  
before each of the phrases.  
It typically means 'and'.  
It can also mean 'even' or 'also'.  
It's not commonly used as 'or',  
but that is also legitimate.

"Even" has been used here  
because the text suggests a broad characterization,  
not a limited one.  
It's to include everything in the skies,  
on the earth, or in the waters below the ground.

Ex. 20:5 You are not to prostrate yourself  
before them.  
And you are not to serve them.

Indeed, I Myself, **YAHWEH**, your Elohim,  
am a zealous El,  
paying attention to the perversion  
of fathers upon children  
to the third and fourth *generations*  
of those hating Me,

The whole point of the first part is 'worship',  
allegiance to and serving them as if to honor them.  
This is not to be done.

**qanna'** means jealous.  
But its root word means to be zealous.  
This is the more accurate rendering here.

**YAHWEH** is not 'jealous' or 'envious',  
just as we are instructed in other portions of Scripture  
not to be such.  
But He is indeed zealous about His honor.  
This is the issue.

In His zeal for His honor he 'visits'  
- pays attention to, the perversity of fathers,  
and more importantly,  
to its effects, upon the children  
- to the third and fourth in the series of offspring.  
Generations is implied, though not stated in the text.

Now, it is the perversity  
of those hating **YAHWEH** that is involved.  
The following verse helps to clarify this.

To hate someone  
is to act as their enemy in Hebrew thought.  
Thus, it is the enemies of **YAHWEH**  
to whom He pays very careful attention,  
even to their third and fourth generations,  
to see what they do.

Ex. 20:6 but doing kindness to thousands,  
to those loving Me  
and guarding My directives.

Many "translations" use 'showing'.  
The word means to do or to make, not to show.

And "kindness" is often translated  
as mercy, love, or faithfulness.  
This is misleading.  
The term means kindness.

This kindness is done  
to the thousands who are loving **YAHWEH**,  
**and** who are guarding His directives  
(principles, not commands).

Important within this is the Hebrew concept of love.  
It is **not** an issue of 'good feelings' toward someone.  
This term refers to **loyalty** as its primary principle.  
The good feelings may be part of this,  
but the **loyalty**, the faithfulness  
that forms the Hebrew concept of love,  
is far more important to comprehend.

Ex. 20:7 You are not to lift up  
the Name of **YAHWEH** *itself* **na**,

your Elohim, for the sake of emptiness.  
Indeed, **YAHWEH** will not cause to be undefiled  
whoever lifts up His Name *itself* nx  
for the sake of emptiness.

This 'Word' has been  
exceedingly misinterpreted and abused.

It is in fact **violated** by every so-called "translation"  
that replaces the very Name, **YAHWEH**,  
with "the LORD", Jehovah, Ha Shem,  
and every other false representation  
of the sacred Name of **YAHWEH**.

The emphasis in the Hebrew text  
reveals the atrocity involved in such practices.

The idea of 'lift up' can have many connotations.  
In a general sense it means to use it.  
In a more serious sense it means to "swear by it",  
to take an oath by using it.

The word for 'emptiness' also means  
nothingness, vanity, worthlessness.  
It means to use the Name for a meaningless purpose.

Please note that in both cases the sense is  
"for", "for the sake of",  
reflecting an intentional abuse of the Name.

**naqah** means to be (or to make) clean.  
The concept, with its given verb sense in the text,  
is that of being made undefiled.  
And **YAHWEH** will not cause one to be undefiled  
who abuses His Name.

This is rendered as guiltless,  
innocent, etc. in many translations.  
But each of these miss the central issue of defilement.

To be defiled is to be forbidden access to **YAHWEH**.  
To be defiled is to be held responsible  
for whatever it is that defiles you.

Ex. 20:8 Remember the Sabbath day *itself* nx  
to set it apart!

**zakar** means to mark so as to be recognized,  
i.e. to remember.  
Placing a mark (sign) upon something  
facilitates our ability to recall its purpose.  
We do this in many ways.

The Sabbath is later designated  
as "the sign of The Covenant" for Yisra'el.  
It became "the mark"  
by which The Covenant was to be remembered."

**qadash** is a primitive root that means to be clean.  
It's almost always translated as sanctify,  
consecrate, dedicate, etc.  
Once again we see the concept of undefilement (cleanness).

This extremely important day in the life of Yisra'el  
was to be treated with great respect  
precisely because of what it represents,  
a reminder of The Covenant with **YAHWEH**.

This is the only Word  
that receives three more verses  
to support what is to be involved in this remembrance.

Ex. 20:9 Six days you are to work  
and do all your employment.

**mla'kah** means deputyship, service, i.e. employment.  
The concept is that of your "paid job"  
or other normal work day.  
A deputy is one who works for another.

Ex. 20:10 but the seventh day is a Sabbath  
to **YAHWEH**, your Elohim.  
You are not to do any employment,  
you,

or your son,  
or your daughter,  
or your male servant,  
or your female servant,  
or your livestock,  
or your stranger who is within your gates,  
To ensure understanding of the importance  
of this seventh day, this Sabbath,  
**YAHWEH** outlines who and what is to be included.

There are supporting passages of Scripture  
that identify this as a day for all of these  
to rest from their labors, efforts, work.

It's of interest to realize  
that virtually every culture on earth  
has observed the seventh day,  
the one we call Saturday, as a day of rest.

This is not confined to Yisra'el.  
Only in "The Christian Era"  
have some places shifted  
to the first day of the week  
instead of the seventh,  
and the seventh is usually  
closely tied to it in many ways.

Ex. 20:11 because for six days **YAHWEH** made  
the skies *themselves* **nx**  
and the earth *itself* **nx**  
the sea *itself* **nx**  
and everything *itself* **nx** that is in them.

And He rested on the seventh day.

For this reason **YAHWEH** blessed  
the Sabbath day *itself* **nx**.  
And He set it apart.

Ex. 20:12 You are to honor your father *himself* **nx**  
and your mother *herself* **nx**  
in order that your days are prolonged upon the soil  
which **YAHWEH**, your Elohim, is giving to you.

Ex. 20:13 You are not to murder.  
**ratsach** - to dash in pieces,  
i.e. to kill; especially to murder.

Ex. 20:14 You are not to commit adultery.

Ex. 20:15 You are not to steal.

Ex. 20:16 You are not to be an untruthful witness  
against your neighbor.

Ex. 20:17 You are not to desire for yourself  
your neighbor's house.  
You are not to desire for yourself your neighbor's wife,  
or his male servant,  
or his female servant,  
or his ox,  
or his donkey,  
or whatever belongs to your neighbor."

This is the Tenth Word.  
It's the last one the people heard  
before they asked that **YAHWEH**  
stop speaking to them directly.

**chamad** means to delight in or to desire.  
The desire to have something is selfishness.  
It's characterized by "I want..."  
It is the offense (sin) of Chavvah (Eve)  
in the Garden of Eden.

It is the fundamental source of every offense,  
everything that denies **YAHWEH**  
His proper place of authority in our lives  
- as The One Who has created us.

'Even' is used where the conjunction occurs  
to emphasize the inclusive nature of this list.

Ex. 20:18 And all the people saw  
the sounds *themselves* nx,  
the lightning flashes *themselves* nx,  
the sound of the ram's horn *itself* nx,  
and the mountain *itself* nx smoking.

And the people observed.  
And they trembled.  
And they stood at a distance.

Ex. 20:19 And they said to Moshe,  
"You *yourself* nx speak with us!  
And we will listen attentively.  
But let not The Elohim speak with us lest we die."

This marks the end of **The Ten Words**,  
as terminated by the people themselves.

They perceived that if they kept listening to **YAHWEH**  
they would all end up dead.

It's very important to recognize that  
**this is the only portion of The Torah**  
**that the people actually heard**  
**spoken by YAHWEH Himself.**

Everything after this essentially interprets  
how these things are to be carried out.

Ex. 20:20 And Moshe said to the people,  
"Do not be afraid!  
Indeed, for the sake of proving you yourselves nx  
The Elohim has come,  
even in order that the reverence of Him  
will exist before your faces  
so that you will not offend."

Moshe lays out the purpose  
of **YAHWEH's** visit  
and His speaking to the people directly.

The concept is difficult to convey  
into English with one word.  
Prove comes the closest,  
and it means to validate,  
to confirm, or to assess something.

**YAHWEH** is interested in seeing if this experience  
will "prove" to be significant enough  
for the children of Yisra'el  
to choose to be faithful to The Covenant  
which He is establishing with them.

By means of this awe-inspiring,  
although terrifying, display,  
and by means of a direct encounter with The Living Elohim,  
a deep sense of awe and reverence  
is instilled within the people  
**so they do not 'sin' - go astray (offend).**

**This last phrase is key to the entire Torah!**

Going astray is missing the target aimed at  
- pleasing **YAHWEH**  
by doing what He tells us He desires.

It's referred to as 'missing the mark',  
but that's often taken far too lightly,  
or is grossly misunderstood.

**The entire focus is on rebellion**  
**- refusal to follow YAHWEH's instructions.**

This is the only full assembly of people  
in all of Scripture  
to whom **YAHWEH** speaks directly and audibly.  
That has profound significance!

There are other places His voice is heard,  
but it typically does not involve  
a large assembly of His people.

Ex. 20:21 And the people stood at a distance.  
But Moshe drew near to the thick darkness  
where The Elohim was.

Ex. 20:22 And **YAHWEH** said to Moshe,  
"Thus you are to say to the children of Yisra'el.  
'You yourselves **תא** have seen  
that I have spoken to you from The Heavens.

Ex. 20:23 You are not to make of Me Myself **תא**  
gods of silver.

And you are not to make gods of gold for yourselves.

**This is a very different rendering of this verse.**

The Hebrew uses a format here

that points directly at "Me".

Literally it says,

"You are not to make Me Myself gods sliver..."

It's common practice in Hebrew

to use the following term as "of silver", for instance.

If it works for that,

then it must also work for "make Me..."

Thus, it becomes "make **OF** Me..."

How does this fit Scripture?

This is the key question we **must ask**

in this very important verse.

In the ancient cultures it was common practice  
to make for yourself a "copy" of your 'god'.  
Teraphim, etc. are examples of this,  
such as the ones Ribkah stole from her father, Laban.

This was so common that it was extremely likely  
to happen with the Yisra'elites.  
They had just left the culture of Mitsraim  
where these little 'gods and goddesses' were everywhere.  
And in fact, this very act  
will shortly take place with the "golden calf" incident.

Therefore, it's only fitting  
that **YAHWEH** would instruct His people  
**not to do such things in regard to Him.**

**He is THE ETERNALLY EXISTING ONE!**  
**He is NOT to be 'duplicated' by any artificial means!**

**YAHWEH** Himself is to be worshipped,  
not some "image" of **YAHWEH**!

Even the very concept of a slaughter site  
in the next two verses points in this direction.

Ex. 20:24 A slaughter site of soil  
you are to make for Me.  
And you are to slaughter upon it your olah itself **תא**  
and your shelem itself **תא**  
your sheep themselves **תא**  
and your oxen themselves **תא**.  
In every place where I cause My Name itself **תא**  
to be remembered I will come to you.  
And I will bless you.

**'olah** means a step, an ascent,  
that which goes up.

It's traditionally translated as "burnt offering".

But this idea comes from the practice  
of burning the complete offering presented,  
causing it to 'go up' in smoke.  
It is not contained within the meaning of the word used.

In actual practice it's a consecration offering,  
an offering of complete surrender.  
It's used to make atonement



for one's offenses, or mis-steps.

In many ways it's unfortunate  
that this has been taught as a burnt offering  
because it represents far more.

Everything is consumed.  
It represents committing everything to **YAHWEH**.

**shelem** means to return a favor.  
Essentially, it's a thanksgiving offering  
for **YAHWEH's** kindness  
in providing for one's needs.

The offering was eaten  
together with the priest who sacrificed it  
right at the time of its preparation.

The fat parts were burned on the altar  
as "a pleasing aroma to **YAHWEH**".

Scripture teaches us  
that the fat belongs to **YAHWEH**.  
It is not ours to eat.

This is the first place the shelem offering  
is mentioned in Scripture.  
It's often translated as a "**shalom**" offering.  
This is associated with the concept of a "peace" offering.

Now take note of the promise made by **YAHWEH**.  
In every place where "I cause My Name..."  
I will come, and I will bless you!

The condition is that **YAHWEH**  
causes His Name to be remembered there.  
It's His action, not that of human beings.

Ex. 20:25 And if you make for Me  
a slaughter site of stone  
you are not to build it itself **nx** of something cut  
because your tool has rubbed upon it,  
causing it to be defiled.

Any slaughter site of stone  
was to be of natural stone, not cut stone.  
A human tool rubbing or scraping on it  
causes defilement of the stone.

It is no longer **YAHWEH's** stone.  
It is 'contaminated' (defiled) by damaging it.

Ex. 20:26 And you are not to go up on steps  
to My slaughter site  
by which your nakedness may be exposed upon it.'

## Chapter 21

Ex. 21:1 These are the regulations  
which you are to set before their faces.

Ex. 21:2 When you acquire a Hebrew slave,  
he is to serve six years.  
And in the seventh he goes out free, without charge.

Ex. 21:3 If he comes in with *just* his body  
he is to go out with *just* his body.

If he comes in as husband of a woman  
his wife is also to go out with him.

The literal sense of the Hebrew is given.  
The reference is to 'his back',  
meaning his body or his labor.  
This carries much greater significance  
than "himself" does.

**ba'al** is the term for husband.  
It means either a master or a husband,  
and is often translated as '**lord**'.

It's very important to recognize  
the real meaning of this term  
because of its extensive use in connection with

the false-god also identified by this term.

This forms a persuasive argument  
against using the term, "Lord"  
in connection with **YAHWEH**  
or **YAHUSHUA**, The Messiah.

Ex. 21:4 If his master gives to him a wife  
and she has born to him sons or daughters,  
the wife and her children are her master's,  
and he is to go out with *just* his body.

**'adown** - sovereign, i.e. controller.  
Traditionally translated as lord, master, owner.  
A sovereign is one who rules over you.  
That's the real meaning of this term.  
It is often used as **Adonai**.

In old English style  
this term was designated as 'lord'  
to make a distinction between the role  
of the one involved here and the king,  
the sovereign of the country.

From the standpoint of Scripture  
the use of 'master' is the better choice.  
It avoids the use of 'lord'  
which has caused such great pollution of the text.

The term is, however, also used  
in regard to **YAHWEH** and to **YAHUSHUA**.  
In those instances  
its most appropriate form should be 'sovereign'.

Ex. 21:5 And if the slave says, says,  
'I love my master *himself* **נא**,  
my wife *herself* **נא**, and my children *themselves* **נא**.  
I will not go out free.',

Ex. 21:6 then his master is to bring him near,  
to The Elohim.

And he is to bring him near the door,  
even to the doorpost.

And his master is to pierce his ear with an awl.

And he is to serve him forever.

**'ahab** means to have affection for.  
It's virtually always translated as 'love',  
whether physical or otherwise.

Love in the Hebrew mind  
was equated with loyalty, faithfulness.  
It was not equated with 'nice feelings'.

There is much debate concerning  
to whom the slave is to be brought.

The term used is **ha elohim**.  
It literally means "the gods".  
Some perceive this to be judges,  
acting on behalf of The Elohim Himself.  
This term is actually used  
to refer to judges in some places in the text.

Ex. 21:7 And when a man sells his daughter *herself* **נא**  
as a female slave  
she is not to go out like the male slaves go out.

Ex. 21:8 If she is bad in the eyes of her master  
who has designated her for himself  
then she is to be redeemed.  
He has no authority to sell her to a foreign people  
since he has been deceitful with her.

Ex. 21:9 And if he has appointed her to his son,  
with the regulation of daughters he is to do to her.

Ex. 21:10 If he takes another for himself  
her food, her clothing, and her marriage rights  
are not to be reduced.

Ex. 21:11 And if he does not do these three for her

she is to go out without charge, without silver.

Ex. 21:12 One striking a man and he dies  
is to be put to death, put to death.

Ex. 21:13 But if he did not lie in wait  
and The Elohim brought him to his hand  
then I will set a place for you where he is to flee.

Ex. 21:14 But when a man  
boils up against his neighbor  
to kill him by craftiness,  
*even* from beside My slaughter site  
you are to take him to be put to death.  
The slaughter site was a place of refuge  
for someone committing a grievous offense.  
One would flee there and cling to the altar,  
thereby claiming protection by YAHWEH.  
  
In cases of premeditated murder  
not even this last resort was able to protect them.

Ex. 21:15 And one who strikes  
his father or his mother  
is to be put to death, put to death.

Ex. 21:16 And one stealing a man  
and he sells him,  
or he is found in his hand,  
is to be put to death, put to death.  
The crime is kidnapping.  
The intent is to sell the person  
or demand a ransom for them.

Ex. 21:17 And one dishonoring  
his father or his mother  
is to be put to death, put to death.

Ex. 21:18 And when men fight  
and one man strikes another man *himself* תא  
with a stone or with his fist  
and he does not die but lies upon his bed,  
Ex. 21:19 if he gets up again  
and walks outside upon his staff,  
the one striking him is innocent.  
Only, he is to pay for his rest  
and his healing, his healing.

Ex. 21:20 And when a man strikes  
his male slave *himself* תא  
or his female slave *herself* תא with a stick  
and he dies under his hand,  
he is to be avenged, avenged.

Ex. 21:21 But if he remains alive a day or two  
he is not avenged because he is his money.  
"Money" in this instance  
is a reference to "property".

Ex. 21:22 And when men quarrel  
and they strike a woman with child,  
and her offspring comes out  
and there is no injury  
he is to be fined,  
fined by the woman in accord  
with what the woman's husband sets.  
And he is to give it by means of the judges.

Ex. 21:23 But if there is injury  
then you are to give life in place of life,  
Ex. 21:24 eye in place of eye,  
tooth in place of tooth,  
hand in place of hand,  
foot in place of foot,

Ex. 21:25 burn in place of burn,  
wound in place of wound,  
lash in place of lash.

There are limited places in Scripture  
where this type of response is permitted.

It is **not** a general principle,  
and is not to be applied indiscriminately.  
Far too often it is taken out of context.

Ex. 21:26 And when a man strikes  
the eye *itself* **nx** of his male slave  
or the eye *itself* **nx** of his female slave  
and ruins it  
he is to send him out free  
for the sake of his eye.

Ex. 21:27 And if the tooth of his male slave  
or his female slave falls out  
he is to send him out free  
for the sake of his tooth.

Ex. 21:28 And when an ox gores a man *himself* **nx**  
or a woman *herself* **nx** and he dies  
then the ox is to be stoned, stoned.  
And its flesh *itself* **nx** is not to be eaten.  
And the owner of the ox will be innocent.

Ex. 21:29 But if the ox was butting yesterday  
and the day before,  
and its owner has been testified against,  
but he has not guarded it,  
and it causes the death of a man or a woman,  
the ox is to be stoned.  
And its owner is also to be put to death.

Ex. 21:30 If a redemption price is placed upon him  
he is to give the ransom for his life,  
whatever is placed upon him.

Ex. 21:31 Whether it has gored a son  
or gored a daughter,  
according to this regulation it is done to him.

Ex. 21:32 If the ox gores a male slave  
or a female slave  
he is to give to his master thirty shekels of silver.  
And the ox is to be stoned.

Ex. 21:33 And when a man opens a pit,  
or if a man digs a pit and does not cover it  
and an ox or a male ass falls in there  
Ex. 21:34 the owner of the pit is to make restitution.  
He is to give silver to its owner.  
And the dead *animal* is his.

Ex. 21:35 And when the ox of a man  
strikes the ox *itself* **nx** of his neighbor and it dies  
they are to sell the live ox *itself* **nx**  
and split in two the silver *itself* **nx** from it.  
And they are also to split in two  
the dead one *itself* **nx**.

Ex. 21:36 Or if it was known  
that the ox was butting  
from yesterday and the day before  
and its owner has not guarded it  
he is to make restitution, make restitution,  
ox in place of ox.  
And the dead one is to be his.

## Chapter 22

Ex. 22:1 When a man steals an ox or a sheep

and he slaughters it or sells it  
he is to restore five oxen for an ox  
and four sheep for a sheep.

Ex. 22:2 If the thief is found breaking in  
and he is struck and he dies  
there is no blood guilt for him.

Ex. 22:3 If the sun has risen over him  
there is blood guilt for him.  
He is to make restitution, make restitution.

If he has not *the means* he is to be sold  
on account of his theft.

Ex. 22:4 If the stolen item is found,  
found alive in his hand,  
whether it is an ox or male ass, or sheep,  
he is to restore double.

Ex. 22:5 When a man lets a field  
or vineyard be consumed,  
and sends out his animal *itself* nx,  
and it consumes in another man's field  
he is to make restitution with the best of his field  
and the best of his vineyard.

Ex. 22:6 When fire breaks out and finds thorns  
and devours stacked grain,  
or standing grain, or the field,  
the one kindling the burning *itself* nx  
is to make restitution, make restitution.

Ex. 22:7 When a man gives silver or goods  
to his neighbor to guard  
and it is stolen out of the man's house,  
if the thief is found he is to restore double.

Ex. 22:8 If the thief is not found  
then the master of the house  
is to be brought before the judges  
*to see if* he has put his hand  
into his neighbor's goods.  
*ha elohim is used here again.*  
*As in other cases,*  
*there is debate over what this means.*  
*Generally it's believed that this refers to "the judges"*  
*who are acting in the place of The Elohim*  
*in making a determination for a case.*  
  
*While this is likely what took place*  
*it does lend an atmosphere of confusion*  
*concerning "The Elohim" and its uses.*

Ex. 22:9 For every word concerning a violation,  
for ox, for male ass, for sheep, for clothing,  
for everything which he says that it belongs to him,  
the judges are to come to the word of the two.  
Whoever the judges declare wrong  
is to restore double to his neighbor.

Ex. 22:10 When a man gives to his neighbor  
a donkey, or ox, or sheep,  
or any animal to guard and it dies,  
or is injured, or is taken captive, no one seeing it,  
Ex. 22:11 an oath of **YAHWEH** is to exist  
between the two of them  
that he has not put forth his hand  
into his neighbor's goods.  
And the owner of it is to accept it.  
And he is not to make restitution.

Ex. 22:12 But if he has stolen, stolen from him,  
he is to make restitution to its owner.

Ex. 22:13 If it is torn to pieces, torn to pieces,  
he is to bring it for evidence.  
The torn one is not to be restored.

Ex. 22:14 And when a man  
asks something from his neighbor  
and it is injured or dies,  
the owner of it not being with it,  
he is to make restitution, make restitution.

Ex. 22:15 If its owner was with it  
he is not to make restitution.  
If it was hired he is entitled to the hire.

Ex. 22:16 And when a man deludes a virgin,  
a woman not engaged,  
and he lies *carnally* with her  
he is to pay the bride price,  
the bride price for her,  
to be his wife.

*patah* - to open wide; figuratively, to delude.  
This is often translated as 'seduce'.  
However, there is also a literal sense involved here  
that's less subtle.  
The concept of opening wide means exposing her.

Ex. 22:17 If her father refuses,  
refuses to give her to him,  
he is to pay according to the bride price of virgins.

Ex. 22:18 One practicing witchcraft is not to live.

Ex. 22:19 Anyone lying *carnally* with an animal  
is to be put to death, put to death.

Ex. 22:20 One slaughtering to a god  
other than to **YAHWEH** alone  
is to be devoted to destruction.

*charam* means to seclude;  
specifically (by a ban) to religious uses  
(especially destruction).  
It's often used in relation to anything  
not supporting the worship and honor of **YAHWEH**.

Spoils of war, whole communities,  
or sometimes individuals  
were placed "under the ban",  
meaning they were forbidden to be used  
for any purpose within Yisra'el.  
The result was typically their total destruction.

This is where the concept of  
"devoted to destruction" comes from.

The term, by itself, means  
something similar to *qadosh*,  
holy, set apart; separated.

Ex. 22:21 And a foreigner  
you are not to treat violently.  
And you are not to afflict them.  
Indeed, you were foreigners in the land of Mitsraim.

Ex. 22:22 Every widow or fatherless child  
you are not to humiliate.

Ex. 22:23 When you humiliate,  
humiliate he himself **nx**,  
when she cries out, cries out to Me  
I will listen attentively,  
listen attentively to her cry.

Ex. 22:24 And My nostrils will blaze.  
And I will kill you yourself **nx** with the sword.  
And your wives will be widows.  
And your children will be fatherless.

The attention given to this subject  
makes it very clear that **YAHWEH**

is extremely serious about such things.  
It deserves our very careful consideration.

Ex. 22:25 If you lend silver  
to My people themselves **נא**,  
to the humble themselves **נא** who are with you,  
you are not to be like a creditor to him.  
You are not to set interest upon him.

Ex. 22:26 If you bind your neighbor's garment  
as a pledge, a pledge,  
you are to return it to him  
at the going down of the sun  
Ex. 22:27 because it is his only covering,  
his covering for his skin.  
In what will he lie down?

And it will be that he cries out to Me.  
And I will listen attentively  
because I Myself am kind.

Ex. 22:28 The Elohim  
you are not to treat with disrespect.

And a leader of your people  
you are not to bitterly curse.  
**nasiy'** - an exalted one.  
This refers to a leader of the people.

Many have misinterpreted this term  
to include "speaking ill" against a leader.  
But the injunction is very specific.  
It refers to a bitter curse,  
such as was placed upon the soil  
after Chavvah (Eve) and Adam offended.

Some have also tried to extend this  
to anyone having authority over another.  
There is no valid basis for that interpretation.

Ex. 22:29 Your abundance and your vintage,  
your first born sons,  
you are not to delay giving to Me.  
Ex. 22:30 Likewise you are to do with your oxen,  
with your sheep.  
Seven days it is to be with its mother.  
On the eighth day you are to give it to Me.  
These two verses belong together as one thought.  
The translation is different than most,  
but it ties together the immediacy  
of giving one's best to **YAHWEH**.  
He is to be first in our lives.  
There is to be no delay in giving to Him  
what is rightfully His.

Ex. 22:31 And set apart men  
you are to be for Me.

And flesh torn to pieces in the field  
you are not to eat.  
You are to throw it itself **נא** to the dogs.

### Chapter 23

Ex. 23:1 You are not to carry an empty rumor.

You are not to put your hand  
with the morally wrong  
for the sake of being a malicious witness.

Ex. 23:2 You are not to follow many to do harm.

And you are not to respond to a dispute  
for the sake of turning after many,  
turning aside *what is right*.  
The Hebrew is difficult

in the second portion of this verse.  
Based on other translations  
this appears to be the intent.

Ex. 23:3 And you are not to favor  
a weak man in his dispute.

Ex. 23:4 When you meet your enemy's ox  
or his ass wandering  
you are to return, return it to him.

Ex. 23:5 When you see the ass of one hating you  
lying under its burden  
you are to refrain from leaving it to him.  
You are to loose, loose it with him.

Ex. 23:6 You are not to turn aside the sentence  
of your destitute in his dispute.

Ex. 23:7 You are to be far from a false word.

And the innocent and the just you are not to kill  
because I will not clear the morally wrong.

Ex. 23:8 And you are not to take a gift  
because a gift blinds the clear sighted  
and twists the words of the just.

Ex. 23:9 And you are not to oppress a foreigner.  
Even you yourselves ~~nx~~ know the life itself ~~nx~~  
of a foreigner because you were foreigners  
in the land of Mitsraim.

Ex. 23:10 And six years you are  
to sow your land itself ~~nx~~,  
and you are to gather its produce itself ~~nx~~.

Ex. 23:11 But the seventh you are to release it.  
And you are to leave it.  
And the destitute of your people are to eat.  
And what is left the animals of the field are to eat.  
Do the same with your vineyard  
and your olive grove.

Ex. 23:12 Six days you are to do your work.  
And on the seventh day you are to rest  
in order that your ox and your ass might sit down,  
and the son of your female slave  
and the sojourner are able to breathe.

There are some nuances in this verse  
that generally get overlooked in many translations.

There are three different terms used to express 'resting'.  
The first is to cease from exertion  
and was used for the seventh day of creation.  
The second means to sit down, to rest.  
The third means literally to breathe,  
and is often translated as 'be refreshed'.

This is likely the source for the saying  
'catch your breath'.

Ex. 23:13 And according to everything  
that I have said to you,  
you are to protect it.

And the name of other gods  
you are not to take note of.  
They are not to be heard from your mouth.

Ex. 23:14 Three times in a year  
you are to observe a pilgrimage festival to Me.  
chagag - properly, to move in a circle;  
(specifically) to march in a sacred procession,  
to observe a festival.  
The proper concept is the pilgrimage-festival.



Once the Temple was built  
three times each year the males,  
and usually their families as well,  
made a journey, a pilgrimage,  
to Yerushalaim for these festivals.

Ex. 23:15 The Festival of Unleavened Bread *itself* תא  
you are to protect.

Seven days you are to eat unleavened bread  
as I have directed you,  
at the time appointed in the month of Abib,  
because in it you came out from Mitsraim.

And you are not to appear before Me  
empty handed.

Ex. 23:16 Also the Festival  
of The Harvest of the First Fruits of your labors  
which you have sown in the field,  
and The Festival of the Ingathering,  
at the outgoing of the year,  
at the ingathering of your labors *themselves* תא  
from the field.

Unleavened Bread is Matzot.  
It occurs at the same time as Pesach, or Passover.  
Harvest of First Fruits is Shavuot, or Pentecost.  
The Ingathering is Sukkoth, or Tabernacles.  
These are the three required festivals.

Ex. 23:17 Three times in a year  
all your males are to be seen  
before the face of your Sovereign, **YAHWEH**.

Ex. 23:18 You are not to offer  
the blood of My sacrifice with leaven.

And the fat of My sacrifice  
is not to remain until morning.

The Hebrew in this verse is difficult  
in regard to the offering/sacrifice terminology.  
It requires some adjustments  
in order to make sense in English.  
This seems to best represent what's intended.

Ex. 23:19 The first of the first fruits of your soil  
you are to bring into  
The House of **YAHWEH**, your Elohim.

A young goat you are not to boil  
in its mother's milk.

Ex. 23:20 Behold!  
I Myself am sending a messenger  
before your face to protect you on the way  
and to bring you into  
the place which I have established.

Ex. 23:21 Guard yourselves before his face.  
And listen attentively to his voice.  
Do not be bitter against Him  
because He will not put up with your rebellion.  
Indeed, My Name is within Him.

This is a little different  
than most translations of this verse.  
The first word means to guard,  
protect, or watch over.

It's a warning concerning how to act  
in the presence of this messenger.  
The messenger is **not** an "angel"  
as many translations give it.

They are to listen attentively to his voice  
(typically, obey).  
They are not to be bitter toward him.  
That's the literal sense.  
It does not mean rebel as some have it.

Rather, they are told he will not "lift up"  
(some want to say pardon, or bear, carry)  
your rebellion.  
For our comprehension of this  
the more accurate sense is "put up with".  
We understand that concept very well.

And the last portion points to the reality  
that the Name of **YAHWEH** is **within** him.

There are various ways to interpret this.  
Some say 'his authority' is with him,  
which **YAHWEH's** name certainly represents.  
But the literal sense suggests  
"My Name is in the middle of him."  
Thus, we've used within him.

There are also those who suggest  
this is **YAHWEH** Himself in some other 'form',  
yet He Himself states it is His messenger.

Ex. 23:22 However, if you listen attentively,  
listen attentively to his voice,  
and you do all that I speak,  
then I will be an enemy  
of your enemies *themselves* **nx**  
and I will distress those distressing you.

Ex. 23:23 Indeed, My messenger  
will go before your faces.  
And he will bring you in  
to the Amorites, and the Hittites,  
and the Perizzites, and the Canaanites,  
and the Hivvites, and the Yebusites.  
And I will cause them to hide.  
**kachad** - to secrete by act or word;  
to hide, to conceal, to destroy.

Most seem to want to interpret this  
based on historical acts,  
but the literal sense is that  
of causing them to hide,  
not to be "cut off".  
There are other terms  
that would apply more accurately  
if that were the intent.

Ex. 23:24 You are not to bow down to their gods.  
And you are not to serve them.  
And you are not to do according to their deeds.  
Instead, you are to pull them down,  
pull them down and break in pieces,  
break in pieces their monuments!  
**matstsebah** means something standing,  
a column or memorial stone,  
an image of some kind, etc.

These were virtually all objects of worship  
in these pagan nations.  
They were to be destroyed totally  
in order to eliminate the risk of the Yisra'elites  
following the practices of those they conquered.

Ex. 23:25 And you are to serve **YAHWEH**  
your Elohim *Himself* **nx**.  
And He will bless your food *itself* **nx**  
and your water *itself* **nx**.

And I will cause sickness  
to turn away from your midst.

Ex. 23:26 There will not be one miscarrying  
or sterile in your land.

I will fulfill the number of your days.

Ex. 23:27 My terror *itself* nx  
I will send out before your faces.  
And I will cause confusion  
for all the people *themselves* nx  
who come against you.  
And I will give to you the backs  
of all your adversaries *themselves* nx.

Ex. 23:28 And I will send out the hornet *itself* nx  
before your faces.  
And I will drive out the Hivvite *themselves* nx,  
the Kena'anite *themselves* nx,  
and the Hittite *themselves* nx  
from before your faces.

The term for hornet is related directly  
to the term for leprosy.  
It appears the use of 'hornet'  
may be a Hebraism  
for some type of plague or destruction.

Ex. 23:29 I will not drive them out  
from before your faces in one year  
lest the land become a devastation  
and the animals of the field  
multiply more than you.  
Ex. 23:30 Little by little I will drive them out  
from before your faces until you bear fruit  
and occupy the land *itself* nx.

Ex. 23:31 And I will establish your boundary *itself* nx  
from The Sea of Reeds  
to The Sea of the Philistines,  
and from the wilderness to The Euphrates.

Indeed, I am giving into your hand  
the inhabitants of the land *themselves* nx.  
And you are to drive them out  
from before your faces.

Ex. 23:32 You are not to cut a covenant  
with them or with their gods.

Ex. 23:33 They are not to dwell in your land  
lest they cause an offense  
for you *yourselves* nx against Me  
because you are serving their gods.  
Indeed, it will become a snare to you."

## Chapter 24

Ex. 24:1 And to Moshe He said,  
"Come up to YAHWEH, you *yourself* nx  
and Aharon, Nadab, and Abihu,  
and seventy of the elders of Yisra'el.  
And you are to bow down from a distance.

Ex. 24:2 And Moshe is to draw near  
to YAHWEH by himself.  
But they are not to draw near.  
And the people are not to go up with him."

Ex. 24:3 And Moshe went.  
And he reported to the people  
all the words *themselves* nx of YAHWEH  
and all the regulations *themselves* nx.

And all the people answered with one voice.  
And they said,  
"All the words which YAHWEH has spoken  
we will do!"

Ex. 24:4 And Moshe wrote  
all the Words *themselves* nx of YAHWEH.

And he rose up early in the morning.

And he built a slaughter site  
at the foot of the mountain  
and twelve standing columns  
for the twelve tribes of Yisra'el.

Ex. 24:5 And he sent young men themselves **נא**  
of the children of Yisra'el.  
And they sent up olahs.  
And they slaughtered shelem slaughterings of bulls  
to **YAHWEH**.

*olot* is the plural form of *olah*.  
*shelem* is a thanksgiving offering.

Ex. 24:6 And Moshe took half the blood.  
And he put it in bowls.  
And half the blood  
he sprinkled on the slaughter site.

Ex. 24:7 And he took **The Book of The Covenant**.  
And he read it in the ears of the people.

And they said,  
**"All that YAHWEH has spoken we will do.  
And we will listen attentively."**

Once again we have evidence of an edited text.  
This reiterates the lines of v. 3.  
Considering the context v. 3  
it is likely in a different location  
than its original position, or, it's a duplication  
from another version of the text.

Also, this specifies "the Book of The Covenant".  
It was not likely called that  
when Moshe first read it to them.  
That's more than likely a later change to the text,  
made to clarify what he was reading to them.

Ex. 24:8 And Moshe took the blood itself **נא**.  
And he sprinkled it on the people.  
And he said, "Behold!  
The blood of The Covenant  
which **YAHWEH** has cut with you  
concerning all these Words."

It's extremely important to note  
the institution of a blood-covenant.  
This establishes a "non-breakable" contract  
between the parties involved.

The blood symbolizes  
that if either one breaks the covenant  
they are subject to having their own blood shed.

This is a 'formal' contract.  
It is to be taken extremely seriously.

Many fail to recognize  
that the "Old Covenant", as it is called,  
established at Mount Sinai,  
was, in fact, a "blood-covenant".  
Without this recognition  
the importance of this covenant is overlooked.

It's also important to note  
that this covenant is specifically with  
the children of Yisra'el.  
There is no mention of any 'gentile' involvement in it.  
It is binding upon the Yisra'elites - **and no one else**.  
This reality is often ignored.  
It must NOT be overlooked.

Ex. 24:9 And Moshe went up, and Aharon,  
Nadab, and Abihu,  
and seventy of the elders of Yisra'el.

Ex. 24:10 And they saw  
The Elohim of Yisra'el Himself **נא**.

And under His feet...

like workmanship of sapphire  
and the same as the skies for brightness.

Ex. 24:11 But to the extremities  
of the children of Yisra'el  
He did not stretch out His hand.

And they saw The Elohim Himself **nx**.  
And they ate and they drank.

There is much debate over this passage.  
It all focuses on the Scriptures  
which tell us no human being  
has ever seen the **face** of **YAHWEH** and lived.

Some suggest a vision took place.  
We don't know what actually took place,  
but we are reasonably safe in assuming  
they did **not** see His face.

They saw, perhaps, His shekinah glory,  
and as such they experienced His presence with them.

But what's often missed  
is that this event included a "fellowship meal"  
among the contracting parties to The Covenant,  
the elders acting on behalf of the children of Yisra'el,

This is most important.  
In Eastern culture you may not harm one  
with whom you have just shared such a meal.

This 'meal' further solidifies The Covenant.  
And that's indeed worth noting.

**'atsiy** - means extremities.  
Many have 'forced' this to mean  
'nobles or chiefs', meaning the 70 elders.  
But that's not what the text says.  
The reference appears to mean  
that in spite of the fact these 70 elders  
"saw The Elohim"  
**YAHWEH** did not stretch out His hand,  
**even toward** the extremities of the people.

In other words, not one person  
was negatively affected,  
even though they had "seen The Elohim."

There's no need to force  
this to mean 'nobles or chiefs'.

Ex. 24:12 And **YAHWEH** said to Moshe,  
"Come up to Me on the mountain and stay there!  
And I will give to you tablets of stone themselves **nx**,  
and the instruction and the directives  
which I have written for the sake of teaching them."

**torah** - a precept or statute.  
From a root word that means to teach, instruct.  
**Torah = instruction.**

**mitsvah** - a command, directive;  
often translated as a law, ordinance, or precept.

Once again we find a tendency  
to 'force' the understandings  
and meanings of these terms  
into pre-conceived ideas  
of what they're supposed to be.

**YAHWEH** does not give 'orders',  
He gives **instructions**.

The concept of one's free will  
has already been presented  
in previous notes within Exodus.  
Free will does not permit 'commands'.  
Commands **require** a response.  
There is no freedom in a requirement.

But there is definitely freedom in **instruction**.

You choose to follow or not follow an instruction.  
The same is true for a **directive**.  
It's a principle - not a demand.  
It's a standard by which to assess your actions.  
It is not forced upon you.

Please, take very careful note  
of the last line of this verse.  
**"for the sake of TEACHING."**

That line captures perfectly  
what **YAHWEH** intends with this material,  
including the "written code",  
which has **inappropriately**  
been called "The Law".

**NOTE:** Legalism is **NEVER YAHWEH's** Intention.

Ex. 24:13 And Moshe got up,  
and his assistant, Yahoshua.  
And Moshe went up  
to the mountain of The Elohim.

Ex. 24:14 And he said to the elders,  
"Remain here for us until we return to you.  
And behold!  
Aharon and Hur are with you.  
Whoever has matters is to come to them."

Ex. 24:15 And Moshe went up onto the mountain.  
And a cloud covered the mountain *itself* nx.

Ex. 24:16 And the glory of **YAHWEH**  
settled down on Mount Sinai.  
And the cloud covered it for six days.  
And on the seventh day He called to Moshe  
from the midst of the cloud.

Ex. 24:17 And the sight of the glory of **YAHWEH**  
was like a consuming fire  
on the top of the mountain  
to the eyes of the children of Yisra'el.

Ex. 24:18 And Moshe went  
into the midst of the cloud.  
And he went up onto the mountain.  
And Moshe was on the mountain  
forty days and forty nights.

## Chapter 25

Ex. 25:1 And **YAHWEH** spoke to Moshe, saying,  
Ex. 25:2 "Say to the children of Yisra'el  
that they are to bring an elevated gift to Me.  
From everyone *himself* nx whose heart urges him  
you are to accept *My elevated gift itself* nx.  
*truwmah* - a present, specifically one lifted up.  
These are freewill gifts or offerings.  
They are not required.

Ex. 25:3 And this is the elevated gift  
which you are to accept from they *themselves* nx,  
gold, and silver, and copper,  
Ex. 25:4 and blue violet, and red-purple,  
and maggot scarlet, and fine linen, and goats' hair,  
Ex. 25:5 and rams' skins, red, and fine leather skins,  
and acacia wood,  
Ex. 25:6 oil for the light,  
fragrances for the anointing oil  
and for the sweet incense,  
Ex. 25:7 shoham stones,  
and stones for setting for the ephod  
and for the breast piece.

Ex. 25:8 And they are to make for Me  
a set apart place.

And I will remain permanently in their midst.  
**miqdash** - a consecrated place or thing.  
It is a place set apart from everything else  
for **YAHWEH's** own purposes.

**shakan** - to reside or permanently stay.  
This is different than the normal word for 'dwell' or 'settle'.  
It specifically points to a permanent state  
of **YAHWEH's** presence.  
It foreshadows the indwelling presence  
of His divine nature after Shavuot (Pentecost)  
under The New Covenant.

The concept of a 'mighty one'  
remaining permanently in the midst of a group of people  
is foreign to every other religious concept.  
Not even "imaginary gods" were considered to do this.

Ex. 25:9 According to everything  
that I Myself am showing you **yourself**, **תָּא**  
the structure **itself** **תָּא** of The Dwelling Place **itself** **תָּא**  
and the structure **itself** **תָּא** of all its implements,  
even in this manner you are to make it.

The emphasis in this verse is very powerful.  
It is **YAHWEH** Himself  
Who is showing Moshe himself  
the structure itself of the dwelling place  
and everything in it.

This was not a mere 'pattern',  
it was apparently more of a precise model.  
The implication is that this is an exact replica  
of The Dwelling Place in The Heaven.

There are some differences  
from the typical translations again.  
'I Myself', 'showing' (participle form - active),  
'structure', 'implements'.  
Each has specific terms with specific meanings.

Ex. 25:10 And they are to make  
a chest of acacia wood,  
two and a half cubits long,  
a cubit and a half wide,  
and a cubit and a half high.

**'arown** - a box; chest.  
Typically this is "translated" as 'ark'.  
This was definitely not a boat of any kind.  
It was a box.  
So was the building Noah made.

A cubit was the length of the forearm  
from the elbow to the wrist.  
There are two different sizes known,  
18 inches, and 21 inches,  
the longer being referred to as the 'royal cubit'.  
The longer cubit is probably the one used here.

Ex. 25:11 And you are to overlay **it** **itself** **תָּא**  
with pure gold.  
Inside and outside you are to overlay it.  
And you are to make on it  
a border of gold all around.

**tahowr** - pure.  
The key concept here is 'undefiled'.  
Everything related to The Dwelling Place  
is to be undefiled, and kept that way.  
Nothing defiled, 'unclean' or 'impure'  
was allowed in or near it.

There's a fascinating connection here  
with Noah's 'box'.  
He was to cover it within and without also.  
It was covered with 'pitch'.  
But the word used  
is the same word used for "atonement".

This chest will have on top of it  
"The Cover of Atonement",

often called 'the mercy seat'.

Ex. 25:12 And you are to pour out for it  
four rings of gold  
and set them upon its four corners,  
two rings on one side,  
and two rings on the other side.

**yatsaq** - to pour out.  
Most translate this as 'cast'.  
However, the concept of something poured out  
has great significance  
in the worship processes of The Dwelling Place,  
so it seems appropriate  
to use that terminology here.

Ex. 25:13 And you are to make  
separate sticks of acacia  
and overlay they themselves **nx** with gold.

Ex. 25:14 And you are to put the sticks themselves **nx**  
into the rings on the sides of the chest  
for the sake of carrying the chest itself **nx** with them.

Ex. 25:15 The sticks are to be  
in the rings of the chest.  
They are not to be removed from it.

Ex. 25:16 And you are to put into the chest  
The Testimony itself **nx** which I am giving to you.

A 'testimony' is the same as evidence.  
In this case it is the written Word of **YAHWEH**  
that contained The Covenant with Yisra'el.

It would end up serving  
as both a witness to them  
and as evidence against them  
in the days and years ahead.

Ex. 25:17 And you are to make  
a Cover of Atonement of pure gold,  
two and a half cubits long  
and a cubit and a half wide.

**kapporeth** - the term is used  
**only** in connection with this chest.

It's root word means to cover.  
But especially in this instance  
it means to cover with atonement.

Once a year the great priest entered into  
the most sacred place in The Dwelling  
and sprinkled 'the blood of atonement'  
directly on this cover.  
That act was intended to 'cover'  
the offenses of Yisra'el.

What many don't recognize  
is the connection to Passover.  
The blood of The Passover Lamb  
served as a 'cover',  
thereby protecting the Yisra'elites  
from the destruction of their firstborn.

Likewise, this foreshadows the 'covering'  
of the blood of **YAHUSHUA**, The Messiah,  
by which our offenses are "atoned"  
(reconciled by covering).

The symbolism involved in this Dwelling Place  
is most significant.

Ex. 25:18 And you are to make two cherubim of gold.  
Make they themselves **nx** of hammered work  
at the two ends of The Cover of Atonement.

Cherubim are found in several places in Scripture.  
The exact meaning and description are elusive.  
They guard the entrance to The Garden of Eden  
and they are found in the vicinity of **YAHWEH's** Throne.

The Chest of The Testimony



represents the 'footstool' of YAHWEH.  
Thus, these cherubim  
guard His presence symbolically.

Many believe they may look like lions,  
and not like little chubby 'angels'.

Ex. 25:19 And make one cherub at one end,  
and the other cherub at the other end  
from The Cover of Atonement.  
Make the cherubim themselves נא  
above The Cover of Atonement at its two ends.

Ex. 25:20 And the cherubim are to be  
spreading out their wings upward,  
shielding The Cover of Atonement,  
and their faces one toward the other.  
Toward The Cover of Atonement  
their faces are to be.

Ex. 25:21 And you are to put  
The Cover of Atonement itself נא  
on top of the chest, over it.  
And you are to put into the chest  
The Testimony itself נא which I am giving to you.

Ex. 25:22 And I will meet with you  
by appointment there.  
And I will speak with you yourself נא  
from above The Cover of Atonement,  
from between the two cherubim  
which are upon The Chest of The Testimony,  
everything itself נא which I direct you yourself נא  
for the sake of the children of Yisra'el.

Ex. 25:23 And you are to make  
a table of acacia wood,  
two cubits long, a cubit wide,  
and a cubit and a half high.  
Ex. 25:24 And you are to overlay it itself נא  
with pure gold.  
And you are to make a border of gold all around.  
Ex. 25:25 And you are to make for it a rim,  
a hand breadth all around.  
And you are to make a gold moulding  
for the rim all around.  
Ex. 25:26 And you are to make for it four rings of gold.  
And you are to put the rings themselves נא  
on the four corners which are at its four feet.  
Ex. 25:27 Beside the border are the rings to be,  
as holders for the sticks  
to carry the table itself נא.

Ex. 25:28 And you are to make  
the sticks themselves נא of acacia wood.  
And you are to overlay they themselves נא with gold.  
And the table itself נא will be carried with them.

Ex. 25:29 And you are to make its bowls,  
and its ladles, and its jars, and its pitchers  
which are for pouring from them.  
Make they themselves נא of pure gold.

Ex. 25:30 And you are to put on the table  
The Bread of The Presence  
before My face continually.  
The phrase "Bread of The Presence"  
is literally 'bread before My face'.  
It is to be kept 'before My face' continually.  
  
While this is typically called the 'shewbread'  
the term is very misleading.  
It gives no sense  
that it is to be before the presence

of YAHWEH Himself.

Ex. 25:31 And you are to make  
a menorah of pure gold.  
The menorah is to be made of hammered work.  
Its stem and its shaft, its cups, its ornamental knobs  
and its blossoms are to exist from it.

The term, **menorah**, has been left here  
as a transliteration of the Hebrew term.  
Most people now understand what a menorah is,  
whereas a 'lampstand' has less relevance today,  
even though they mean the same thing.

Ex. 25:32 And six stems are to come out of its sides,  
three stems of the menorah out of one side,  
and three stems of the menorah out of the other side,  
Ex. 25:33 three almond shaped cups on one stem,  
with knobs and blossoms,  
and three almond-shaped cups on the other stem  
with knobs and blossoms,  
the same for the six stems  
coming out of the menorah.

Ex. 25:34 And on the menorah itself **nx**,  
four almond-shaped cups with knobs and blossoms,  
Ex. 25:35 and a knob beneath two stems, from it,  
a knob beneath two stems, from it,  
and a knob beneath two stems, from it,  
according to the six stems  
coming out of the menorah.  
Ex. 25:36 Their knobs and their stems  
are to be from it,  
all of it of hammered work, of pure gold.

Ex. 25:37 And you are to make  
its lamps themselves **nx**, seven.  
And they are to elevate its lamps themselves **nx**.  
And they will cause light opposite it,  
before the face of it.

Ex. 25:38 And its tongs and its trays, of pure gold.

Ex. 25:39 It itself **nx** is to be made of a talent  
of undefiled gold, all these implements themselves **nx**.

Ex. 25:40 Now watch and do according to the model  
which you yourself **nx** saw on the mountain!

## Chapter 26

Ex. 26:1 And The Dwelling Place itself **nx**  
you are to make with ten curtains  
of twisted linen, and blue violet, and purple,  
and maggot scarlet.  
You are to make cherubim of skilled work,  
they themselves **nx**.

Ex. 26:2 The length of one curtain  
is twenty eight cubits,  
and the width four cubits.  
The curtain is of one measure,  
one for all the curtains.

Ex. 26:3 Five curtains are to be joined  
one to another,  
and five curtains are to be joined  
one to another.  
Ex. 26:4 And you are to make loops of blue violet  
at the one edge for a joint.  
And you are to do the same at the edge  
of the last curtain, at the second joint.

Ex. 26:5 Fifty loops you are to make  
on the first curtain  
and fifty loops you are to make

on the edge of the curtain at the second joint  
for accepting the loops, one to another.  
[The Hebrew literally says 'a woman to her sister'.](#)  
[This is apparently a common Hebraism.](#)  
[It occurs several times here.](#)

Ex. 26:6 And you are to make fifty clasps of gold.  
And you are to join the curtains themselves **תא**,  
one to another, with the clasps.

And The Dwelling Place will be united.

Ex. 26:7 And you are to make  
curtains of goats' hair  
for a tent over The Dwelling Place.  
Eleven curtains you are to make  
they themselves **תא**.

Ex. 26:8 The length of each curtain, thirty cubits,  
and the width, four cubits,  
one measure for each of the eleven curtains.

Ex. 26:9 And you are to join  
the five curtains themselves **תא** separately,  
and the six curtains themselves **תא** separately.  
And you are to double over  
the sixth curtain at the front,  
in front of the tent.

Ex. 26:10 And you are to make fifty loops  
on the edge of the curtain, the last one, at the joint,  
and fifty loops on the edge of the curtain,  
the second curtain of the joint.

Ex. 26:11 And you are to make clasps of copper, fifty.  
And you are to put the clasps themselves **תא**  
into the loops.  
And you are to join the tent itself **תא**.  
And it is to be united.

Ex. 26:12 And the remnant, the excess  
of the curtains of the tent,  
the half curtain that remains,  
is to hang over the back of The Dwelling Place.

Ex. 26:13 And a cubit on one side  
and a cubit on the other side  
of what remains of the length  
of the curtains of the Tent  
is to hang over the sides of The Dwelling Place,  
on this side and on that side to cover it.

Ex. 26:14 And you are to make  
a covering for the tent of rams' skins dyed red,  
and a covering of fine leather above that.

Ex. 26:15 And you are to make  
the boards themselves **תא** for The Dwelling Place  
of acacia wood, standing upright.

Ex. 26:16 Ten cubits, the length of a board,  
and a cubit and a half the width of the board,  
each one,

Ex. 26:17 two tenons for each board  
parallel one to another.

Thus you are to make  
all the boards of The Dwelling Place.

Ex. 26:18 And you are to make  
the boards themselves **תא** for The Dwelling Place,  
twenty boards for the side  
toward The Negev, southward.

Ex. 26:19 Forty sockets of silver you are to make  
under the twenty boards,  
two sockets under each board for its two tenons.

Ex. 26:20 And for the second side  
of The Dwelling Place,  
for the north side, twenty boards,  
Ex. 26:21 and their forty sockets of silver,  
two sockets under one board,  
two sockets under another board.

Ex. 26:22 And for the end of The Dwelling Place,  
toward the sea, you are to make six boards.  
Ex. 26:23 And two boards you are to make  
for the corners of The Dwelling Place, at the sides.

Ex. 26:24 And they are to be identical  
from the bottom.  
And they are to be united at the top  
by the first ring.  
Thus it is to be for both of them.  
They are to exist as the two corners.

Ex. 26:25 And there are to be eight boards  
and their sockets of silver, sixteen sockets,  
two sockets under the one board,  
and two sockets under the other board.

Ex. 26:26 And you are to make  
bars of acacia wood, five for the boards  
on one side of The Dwelling Place,  
Ex. 26:27 and five bars for the boards  
on the other side of The Dwelling Place,  
and five bars for the boards  
of the side of the Dwelling Place,  
for the side toward the sea,  
Ex. 26:28 and the bar for the center,  
in the middle of the boards,  
going through from end to end.

Ex. 26:29 And the boards themselves **תא**  
you are to overlay with gold.  
And their rings themselves **תא**  
you are to make of gold as holders for the bars.  
And you are to overlay  
the bars themselves **תא** with gold.

Ex. 26:30 And you are to erect  
The Dwelling Place itself **תא**  
according to its regulations,  
which you were shown on the mountain.

Ex. 26:31 And you are to make a screen  
of blue violet, and purple,  
and maggot scarlet, and fine woven linen,  
the work of a skilled workman.  
It itself **תא** is to be made with cherubim.

Ex. 26:32 And you are to put it itself **תא**  
on the four columns of acacia,  
overlaying them with gold,  
their clasps of gold,  
upon four sockets of silver.

Ex. 26:33 And you are to put the screen itself **תא**  
under the clasps.  
And you are to bring there, within the screen,  
The Chest of The Testimony itself **תא**.

And the screen will make a separation for you  
between The Set Apart Place  
and The Set Apart Set Apart Place.

The text literally says what is given here.  
It does not say "the most set apart place".

However, Hebraically,  
this would say something more like

"The Extremely Set Apart Place."  
(or sacred place).

Ex. 26:34 And you are to put  
The Cover of Atonement *itself* nx  
upon The Chest of The Witness  
in The Set Apart Set Apart Place.

Ex. 26:35 And you are to station the table *itself* nx  
outside the screen,  
and the menorah *itself* nx opposite the table,  
on the south side of The Dwelling Place.  
And the table you are to put on the north side.

Ex. 26:36 And you are to make a covering  
for the door of the Tent of blue violet,  
and purple, and maggot scarlet, and fine linen,  
the work of an embroiderer.

Ex. 26:37 And you are to make for the covering  
five columns of acacia.  
And you are to overlay they *themselves* nx  
with gold, their clasps of gold.  
And you are to pour out  
five sockets of copper for them.

## Chapter 27

Ex. 27:1 And you are to make  
the slaughter site *itself* nx of acacia wood,  
five cubits of length, and five cubits of width.  
The slaughter site is to be square,  
and three cubits its height.  
Ex. 27:2 And you are to make its horns  
on its four corners.  
Its horns are from it.  
And you are to overlay it *itself* nx with copper.

Ex. 27:3 And you are to make  
its pots for its fat, and its shovels,  
and its bowls, and its forks and its firepans.  
You are to make them of copper.  
*The forks used are traditionally  
three-pronged meat hooks.  
It's interesting that this is the implement held  
by 'the little red devil' that represents Lucifer.*

*Also, the word for copper  
is often translated as bronze.  
Copper is the proper understanding,  
and it is used in this text  
for all instances of 'bronze'.*

*If you consider the issue of purity  
you'll understand that bronze  
is a 'polluted' material, not pure.  
Copper is pure.  
An impure metal would not be used  
in The Dwelling Place or in The Temple.*

Ex. 27:4 And you are to make for it a grating,  
a network of copper.  
And you are to make on the network  
four copper rings at its four corners.

Ex. 27:5 And you *yourself* nx are to put it  
under the rim of the slaughter site, beneath.  
And the network is to be  
halfway up the slaughter site.

Ex. 27:6 And you are to make  
sticks for the slaughter site,  
sticks of acacia wood.  
And you are to overlay they *themselves* nx  
with copper.  
Ex. 27:7 And you are to put

the sticks themselves **תא** into the rings.  
And the sticks are to be on the two sides  
of the slaughter site for carrying it itself **תא**.

Ex. 27:8 With hollow boards  
you are to make it itself **תא**.  
As it was shown to you yourself **תא** on the mountain,  
in that manner they are to make it.

Ex. 27:9 And you are to make the courtyard  
of the Dwelling Place itself **תא**.

For the Negev side, southward,  
hangings for the courtyard of fine woven linen,  
one hundred cubits long for one side,  
Ex. 27:10 and its columns, twenty, and its sockets,  
twenty of copper, hooks for the columns  
and their binders of silver,  
Ex. 27:11 and in the same manner  
for the north side in length,  
hangings one hundred cubits long,  
with its twenty columns and their sockets,  
twenty of copper,  
and the hooks for the columns  
and their binders of silver.

Ex. 27:12 And the width of the courtyard  
on the side of the sea, hangings of fifty cubits,  
their columns, ten and their sockets, ten.  
Ex. 27:13 And the width of the courtyard  
on the eastward side, toward the sunrise,  
fifty cubits.

Ex. 27:14 And fifteen cubits,  
the hangings for a side,  
their columns three,  
and their sockets three.  
27:15 And for the other side fifteen cubits,  
their columns three,  
and their sockets three.

Ex. 27:16 And for the gate of the courtyard,  
a screen, twenty cubits,  
of blue violet, and purple, and maggot scarlet,  
and fine woven linen, work of an embroiderer,  
its columns four, and its sockets four.

Ex. 27:17 All the columns around the courtyard  
attached with silver, their hooks of silver  
and their sockets of copper.

Ex. 27:18 The length of the courtyard,  
one hundred cubits,  
and the width, fifty like fifty,  
and the height five cubits,  
woven of fine linen,  
and its sockets of copper.

Ex. 27:19 For all the implements  
of The Dwelling Place  
for all its service, all its pegs,  
and all the pegs of the courtyard, copper.

Ex. 27:20 And you yourself **תא**, you are to instruct  
the children of Yisra'el themselves **תא**.  
And they are to bring to you oil,  
pure beaten olive oil for the light,  
for the light to ascend continually.

Ex. 27:21 In The Tent of Appointment,  
outside the screen which is in over The Testimony,  
Aharon and his sons are to arrange it itself **תא**  
from evening until morning

before the face of **YAHWEH**,  
a rule forever to their generations  
for the sake of  
the children of Yisra'el *themselves* nx.

*chuqqah* - an appointment.  
This is traditionally translated as 'a statute'.  
Using that interpretation  
turns this into a fixed law,  
and many would claim it is so.

But that misses the concept of an appointment,  
in The Tent of Appointment  
(a term which is also perverted  
into 'tabernacle' or 'tent of meeting').

The festivals of Yisra'el  
are **appointments with YAHWEH**.  
This same concept applies  
to everything that was done  
in The Tent of Appointment.

## Chapter 28

Ex. 28:1 And you yourself nx,  
bring near Aharon himself nx, your brother,  
and his sons themselves nx,  
he himself nx from among the children of Yisra'el  
to officiate as priest to Me,  
Aharon, Nadab and Abihu, El'azar and Itamar,  
the sons of Aharon.

Ex. 28:2 And you are to make set apart garments  
for Aharon your brother,  
for honor and for beauty.

*qodesh* - a sacred place or thing.  
Traditionally, holy, consecrated, dedicated, etc.  
his word comes from *qadash* - to be clean.

The words are identical in form,  
using the same letters.  
Only the vowel pointings that were assigned later  
allow any distinction between them.

The concept of being set apart  
has already been presented.  
So has the concept of purity,  
meaning to be undefiled.

Therefore, these items are to be undefiled,  
not contaminated by the world.

*beqed* - a covering, i.e. clothing.  
The concept of 'covering' is extensive in Scripture.  
In this instance these undefiled garments  
are to cover the humanness  
of Aharon and his sons.  
Their 'flesh' is not to be seen  
in the presence of **YAHWEH**.

Ex. 28:3 And you yourself nx,  
you are to speak to all the wise of heart,  
whom I have filled with a nature of wisdom.  
And they are to make  
the garments themselves nx of Aharon,  
to set him apart for officiating as priest to Me.

Ex. 28:4 And these are the garments  
which they are to make,  
a breastpiece,  
and an ephod,  
a robe,  
a checkered tunic,  
a turban,  
and a waistband.

And they are to make  
set apart garments for Aharon, your brother,  
and for his sons,

for officiating as priest to Me.

Ex. 28:5 And they are to take the gold itself **תא**,  
and the blue violet itself **תא**,  
and the purple itself **תא**,  
and the maggot scarlet itself **תא**,  
and the fine linen itself **תא**.

Ex. 28:6 And they are to make the ephod itself **תא**  
of gold, of blue violet, and of purple,  
and of maggot scarlet, and of fine woven linen,  
the work of a skilled workman.

Ex. 28:7 Two shoulder pieces  
are to be joined to it at its two edges,  
and it is to be joined.

28:8 And the strap of the ephod which is on it  
is to be of the same workmanship,  
of gold, of blue violet, and purple,  
and maggot scarlet, and fine woven linen.

Ex. 28:9 And you are to take  
two shoham stones themselves **תא**.  
And you are to engrave upon them  
the names of the sons of Yisra'el,  
**shoham** - generally thought to be onyx,  
but also thought to be beryl or chrysoprase.

Ex. 28:10 six of their names on the first stone,  
and the remaining six names themselves **תא**  
on the other stone,  
according to their birth order.

Ex. 28:11 With the work of a craftsman of stone,  
engravings of a signet,  
you are to engrave the two stones themselves **תא**  
with the names of the sons of Yisra'el.

You are to surround they themselves **תא**  
with braids of gold.

Ex. 28:12 And you are to put  
the two stones themselves **תא**  
on the shoulder pieces of the ephod,  
memorial stones for the sons of Yisra'el.

And Aharon is to carry their names themselves **תא**  
before the face of **YAHWEH** on his two shoulders  
for the sake of a memorial.

Ex. 28:13 And you are to make braids of gold.

Ex. 28:14 And two chains of pure gold cords  
you are to make for they themselves **תא**  
of braided work.  
And you are to put the braided chains themselves **תא**  
into the settings.

Ex. 28:15 And you are to make a breastpiece of judgment,  
thoughtful work, like the work of the ephod.  
And you are to make it of gold,  
of blue violet, and purple, and maggot scarlet,  
and fine woven linen, it itself **תא**.

Ex. 28:16 Square it is to be, doubled,  
a span its length and a span its width.  
**A span was considered to be  
the spread of one's hand,  
approximately six inches.**

Ex. 28:17 And you are to fill it with settings of stones,  
four rows of stones,  
a row of a ruby, a topaz, and an emerald, the first row,  
Ex. 28:18 and the second row a turquoise, a sapphire,  
and a diamond;  
Ex. 28:19 and the third row a jacinth, an agate,  
and an amethyst;



Ex. 28:20 and the fourth row a beryl, and a shoham,  
and a jasper.  
Braidings of gold are to be their settings.

Ex. 28:21 And the stones are to be  
according to the names of the sons of Yisra'el,  
twelve, by their names,  
engravings of a signet, one name upon each,  
according to the twelve tribes.

Ex. 28:22 And you are to make  
upon the breastpiece  
braided chains of corded work, of pure gold.

Ex. 28:23 And you are to make  
upon the breastpiece  
two rings of gold.

And you are to put the two rings themselves **תא**  
on the two ends of the breastpiece.

Ex. 28:24 And you are to put  
the two cords of gold themselves **תא**  
into the two rings at the ends of the breastpiece.

Ex. 28:25 And the two ends themselves **תא**  
of the two cords you are to put on the two settings.  
And you are to put them on the shoulder pieces  
of the ephod, toward the front.

Ex. 28:26 And you are to make two rings of gold.  
And you are to put they themselves **תא**  
on the two ends of the breastpiece,  
on the edge of it which is on  
the inner side of the ephod.

Ex. 28:27 And you are to make two rings of gold.  
And you are to put they themselves **תא**  
on the two shoulder pieces,  
underneath the ephod,  
toward the front of it,  
close to the seam,  
above the strap of the ephod.

Ex. 28:28 And they are to tie the breastpiece  
by means of its rings to the rings of the ephod  
using a blue violet cord,  
so that it is above the waistband of the ephod,  
and the breastpiece  
is not to come loose from the ephod.

Ex. 28:29 And Aharon is to carry  
the names themselves **תא** of the sons of Yisra'el  
on the breastpiece of judgment,  
over his heart,  
as he goes into The Set Apart Place,  
for a memorial  
before the face of **YAHWEH** continually.

Ex. 28:30 And you are to put  
into the breastpiece of judgment  
the Urim itself **תא** and the Tummim itself **תא**.

And they are to be over the heart of Aharon  
as he goes in before the face of **YAHWEH**.

And Aharon is to carry the judgment itself **תא**  
of the children of Yisra'el over his heart  
before the face of **YAHWEH** continually.

There's much discussion about these items,  
but little is known about them.  
They are called "the lights and the perfections",  
based on their usage, not on what they were.

It's believed they were likely two objects,  
one thought to be light and the other dark,  
by which yes or no answers were determined  
(judgments made)

in matters brought before YAHWEH for clarification.

Ex. 28:31 And you are to make the robe itself נא  
of the ephod all of blue violet.  
Ex. 28:32 And there is to be a head opening  
in the center of it.  
There is to be around the edge a woven edge  
like the opening in scaled armor.  
It is not to become torn.

Ex. 28:33 And you are to make on its hem  
pomegranates of blue violet,  
and purple, and maggot scarlet,  
all around its hem,  
and bells of gold between them all around,  
Ex. 28:34 a bell of gold and a pomegranate,  
a bell of gold and a pomegranate,  
on the hem of the robe all around.

Ex. 28:35 And it is to be upon Aharon  
for officiating as priest.

And its sound will be heard  
at his going into The Set Apart Place  
before the face of YAHWEH  
and at his coming out.  
And he will not be put to death.

Ex. 28:36 And you are to make  
a plate of pure gold.  
And you are to engrave on it  
the engraving of a signet,  
"SET APART TO YAHWEH."

Ex. 28:37 And you are to put it itself נא  
on a blue violet cord.  
And it is to be on the turban, on the front.  
On the front of the turban it is to be.

Ex. 28:38 And it is to be  
upon the forehead of Aharon.  
And Aharon is to carry the perversion itself נא  
of the set apart things  
which the children of Yisra'el set apart  
for all their set apart gifts.  
And it is to be upon his forehead continually  
for the sake of being pleasing on their behalf  
before the face of YAHWEH.

Ex. 28:39 And you are to weave the robe  
of fine linen.  
And you are to make the turban  
of fine linen.  
And you are to make the waistband  
of embroidered work.

Ex. 28:40 And for Aharon's sons  
you are to make tunics.  
And you are to make for them waistbands.  
And caps you are to make them,  
for splendor and for beauty.

Ex. 28:41 And you are to clothe they themselves נא,  
Aharon himself נא, your brother,  
and his sons themselves נא with he himself נא.  
And you are to anoint they themselves נא.  
And you are to fill their hands themselves נא.  
And you are to set apart they themselves נא.  
And they are to officiate as priests to Me.

One phrase needs to be clarified.  
It is "to fill their hands".  
This is traditionally translated  
as 'ordain' or 'consecrate'.

This is apparently an idiom for filling the hands,  
which was actually done with sacrificial offerings  
at the time of their being set apart for priestly service.

It may also signify filling their hands with authority,  
since they are acting on **YAHWEH's** behalf before the people.

Ex. 28:42 And make for them linen underwear  
for covering their nakedness.  
From the waist to the thighs they are to be.  
Ex. 28:43 And they are to be on Aharon  
and on his sons  
as they are going into The Tent of Appointment  
or as they are coming near the slaughter site  
to attend at The Set Apart Place.

And they are not to bring perversion  
and be put to death.  
*It is* a rule forever to him  
and to his seed after him.

## Chapter 29

Ex. 29:1 And this is the word  
which you are to do to them  
to set apart they themselves **תא**  
for the sake of officiating as priests to Me.

Take one bull, a young bull, and two rams, whole,  
**tamiym** means entire (literally or figuratively).  
As a noun it means integrity or truth.  
It's often translated as 'without blemish'.  
It means something that is whole,  
in the sense of not being deformed,  
missing body parts, sick, etc.

Over the years  
the concept of "perfect" has become the focus,  
hence the idea of 'unblemished'.

The gifts and sacrifices to be offered to **YAHWEH**  
were always to be the best of what one had.

Since He is the one Who gives us everything  
He is rightfully entitled to ALL of it,  
not merely part of it.

He does own it all.  
Yet He with great kindness  
He permits us to have all that we have  
as a gift from Him,  
and we, in return  
are urged to offer our very best to Him  
- in everything we do.

Ex. 29:2 and bread, unleavened, mixed with oil,  
and thin cakes, unleavened, anointed with oil.  
Of wheat flour  
you are to make they themselves **תא**.  
Ex. 29:3 And you are to put they themselves **תא**  
in one basket.  
And you are to bring near they themselves **תא**  
in the basket, and the bull itself **תא**  
and the two rams themselves **תא**.

Ex. 29:4 And Aharon himself **תא**  
and his sons themselves **תא**  
you are to bring near to the entrance  
of The Tent of Appointment.

And you are to wash  
they themselves **תא** with water.

Ex. 29:5 And you are to take  
the garments themselves **תא**.  
And you are to put on Aharon himself **תא**

the tunic itself **תא**,  
and the robe of the ephod itself **תא**,  
and the ephod itself **תא**,  
and the breastpiece itself **תא**.  
And you are to tie it to him  
with the waistband of the ephod.  
Ex. 29:6 And you are to put the turban on his head.  
And you are to put  
the set apart sign of dedication itself **תא**  
upon the turban.

Ex. 29:7 And you are to take  
the anointing oil itself **תא**.  
And you are to pour it on his head.  
And you are to anoint he himself **תא**.

Ex. 29:8 And his sons themselves **תא**  
you are to bring near.  
And you are to put on them the tunics.  
Ex. 29:9 And you are to tie they themselves **תא**  
with waistbands, Aharon and his sons.  
And you are to put the turbans upon them.

And the priesthood is to be theirs, a rule forever.  
And you are to fill the hands of Aharon and his sons.  
The literal sense of the terms is given.  
The implication is filling the hands  
with authority and responsibility,  
and also with the gifts of the assembly to **YAHWEH**.

This is traditionally translated as 'ordain'.  
But few people really comprehend  
the meaning of this term.  
By using the literal sense  
we can more accurately recognize  
the authority of the priests  
and the awesome responsibility  
'placed in their hands'.

Ex. 29:10 And you are to bring near  
the bull itself **תא**  
before The Tent of Appointment.

And Aharon and his sons are to lean  
their hands themselves **תא**  
upon the head of the bull.  
Ex. 29:11 And you are to slaughter the bull itself **תא**  
before the face of **YAHWEH**  
at the entrance of The Tent of Appointment.

Ex. 29:12 And you are to take of the blood of the bull.  
And you are to put it  
on the horns of the slaughter site with your finger.  
And all the blood itself **תא** you are to pour out  
at the base of the altar.

Ex. 29:13 And you are to take all the fat itself **תא**,  
the fat covering the inner parts themselves **תא**,  
and the lobe of the liver itself **תא**,  
and the two kidneys themselves **תא**  
and the fat itself **תא** which is on them  
and turn them into smoke upon the slaughter site.

Ex. 29:14 But the flesh itself **תא** of the bull,  
and its skin itself **תא**, and its excrement itself **תא**  
you are to burn with fire,  
separate from the camp.  
It is an offense offering.

**chatta'ah** means an offense.  
Within the context of Scripture  
every violation of the instruction of **YAHWEH**  
is an offense.

It offends because it treats Him with disrespect,  
refusing to do what He has instructed you to do

in order to please Him.

This is traditionally called "the sin offering".  
To sin is to offend **YAHWEH**.

And the Hebrew understanding of this offering  
has to do with the de-contamination (undefilement)  
of the person or item to which it is connected.

This is difficult to grasp in English translations,  
or for those who have no real understanding  
of these processes within the Hebrew culture.

Defilement was always an extremely important issue.  
Anything that caused defilement  
to the most sacred aspects of Hebrew life  
- the Tent of Meeting, The Dwelling Place,  
The Holiest Place, The Temple, etc.  
- required this type of offering to "cleanse" (undefile) it.

Ex. 29:15 And you are to take one ram.  
And Aharon and his sons are to lean  
their hands themselves **נא** on the head of the ram.  
Ex. 29:16 And you are to slaughter the ram itself **נא**.  
And you are to take its blood itself **נא**.  
And you are to sprinkle it  
all around on the slaughter site.

Ex. 29:17 And the ram itself **נא**  
you are to cut in pieces.  
And you are to wash its inner parts and its legs.  
And you are to put them  
upon its pieces and on its head.

Ex. 29:18 And you are to turn into smoke  
the whole ram itself **נא**  
upon the slaughter site.  
It is an olah to **YAHWEH**, a pleasing aroma,  
an offering by fire to **YAHWEH**.

Ex. 29:19 And you are to take  
the second ram itself **נא**.  
And Aharon and his sons are to lean  
their hands themselves **נא**  
upon the head of the ram.  
Ex. 29:20 And you are to slaughter  
the ram itself **נא**.  
And you are to take from its blood.  
And you are to put it on the tip  
of the right ear of Aharon  
and on the tip of the right ear of his sons,  
and upon the thumb of their right hand  
and on the big toe of their right foot.

And you are to sprinkle the blood itself **נא**  
all around on the slaughter site.

Ex. 29:21 And you are to take  
from the blood that is on the slaughter site  
and from the anointing oil.  
And you are to sprinkle it on Aharon  
and on his garments, on his sons,  
and on the garments of his sons, he himself **נא**.

And he and his garments will be set apart,  
and his sons, and the garments of his sons,  
he himself **נא**.

Ex. 29:22 And you are to take the fat from the ram,  
and the fat tail, and the fat itself **נא**  
covering the inner parts themselves **נא**,  
and the lobe of the liver itself **נא**,  
and the two kidneys themselves **נא**  
and the fat itself **נא** that is on them,  
and the right thigh itself **נא**

because the ram is for his installation,  
Some translate this as consecration,  
some as ordination.  
However, the term means an installation or setting.  
Only when you apply the religious traditions to this  
can you end up with ordination or consecration,  
for which there are other specific Hebrew terms.

To use the same "translation" here  
that belongs with different words  
is to cause confusion.  
It's not necessary.  
It's also not proper translation.

Ex. 29:23 and one loaf of bread,  
and one cake of oiled bread,  
and one thin cake  
from the basket of the unleavened bread  
that is before the face of **YAHWEH**.

Ex. 29:24 And you are to place all of these  
in the hands of Aharon  
and in the hands of his sons.  
And you are to wave they themselves **nx**,  
a lifted presentation before the face of **YAHWEH**.  
What's typically called the 'wave offering'  
involved a presentation of the items before **YAHWEH**  
in a lifting and withdrawing motion.  
It's not really a 'waving',  
but a lifting in presentation  
as a means of thanking **YAHWEH** for this gift.

Ex. 29:25 And you are to take they themselves **nx**  
from their hands.  
And you are to turn them into smoke upon  
the slaughter site, upon the olah, as a sweet aroma  
before the face of **YAHWEH**.  
It is an offering by fire to **YAHWEH**.

Ex. 29:26 And you are to take the breast itself **nx**  
from the ram which was for Aharon's installation,  
and present it by lifting,  
a lifted offering before the face of **YAHWEH**.  
And it is to be a portion for you.

Ex. 29:27 And you are to set apart  
the breast itself **nx** of the lifted presentation  
and the thigh itself **nx**  
of the contribution which is lifted  
from that which is for Aharon  
and from that which is for his sons.

Ex. 29:28 And it is to be for Aharon and his sons,  
an appointment forever  
from the children of Yisra'el themselves **nx**  
because it is a gift.

And it is to be a gift  
from the children of Yisra'el themselves **nx**  
from their slaughterings of shelem,  
their gifts to **YAHWEH**.

Ex. 29:29 And the set apart garments of Aharon  
are to be for his sons after him,  
to be anointed in them  
and to have their hands themselves **nx** filled  
by means of them.

Once again we see the concept  
of 'having the hands filled'.  
This time it is in regard to having  
one of the sons of Aharon  
take his place as The Great Priest.

Again, the concept is that of authority,  
which is represented by one's hands.

The authority,

and the responsibility of the office,  
is "placed in their hands",  
meaning it is placed within their authority.

Ex. 29:30 Seven days the priest  
from his sons who is in his place  
is to be clothed in them  
as he comes to The Tent of Appointment  
to attend in The Set Apart Place.

Ex. 29:31 And the ram of installation *itself* **תא**  
you are to take.  
And you are to boil its flesh *itself* **תא**  
in a set apart place.

Ex. 29:32 And Aharon and his sons are to eat  
the flesh *itself* **תא** of the ram  
and the bread *itself* **תא** which is in the basket  
by the door of The Tent of Appointment.

Ex. 29:33 And they are to eat those *themselves* **תא**  
with which atonement has been made  
for the sake of filling their hands *themselves* **תא**  
for the sake of setting apart they *themselves* **תא**.

And a stranger is not to eat them.  
Indeed, they are set apart.

Ex. 29:34 And if there remains flesh  
from the installations  
or from the bread until the morning,  
then you are to burn the remainder *itself* **תא** in fire.  
It is not to be eaten because it is set apart.

Ex. 29:35 And you are to do  
to Aharon and his sons in this manner,  
according to everything that I have directed  
you yourself **תא**.

Seven days you are to fill their hands.

Ex. 29:36 And a bull as an offense offering  
you are to prepare for each day  
for the sake of the atonements.

And you are to offer the offense offering  
upon the slaughter site  
as your atonement upon it.  
And you are to anoint it *itself* **תא**  
to set it apart.

Because of the terms used  
the Hebrew in this verse  
is difficult to translate effectively.

What's given appears  
to reasonably reflect what's intended,  
but please understand that it may not be exactly  
what the Hebrews might conceive as taking place.

For seven days the process of installation  
into the office of the priesthood was to occur.  
There were multiple 'offerings' presented,  
each with the intent of purifying, undefiling  
(through making atonements - plural)  
for those involved.

The slaughter site itself  
was also atoned for, anointed, and consecrated.

Ex. 29:37 Seven days you are to make atonement  
upon the slaughter site.  
And you are to set apart it *itself* **תא**.  
And the slaughter site is to be set apart, set apart.  
Whatever touches the altar is set apart.

Ex. 29:38 And this is what you are to prepare

upon the slaughter site,  
lambs of the first year,  
two, each day, continually.

Ex. 29:39 The first lamb *itself* **nx**  
you are to prepare in the morning,  
and the other lamb *itself* **nx**  
you are to prepare between the evenings,  
Ex. 29:40 and one tenth measure of flour  
mixed with beaten oil,  
one fourth of a hin, and a drink offering,  
one fourth hin of wine for the first lamb.

Ex. 29:41 And the other lamb *itself* **nx**  
you are to prepare between the evenings  
like the morning portion.  
And likewise its drink offering  
you are to prepare for it  
for the sake of a sweet aroma by fire to **YAHWEH**,  
Ex. 29:42 a continual olah for your generations  
at the entrance to The Tent of Appointment,  
before the face of **YAHWEH**,  
where I will meet with you there,  
by appointment,  
to speak to you there.

Ex. 29:43 And there I will meet by appointment  
with the children of Yisra'el.  
And it will be set apart by My glory.

The concept is more than simply 'meet with you'.  
The terms mean to meet by appointment.  
These are pre-arranged meetings,  
not casual, spur-of-the-moment events.

Throughout Scripture, beginning in Genesis 1,  
the concept of appointed times is presented to us.  
Yet because of a failure  
to convey this concept into the English translations  
we miss this factor.

The Festivals Yisra'elites were to maintain  
were identified as "**YAHWEH's** appointed times".  
Each meeting has a specific purpose  
from **YAHWEH's** perspective.

It's vital that we comprehend this reality  
so we can more fully appreciate  
what He has established for us.

Ex. 29:44 And I will set apart  
The Tent of Appointment *itself* **nx**  
and the slaughter site *itself* **nx**.

And Aharon *himself* **nx**  
and his sons *themselves* **nx**  
I will set apart  
to officiate as priests to Me.

We are reminded by these last verses  
that ALL of the fore-going instructions  
are being given directly to Moshe  
by **YAHWEH** Himself.

It is His instruction.  
And He has prepared all of this  
as a means of establishing meeting times  
between Himself and His chosen people.

Ex. 29:45 And I will stay permanently  
in the midst of the children of Yisra'el.

And I will be for them their Elohim.

Ex. 29:46 And they will know that  
**I Myself am YAHWEH, their Elohim,**  
Who has brought out *they themselves* **nx**  
from the land of Mitsraim



for the sake of dwelling in the midst of them.  
**I Myself am YAHWEH, their Elohim!**

### Chapter 30

Ex. 30:1 And you are to make an *incense table*,  
a place for burning incense.

You are to make it itself **nx** of acacia wood,

**Note:** This is a unique piece.  
It's not truly an "altar",  
which is a place for the sacrifice of animals,  
a slaughter site.

The language used is specific to this piece,  
and very different from what are typically called "altars".

More appropriately,  
this should be called the "table of incense"  
since it is effectively built much like the table  
for the unleavened bread.

Perhaps one might claim  
that incense is being "sacrificed here"  
because it is burned on this table.

Ex. 30:2 a cubit long and a cubit wide.

It is to be square and its height two cubits,  
its horns from it.

Ex. 30:3 And you are to overlay it itself **nx**  
with pure gold,

its top itself **nx** and its sides themselves **nx**,  
all around, and its horns themselves **nx**.

And you are to make for it a rim of gold all around.

Ex. 30:4 And two gold rings you are to make for it  
beneath the rim on two edges of it.

You are to make them on its two sides.

And they are to be holders for the sticks  
with which to carry it itself **nx**.

Ex. 30:5 And you are to make  
the sticks themselves **nx** of acacia wood.

And you are to overlay they themselves **nx** with gold.

Ex. 30:6 And you are to put it itself **nx**

before the screen

that is in front of The Chest of The Testimony,

in front of The Cover of Atonement

that is on The Testimony,

where I will meet by appointment with you.

Ex. 30:7 And Aharon is to turn into smoke  
sweet incense upon it in the morning.

In the morning as he is tending the lamps themselves **nx**  
he is to turn incense into smoke upon it.

Ex. 30:8 And as Aharon is lighting

the lamps themselves **nx** between the evenings

he is to turn incense into smoke upon it,

a continual incense before the face of **YAHWEH**

for your generations.

Ex. 30:9 You are not to cause foreign incense  
to rise upon it or an olah or a contribution,  
and no drink offering is to be poured out on it.

The term for 'foreign'  
is not the normal term for stranger or foreigner.  
It refers to "other formulas" of incense.  
Only one specific formula  
was permitted to be used  
in the set apart Dwelling Place.

Ex. 30:10 And Aharon is to make atonement  
upon its horns once in a year

from the blood of the offense offering.

The atonement he is to make upon it

once in a year for your generations.

Set apart, set apart it is to **YAHWEH**."

Ex. 30:11 And **YAHWEH** spoke to Moshe, saying,  
Ex. 30:12 "When you take up the head count *itself* נא  
of the children of Yisra'el  
for the sake of numbering them  
then each one is to give  
an atonement for his life to **YAHWEH**,  
as you number they themselves נא.  
Then there will be no infliction of disease on them  
as you number they themselves נא.

Ex. 30:13 This is to be given by everyone passing over  
among those being numbered,  
half a shekel according to the shekel  
of The Set Apart Place,  
twenty gerahs being a shekel.  
The half shekel is a gift to **YAHWEH**.  
This 'price' was placed on the head, so-to-speak,  
of every person who was accounted for in a head count.

While this was often done  
to determine the size of the armed forces,  
it was also done at other times  
to determine the size of the population of Yisra'el.

The half shekel price  
is considered to be a ransom  
for the person so counted.  
It was 'paid' as a gift to **YAHWEH**.

In times of war it served as an atonement  
for one who had taken the life of another.

Also to be noted is the "passing over".  
The atonement signifies such an event  
- a passing over of the debt owed  
by the person involved.

Ex. 30:14 All those passing over to be numbered  
from twenty years old and above  
are to give a gift to **YAHWEH**.

Ex. 30:15 The rich is not to give more  
and the poor is not to give less than half a shekel  
when you are giving the gift *itself* נא  
to **YAHWEH** for the sake of making atonement  
for your lives.

Ex. 30:16 And you are to take  
the atonement silver *itself* נא  
from the children of Yisra'el.  
And you are to give it *itself* נא  
for the work of The Tent of Appointment.  
And it is to be for the children of Yisra'el  
as a memorial before the face of **YAHWEH**  
for the sake of making atonement  
on behalf of your lives."

Ex. 30:17 And **YAHWEH** spoke to Moshe, saying,  
Ex. 30:18 "And you are to make a basin of copper,  
and a base of copper for washing.  
And you are to put it *itself* נא  
between The Tent of Appointment  
and the slaughter site.  
And you are to put water in there.  
Ex. 30:19 And Aharon and his sons  
are to wash from it their hands *themselves* נא  
and their feet *themselves* נא.

Ex. 30:20 As they are going into  
The Tent of Appointment  
they are to wash with water.  
Then they will not die.

Also, as they come near the slaughter site  
to officiate as priest,

to turn into smoke *offerings* by fire to **YAHWEH**,  
Ex. 30:21 then they are to wash  
their hands and their feet.  
Then they will not be put to death.

And it is to be for them an appointment forever  
to him and to his seed for their generations.”

Ex. 30:22 And **YAHWEH** spoke to Moshe saying,  
Ex. 30:23 “And you yourself **תָּא**,  
take for yourself choice fragrances,  
free flowing myrrh, five hundred shekels,  
and fragrant cinnamon,  
half of it, two hundred and fifty,  
and fragrant cane, two hundred and fifty  
Ex. 30:24 and cassia, five hundred  
according to the shekel of The Set Apart Place,  
and olive oil, a hin.

Ex. 30:25 And you are to make from it itself **תָּא**  
a set apart oil of anointing,  
an aromatic compound,  
the work of a perfumer.  
It is to be set apart for anointing.

Ex. 30:26 And you are to anoint with it  
The Tent of Appointment itself **תָּא**  
and The Chest of The Testimony itself **תָּא**,  
Ex. 30:27 and the table itself **תָּא**  
and all its utensils themselves **תָּא**,  
and the menorah itself **תָּא**  
and its utensils themselves **תָּא**,  
and the table of incense itself **תָּא**,  
30:28 and the slaughter site of the olah itself **תָּא**  
and all its utensils themselves **תָּא**,  
and the basin itself **תָּא**  
and its base itself **תָּא**.

Ex. 30:29 And you are to set apart  
they themselves **תָּא**.  
And they are to be set apart, set apart.  
Whatever touches them becomes set apart.

Ex. 30:30 And Aharon himself **תָּא**  
and his sons themselves **תָּא** you are to anoint.  
And you are to set apart they themselves **תָּא**  
for the sake of officiating as priests to Me.

Ex. 30:31 And to the children of Yisra'el  
you are to speak saying,  
'This set apart oil for anointing is to exist for Me  
for your generations.  
Ex. 30:32 Upon the flesh of a human being  
it is not to be smeared.  
And with composition none is to be made like it.  
It is set apart.  
it is set apart for you.

Ex. 30:33 A man who compounds any like it,  
and whoever puts any of it on a foreigner  
will even be cut off from his people.’ ”

Ex. 30:34 And **YAHWEH** said to Moshe,  
“Take for yourself fragrant spices,  
stacte and onycha and galbanum fragrances,  
and pure frankincense.  
Each is to be in equal amounts.  
Ex. 30:35 And you are to make of this itself **תָּא**  
incense, an aromatic compound,  
the work of a perfumer,  
salted, pure, set apart.

Ex. 30:36 And you are to beat some of it very fine.

And you are to put some of it  
in front of The Testimony in The Tent of Appointment  
where I will meet with you there by appointment.  
It is set apart, set apart for you.

Ex. 30:37 And the incense which you make,  
according to its composition,  
you are not to make for yourselves.  
It is to be set apart for you, for **YAHWEH**.

30:38 Whoever makes any like it to smell it,  
he will be cut off from his people.”

### Chapter 31

Ex. 31:1 And **YAHWEH** spoke to Moshe saying,  
Ex. 31:2 “See, I have called by name  
Betzal’el, son of Uri,  
son of Hur, of the tribe of Yahudah.

*Betzal’el means in the shadow of El.*

*Uri means my light.*

*Hur means white linen.*

Ex. 31:3 And I have filled he himself **אָנ**  
with The Divine Nature of The Elohim,  
with wisdom, and with intelligence,  
and with knowledge, and with total stewardship  
*ruach* - wind, by resemblance breath.  
Hebraically this represents the divine nature.

*mla'kah* - properly, deputyship, ministry;  
generally employment or work.  
It's often translated as workmanship,  
but it seems to imply something more than that.

*Deputyship means acting on someone else's behalf,  
not your own.*

*That implies stewardship, careful management,  
of the activities involved.*

Ex. 31:4 for the sake of designing devices,  
in gold, and in silver, and in copper,  
31:5 and in cutting stones for setting,  
and in carving wood,  
for working with total stewardship.

Ex. 31:6 And I Myself, behold!  
I have given to he himself **אָנ** Oholiab himself **אָנ**,  
son of Ahisamak of the tribe of Dan.  
And into the heart of each wise hearted one  
I have given wisdom.  
And they are to make everything itself **אָנ**  
that I have given to you as instruction.

*Oholiab means tent of the father.*

*Ahisamak means brother of support.*

Ex. 31:7 The Tent of Appointment itself **אָנ**,  
and The Chest of The Testimony itself **אָנ**,  
and The Cover of Atonement itself **אָנ** that is on it,  
and all the utensils themselves **אָנ** of The Dwelling,  
Ex. 31:8 and the table itself **אָנ**,  
and its utensils themselves **אָנ**,  
and the undefiled menorah itself **אָנ**  
with all its utensils themselves **אָנ**,  
and the table of incense itself **אָנ**,  
Ex. 31:9 and the slaughter site of olah itself **אָנ**  
with all its utensils themselves **אָנ**,  
and the basin itself **אָנ**  
and its base itself **אָנ**,  
Ex. 31:10 and the woven garments themselves **אָנ**,  
and the set apart garments themselves **אָנ**  
for Aharon the priest,  
and the garments themselves **אָנ** of his sons  
for officiating as priests.  
Ex. 31:11 and the oil of anointing itself **אָנ**  
and the sweet incense itself **אָנ**  
for The Set Apart place.

According to all that I have instructed you they are to do."

Ex. 31:12 And **YAHWEH** spoke to Moshe saying,  
Ex. 31:13 "And you yourself nx,  
speak to the children of Yisra'el saying,  
'Assuredly, My Sabbaths themselves nx  
you are to protect.  
Indeed, it is a sign between Me and you  
for your generations,  
for the sake of knowing that I Myself, **YAHWEH**,  
am setting you apart.

Ex. 31:14 And you are to protect  
The Sabbath itself nx.  
Indeed, it is set apart for your sakes.

One defiling it is to be put to death,  
put to death!

When anyone is doing work on it  
then his life is to be cut off from among his people.

Ex. 31:15 Six days your employment is to be done.  
But on the seventh day is a Special Sabbath,  
set apart to **YAHWEH**.

Everyone doing employment on The Sabbath Day  
it to be put to death,  
put to death!

*shabbat shabbathown* is the phrase used here.  
This is very important.  
Literally it means an intermission of rest.

For the Yisra'elites it is a Special Sabbath.  
This is to occur **every Sabbath Day**.  
No normal forms of 'employment' are to be conducted.

Some have taken this to extremes,  
suggesting no "effort" of any kind  
can be made on The Sabbath.

That this is not the case  
one has only to look at the actions  
of **YAHUSHUA**, The Messiah,  
during His earthly ministry.

His actions **and** His words plainly teach  
that doing what is good and right  
for the sake of others  
is perfectly permissible on The Sabbath Day.

Indeed, these things are "the works of **YAHWEH**",  
which are legitimate for one to do  
on The Sabbath Day.  
Otherwise, The Messiah Himself  
would not have done them.

It is one's "selfish employment",  
work done for one's own benefit,  
that is prohibited.

Ex. 31:16 And the children of Yisra'el  
are to protect The Sabbath itself nx,  
for the sake of doing The Sabbath itself nx  
for their generations as an eternal covenant.

Ex. 31:17 Between Me and the Children of Yisra'el  
it is a sign to eternity.

Indeed, for six days **YAHWEH** made  
the skies themselves nx and the earth itself nx.  
But on the seventh day  
He rested and He breathed.' "  
*shabbath* - to repose, i.e. desist from exertion.  
It is from this word that both *shabbath*,

The Sabbath Day,  
and **shabbathown**,  
a special holiday of rest,  
are derived.

**naphash** - to breathe.  
Some want to transform this into "be refreshed".  
We might put it in the vernacular of today  
and say, 'catch one's breath'.  
In a very real sense that's what we do  
when we pause from our labors to rest.

**MOST IMPORTANTLY:**  
These verses clearly establish  
the significance of The Sabbath Day  
in the eyes of **YAHWEH** Himself.

**Twice He repeats the double injunction  
that one violating this instruction  
was to be put to death.**

It is a most egregious offense to **YAHWEH**.  
Violation brings the penalty of death.  
There is no greater penalty.

All of this is set within the context  
of an eternal covenant with **YAHWEH**  
to protect and to **DO The Sabbath Day**  
(meaning to act out, to perform)  
according to His instructions.

It is a **sign forever**  
**between Yisra'el and YAHWEH.**

And if you declare yourself  
to be one who "follows **YAHWEH**",  
who "believes in **YAHWEH**",  
then you are "grafted into" the vine of Yisra'el,  
and you have become  
"the seed of Abraham" along with them.

In so doing you accept the responsibility  
to protect The Sabbath also.

To disregard it is to disrespect **YAHWEH**.  
It is rebellion!

Ex. 31:18 And He gave to Moshe  
as He ended speaking with  
he himself ~~nx~~ on Mount Sinai  
two tables of The Testimony, tables of stone,  
engraved by the finger of The Elohim.  
**YAHWEH** engraved the tables of stone Himself.  
Moshe did not engrave them.  
This point is often overlooked.  
It should not be ingored.

**It is His Word, not Moshe's.**

Many have tried  
to make the words belong to Moshe,  
especially within the Yisra'elite community.  
Their loyalty then belongs to Moshe,  
not to **YAHWEH**.  
That's a very huge mistake.

## Chapter 32

Ex. 32:1 And the people saw that Moshe  
was delayed in coming down from the mountain.  
And the people assembled before Aharon.  
And they said to him, "Get up!  
Make for us gods which will go before us  
because this Moshe,  
the man who brought us up  
from the land of Mitsraim,  
we do not know what has become of him!"

Ex. 32:2 And Aharon said to them,  
"Break off the golden earrings which are in the ears

of your wives, of your sons, and of your daughters,  
and bring them to me.”

Ex. 32:3 And all the people broke off  
the golden earrings themselves **nx**  
which were in their ears.

And they brought them to Aharon.

Ex. 32:4 And he took this from their hand.  
And he formed it itself **nx** with an engraving tool.  
And he made a molten calf.  
And they said, “These are your gods, Yisra'el,  
that brought you out from the land of Mitsraim!”  
It's believed the “gods” Aharon made  
did not involve one calf, but two.

This apparently was similar  
to what they had seen in Mitsraim,  
a two-headed calf, or something similar.

Because it was familiar to them  
they readily accepted this as their “elohim”  
- to their great shame -  
after what they had experienced to this point.

Ex. 32:5 And Aharon observed.  
And he built a slaughter site in front of it.

And Aharon called out.

And he said,  
“Tomorrow is a festival to **YAHWEH**.”

Ex. 32:6 And they rose up early on the next day.  
And they sent olahs up in smoke.  
And they brought shelem offerings.

And the people sat down to eat and drink.  
And they rose up to make sport.

**olot** is the plural of **olah**.  
This is normally translated as 'burnt offerings',  
but it fails to convey fully the concept of an **olah**,  
which is a sacrifice of complete surrender.

They are now doing this to a golden calf image,  
and not to **YAHWEH** Himself ,  
Who is The Living Elohim!

The shelem offerings were “thanksgiving” offerings,  
and they were eaten by the people along with the priests  
in what's understood to be a ‘fellowship meal’.

**tsachaq** means to laugh outright.  
But it's also used  
to refer to sexual play (make sport),  
which was a duplication of the sexual activities  
that formed the worship of idols.

It's the term used by Pharaoh's wife  
to accuse Yoseph of trying  
to sexually assault her.

Take note of the fact the children of Yisra'el  
did this **early the next morning**.  
They wasted no time in abandoning **YAHWEH**,  
replacing Him with a molten idol.  
This is called **apostasy**!

Ex. 32:7 And **YAHWEH** said to Moshe,  
“Go down, because your people are ruined  
whom you brought out from the land of Mitsraim!

**shachath** - to decay, to ruin.  
This is often translated as 'corrupted'.  
It refers to defiling themselves.

It's the very same term **YAHWEH** used  
in regard to the people who were destroyed  
by the flood of Noah.

Ex. 32:8 They have turned aside quickly

from the way which I instructed them.

They have made themselves a molten calf.  
And they have prostrated themselves to it.  
And they have sacrificed to it.

And they have said,  
'This is your god, Yisra'el,  
who brought you out from the land of Mitsraim!' "

Ex. 32:9 And **YAHWEH** said to Moshe,  
"I have seen this people themselves **נא**.  
And behold!  
It is a stiff-necked people!

Ex. 32:10 And now cease with Me!  
And My hot anger will flare against them.  
And I will terminate them.

And I will make for you yourself **נא** a great nation."

**kalah** - to end.

**YAHWEH** is not merely  
going to 'consume' or 'destroy' them,  
He is going to make a complete end of them.

Then, for Moshe himself,  
He will create a great nation.

But notice Moshe's humble response.

Ex. 32:11 But Moshe soothed the face itself **נא**  
of **YAHWEH**, his Elohim.

And he said,  
"**YAHWEH**, why does Your anger flare  
against Your people  
whom You have brought out of the land of Mitsraim  
by great force and with a powerful hand?

**chalah** - to be rubbed or worn.

The term is used in this instance  
as an identification of endearment.  
It represents the stroking of the face  
of one loved to calm and soothe them.

Ex. 32:12 Why should the Mitsraitites speak saying,  
'Into mischief He brought them out,  
for the sake of killing they themselves **נא**  
on the mountains  
and for the sake of eliminating them  
from the face of the soil'?

Turn from the flaring of Your anger!  
And have regret over the harm toward Your people.

Ex. 32:13 Remember Abraham, Yitzhak, and Yisra'el,  
Your servants to whom You swore by Yourself.  
And You said to them,  
'I will increase your seed itself **נא**  
like the stars of the skies.  
And all this land of which I have spoken  
I will give to your seed.  
And they will inherit it forever.' "

Ex. 32:14 And **YAHWEH** had regret  
over the harm which He had said  
He would do to His people.

**This is a passage we would do well  
to consider extremely carefully.**

Moshe, one person,  
caused **YAHWEH** Himself  
to turn from His fierce anger  
by interceding on behalf of the children of Yisra'el.  
**This is a phenomenal lesson!**

Some might refer to this



as "standing in the gap" for the sake of others.

Moshe confronted The Elohim of all Creation  
- directly, and humbly.  
And his intercession spared **3-4 million people!**

Ex. 32:15 And Moshe turned.  
And he went down from the mountain.  
And the two tablets of The Testimony were in his hand,  
the tablets being engraved on both sides of them,  
being engraved on this one and on that one.

Ex. 32:16 And the tablets,  
they were the work of The Elohim.  
And the writing,  
it was the writing of The Elohim,  
engraved upon the tablets.

Ex. 32:17 And Yahoshua heard  
the sound *itself* נא of the people as they shouted.  
And he said to Moshe,  
"A sound of battle is in the camp!"

Ex. 32:18 But he said,  
"It is not the sound of the responding of force,  
nor is it the sound of the crying out in defeat,  
but it is the sound of responding with singing  
that I hear."

Ex. 32:19 And it was as he came near to the camp.  
And he saw the calf *itself* נא, and the dancing.  
And Moshe's anger flared.

And he threw down from his hands  
the tablets *themselves* נא.  
And he broke they *themselves* נא  
at the foot of the mountain.

Ex. 32:20 And he took the calf *itself* נא  
which they had made.  
And he burned it with fire.  
And he ground it until it was powder.  
And he spread it over the face of the water.  
And he caused the children of Yisra'el *themselves* נא  
to drink it.

Ex. 32:21 And Moshe said to Aharon,  
"What did this people do to you  
that you have brought upon it a great offense?"

Ex. 32:22 And Aharon said,  
"Do not let the hot anger of my master flare.  
You *yourself* נא know the people *itself* נא,  
that it is harmful.  
The reference to the people is singular.  
They are referred to as a single unit.  
This is true in many instances in the text,  
but for a more clear understanding of the text  
it's often translated as if it were plural.

Ex. 32:23 And they said to me,  
'Make us gods which will go before us  
because this Moshe, the man who brought us  
out of the land of Mitsraim,  
we do not know what has become of him.'

Ex. 32:24 And I said to them,  
'Whoever has gold, break it off.'  
And they gave it to me.  
And I threw it into the fire.  
And this calf came out."

Ex. 32:25 And Moshe saw the people *themselves* נא,  
that they were set free  
because Aharon had set them free

to scornful whispering among their enemies.

Ex. 32:26 And Moshe stood  
at the entrance of the camp.  
And he said, "Whoever is for **YAHWEH**, to me!"

And all the sons of Levi gathered to him.

Ex. 32:27 And he said to them,  
"Thus says **YAHWEH**, The Elohim of Yisra'el,  
'Put each man his sword upon his side.  
Pass over and return  
from gate to gate in the camp.  
And kill each one his brother himself **nx**,  
and each one his neighbor himself **nx**,  
and each one his near relative himself **nx**.' "

Ex. 32:28 And the sons of Levi did  
according to the word of Moshe.  
And about three thousand men  
of the people fell that day.

Ex. 32:29 And Moshe said,  
"Your hands are filled today for **YAHWEH**  
because each one has been against his son  
and against his brother.  
And a blessing is given to you today."  
*Once again we see the filling of the hands  
as a sign of granting authority.*

*This time the Levites, as a group,  
are granted this position  
among the children of Yisra'el.*

*They will play a pivotal role in the community  
from this day forward.*

Ex. 32:30 And it was on the next day.  
And Moshe said to the people,  
"You yourselves **nx**,  
you have offended a great offense.

But now I am going up to **YAHWEH**.  
Perhaps I can make an atonement  
on behalf of your offense."

Ex. 32:31 And Moshe returned to **YAHWEH**.  
And he said,  
"Alas now,  
these people have offended a great offense!  
And they have made for themselves gods of gold!

Ex. 32:32 And now, if You would bear their offense...  
But if not, please erase me from Your book  
which You have written."

*Moshe intercedes for the people,  
going so far as to ask  
that if **YAHWEH** will not pardon their offense,  
then Moshe's name would be erased  
from the book **YAHWEH** has written.*

*It's assumed this is The Book of Life  
referred to later in Scripture.  
This is an extremely bold request  
from one who has been offended  
almost as much as **YAHWEH** Himself.*

Ex. 32:33 And **YAHWEH** said to Moshe,  
"Whoever has offended against Me,  
him I will erase from My book.

***YAHWEH's** response is clear.  
It is the one who offends against Him  
that will be erased from the book.*

*This is a clear indication  
of who will spend eternity with **YAHWEH***

and who will not.

Anyone who's offense  
is "not covered" by the Blood of The Lamb  
will not be listed in The Book of Life.

Ex. 32:34 And now go!  
Lead the people themselves **nx**  
to the place of which I have spoken to you!

Behold!  
My Messenger is going on your behalf  
before your face.

And in the day of My taking account of them,  
indeed, I will take account of their offense!"

Perhaps it's not crystal clear, but Moshe  
has just made atonement  
for the children of Yisra'el - for now.

They **will** be held accountable at the final judgment,  
but **YAHWEH** has just told Moshe to go,  
lead the people,  
meaning they will not be obliterated  
- for now.

Ex. 32:35 And **YAHWEH** struck  
the people themselves **nx**  
on account of their having made the calf itself **nx**,  
which Aharon had made.

### Chapter 33

Ex. 33:1 And **YAHWEH** said to Moshe,  
"Go!

Go up from here, you yourself **nx**,  
and the people whom you have brought out  
from the land of Mitsraim  
to the land of which I swore  
to Abraham, to Yitzhak, and to Ya'akob, saying,  
'To your seed I will give it.',  
to a land flowing with milk and honey.

The last two lines have been moved up from verse 3.  
They do not fit there, but they do fit here.  
This is apparently an editorial or copyist error.

Ex. 33:2 And I will send a messenger before you.  
And I will drive out the Kena'anite themselves **nx**,  
and the Amorite, and the Hittite, and the Perizzite,  
and the Hivvite, and the Yebusite.

Ex. 33:3 Indeed,  
I am not going up in your midst  
because you yourselves **nx**  
are a stiff necked people,  
lest I terminate you on the way."

This statement by **YAHWEH** marks an important shift  
in His relationship with the Yisra'elites.

The Tent of Appointment  
has been in the midst of the camp.  
In the following portion of the text  
we see it moved outside the camp.

**YAHWEH** is still present,  
but He is not dwelling  
in the midst of the camp as before.

Ex. 33:4 And the people heard  
this bad word itself **nx**.  
And they mourned.  
And no one put on his ornaments.

Ex. 33:5 And **YAHWEH** said to Moshe,  
"Say to the children of Yisra'el,  
'You yourselves **nx** are a stiff-necked people.  
*If I go up in your midst for one moment*

I will terminate you.

And now, take off your ornaments.  
And I will decide what to do with you.”

Ex. 33:6 And the children of Yisra'el  
stripped off their ornaments themselves **nx**  
at Mount Horeb.

There's further evidence here  
of the editing of the text.  
If you note the flow of ideas  
it's quite easy to see  
that this is not a natural flow of ideas.

Ex. 33:7 And Moshe took  
The Dwelling Place itself **nx**.

And he pitched it outside the camp,  
far from the camp.  
And he called it "The Tent of Appointment."

And it existed that everyone seeking **YAHWEH**  
went out to The Tent of Appointment,  
which was outside the camp.

This change in arrangement  
has already been noted.  
But it's also important  
to note the designation  
given to The Dwelling Place by Moshe  
as it's moved outside of the camp.

The text has used this title before,  
but only now is an explanation given  
concerning how this title became applied to it.

The Dwelling Place and The Tent of Appointment  
are the same thing.

It's just that two different designations are given for it,  
depending on the context.

This title takes on much greater significance here  
because of what now happens  
- as the text itself explains.

When the people sought to know  
**YAHWEH's** desire for a certain matter  
they would "make an appointment"  
to go out of the camp to The Tent.

This provides the basis  
for calling it The Tent of Appointment,  
instead of The Dwelling Place,  
because **YAHWEH** is no longer dwelling in their midst.  
He meets with Moshe outside the camp.

Ex. 33:8 And it existed  
that as Moshe was going out to The Tent  
all the people got up.  
And each man stood at his entrance to his tent.  
And they looked intently at Moshe  
until he went into The Tent.

Ex. 33:9 And it existed as Moshe  
was going into The Tent.  
The column of cloud descended.  
And the column stood at the entrance of The Tent.  
And He would speak with Moshe.

Ex. 33:10 And all the people saw  
the column of cloud itself **nx**  
standing at the entrance to The Tent.

And all the people got up.  
And they prostrated themselves,  
each one at the entrance of his tent.

Ex. 33:11 And **YAHWEH** spoke to Moshe  
face to face,  
as a man speaks to his companion.

Then he would return to the camp.  
But his servant, Yahoshua, son of Nun,  
a young man,  
did not withdraw from the midst of The Tent.

The concept of Moshe speaking "face-to-face,  
as with a companion" is striking.

We know Moshe did not actually see **YAHWEH's** face.  
The following verses confirm this truth.  
Yet there was a dialog between them  
that was like having a conversation  
with someone you know well.  
It's this aspect of the relationship  
that we need to focus upon.

Few others in Scripture are given this rare opportunity,  
and virtually none of them are spoken of in this same manner.

This is one of the few indications that reveal to us  
just how close Yahoshua was to Moshe  
in his relationship with **YAHWEH**.

He was with Moshe on the mountain at Sinai.  
Here we find him staying, personally, within The Tent,  
even after Moshe has left.

Yahoshua has not been "ordained"  
in any special ceremony at this point in the text.  
There's no real explanation for his presence,  
other than his being a servant to Moshe.

And while he was one of only two  
who explored the land of Kena'an  
that gave a good report,  
there is nothing else to indicate  
just how he was designated as Moshe's assistant.

Ex. 33:12 And Moshe said to **YAHWEH**,  
"See, You Yourself **nx** are saying to me,  
'Bring up this people themselves **nx**.'  
But You Yourself **nx** have not made known to us  
who himself **nx** You are sending with us.

And You Yourself **nx** have said,  
'I have known you by name.  
And also, 'You have found favor in My eyes.'

Ex. 33:13 And now, please,  
if I have now found favor in Your eyes,  
please cause me to know Your ways themselves **nx**,  
and to know You  
in order that I might find favor in Your eyes.

And consider!  
This nation is Your people!"

Ex. 33:14 And He said, "**My Presence is going.**  
And I will cause you to settle."

There is some debate  
about the meaning of this verse.  
What's given is the literal sense.

**YAHWEH's** presence, literally "My face",  
is going with them,  
but not in the midst of the camp.

And the sense appears to be that **YAHWEH**  
will Himself settle the Yisra'elites in the land of promise,  
just as He has said He would do.

Ex. 33:15 And he said to Him,  
"If Your Presence is not going  
do not bring us up from here.

Ex. 33:16 And how will it be known here  
that I have found favor in Your eyes,  
I and Your people?  
Is it not in Your going with us  
that we are distinguished,  
I and Your people, from all the people  
who are upon the face of the soil?"

Ex. 33:17 And **YAHWEH** said to Moshe,  
"Even this word *itself* **nx** which you have spoken  
I will do because you have found favor in My eyes,  
and I know you by name."

**No other person in Scripture**  
is identified as being "known by name",  
personally, by **YAHWEH**.

This has now been repeated for us,  
confirming this matter - two witnesses.

For **YAHWEH** to state that He knows Moshe "by name"  
means He knows His character, his reputation,  
and everything there is to know about him.

Ex. 33:18 Then he said,  
"Please let me see Your splendor *itself* **nx**."

Ex. 33:19 And He said,  
"I Myself will cause all My goodness  
to pass over in front of you.  
And I will call out by name, **YAHWEH**, to your face.

And I will show favor  
to he *himself* whom I favor **nx**.  
And I will have compassion  
on he *himself* **nx** on whom  
I will have compassion."

Once again the concept of "pass over"  
is presented to us.  
**YAHWEH** will "pass over" Moshe  
- in fulness of compassion,  
and with great favor shown,  
because Moshe is a human being also,  
regardless of his closeness to **YAHWEH**.

This special revelation to Moshe  
is unique in all of Scripture.  
No one else is identified  
as having this kind of experience.

Moshe was privileged to have  
"all the goodness of **YAHWEH**"  
pass over before his face.  
Astonishing!

And **YAHWEH** would speak  
(call out or proclaim)  
His very own personal Name to Moshe,  
to his face!

**No other human being**  
**is identified with this privilege in Scripture.**

And lest we miss the significance of this event,  
**YAHWEH** Himself states plainly  
that He determines upon whom He shows favor  
and upon whom He has compassion.

He is doing both of these things for Moshe  
in this specific event.  
Otherwise, Moshe would not survive  
a personal exposure to such splendor and majesty.

Ex. 33:20 **However, He said,**  
**"You are not able to see My face *itself* **nx**.**  
**Indeed, no human being can see Me and live."**  
This verse is placed in bold  
because it is of extreme importance within Scripture.

The so-called 'appearances' of **YAHWEH**,  
where people are identified as having 'seen Him',  
**all must be subject**  
**to this statement by YAHWEH Himself.**  
If they do not fit with this in some manner  
- they are FALSE!

Moshe was allowed to see "his back side",  
but not His face.  
This, essentially, has to be the case  
in all other portions of Scripture as well.  
Something other than His face  
is indeed allowed to be seen  
- but not His face itself.

Ex. 33:21 And **YAHWEH** said, "Behold!  
My place *itself* nx!  
And you are to station yourself upon the rock.  
There are no verbs in the first line  
other than "behold".

The literal sense suggests **YAHWEH**  
is simply telling Moshe to see,  
to look carefully at the place of His choosing.

He is to station himself there.

And we might also take note  
of the reference to "the rock"  
upon which he is to stand.

This is an often used metaphor for The Messiah.  
Upon what better Rock could one station themselves  
for the purpose of observing  
the splendor of **YAHWEH** Himself?

Ex. 33:22 And it will be  
as My splendor is passing over.  
And I will place you in the cleft of the rock.  
And I will shield you  
with the palm of My hand over you  
while I pass over.

Ex. 33:23 And I will turn away  
the palm of My hand *itself* nx  
and you will see My backside *itself* nx.  
**But My face will not be seen."**

Twice a reference is made to 'pass over',  
and twice a reference is made to  
'the palm of My hand'  
as that which 'covers' Moshe,  
protecting him, and covering his offense-nature.

**The imagery is stunning!**

Shielded by the hand of **YAHWEH** Himself!  
Sheltered within The Rock.

**This is the palm of the hand,**  
rather than the hand itself,  
which is the normal reference to hand  
found in these passages.

The palm - that was pierced....????  
The Rock - that covers our offense-nature????  
The passing over of our offense-debt????  
**The symbolism is indeed profound!**

#### Chapter 34

Ex. 34:1 And **YAHWEH** said to Moshe,  
"Cut for yourself two tablets of stone  
like the first ones.  
And I will engrave upon the tablets  
the words *themselves* nx  
that were on the first tablets which you broke.

Ex. 34:2 And have them set by morning.  
And you are to come up in the morning to Mount Sinai.  
And you are to station yourself before Me there

on the top of the mountain.  
Ex. 34:3 And no man is to come up with you.  
And also, no man is to be seen  
on the whole mountain.  
Even the flocks and the herds are not to feed  
in front of this mountain."

Ex. 34:4 And he cut two tablets of stone  
like the first ones.

And early in the morning Moshe got up.  
And he went up to Mount Sinai  
as **YAHWEH** had directed he himself **nx**.  
And he took in his hand two tablets of stone.

Ex. 34:5 And **YAHWEH** came down in a cloud.  
And he stationed himself beside Him there.  
And he called out by name, "**YAHWEH!**"

Ex. 34:6 And **YAHWEH** passed over  
before his face.  
And He called out, "**YAHWEH! YAHWEH!**  
A compassionate El,  
and *one* showing favor, patient with anger,  
and abounding in kindness and faithfulness,  
Ex. 34:7 protecting kindness toward thousands,  
bearing perversity, and rebellion, and offense,  
but by no means clearing the guilty,  
accounting for the perversity of the fathers  
upon the children and the children's children  
to the third and to the fourth generation."

Ex. 34:8 And Moshe hurried.  
And he bowed himself to the earth.  
And he worshiped.

Ex. 34:9 And he said,  
"If, now I have found favor  
in Your eyes, my Sovereign,  
may my Sovereign please go in our midst.

Indeed, it is a stiff-necked people.  
But forgive our perversity and our offense.  
And take us as Your permanent possession."

Ex. 34:10 And He said,  
"Behold!  
I am cutting a covenant.  
Before all your people  
I am going to do extraordinary things  
which have not been created in all the earth,  
or in any nation.

And all the people who exist  
in the midst of you yourselves **nx**  
will see the acts themselves **nx** of **YAHWEH**.

Indeed, awesome is that  
which I will do for your people.

Ex. 34:11 Protect for yourselves  
that itself **nx** which I am instructing you this day!

Behold!  
I am driving out from before your faces  
the Amorite themselves **nx** and the Ken'anite,  
and the Hittite, and the Perizzite, and the Hivvite,  
and the Yebusite.

Ex. 34:12 Protect yourself  
lest you cut a covenant  
with the inhabitants of the land  
into which you yourself **nx** are going,



lest it become a snare in your midst.

Ex. 34:13 Instead, tear down  
their slaughter sites *themselves* נא!  
And smash their monuments *themselves* נא!  
And cut off their Asherim *themselves* נא!

Ex. 34:14 Indeed, you are not  
to prostrate yourselves to another god  
because **YAHWEH** is zealous for His Name.  
He is a zealous El.

Many seem to miss the point of this verse,  
in large part because it appears  
it is often mistranslated.  
Jealous is used rather than zealous.

**YAHWEH** is zealous,  
but He is **not** jealous (filled with envy).  
That is not part of His nature.

Ex. 34:15 ...lest you cut a covenant  
with the inhabitants of the land  
and they go whoring after their gods,  
and they slaughter to their gods,  
and they invite you,  
and you eat of its slaughterings,

Ex. 34:16 and you take from his daughters  
for your sons,  
and his daughters go whoring after their gods,  
and your sons go whoring after their gods.

The word translated as whoring  
is the word for adultery.  
This terminology is used often in Scripture  
to characterize unfaithfulness to **YAHWEH**.

The worship of pagan idols  
often included sexual activities.  
But it's not so much those activities  
that are in view here,  
but rather the "apostasy" of Yisra'el that's involved  
in their being unfaithful to **YAHWEH**.

In the Hebrew culture  
**YAHWEH** was viewed as the husband  
and the people were His 'bride'.  
So the terminology has great significance  
in that context.

Ex. 34:17 Molten gods  
you are not to make for yourselves.

Ex. 34:18 The Festival of Unleavened Bread *itself* נא  
you are to protect.  
Seven days you are to eat unleavened bread  
as I have directed you  
at the appointed time of the month of Abib  
because in the month of Abib  
you came out from Mitsraim.

Ex. 34:19 Every breacher of the womb is Mine,  
and all the firstling males of your livestock,  
ox and sheep.

Ex. 34:20 But the firstling of a male ass  
you are to ransom with a lamb.  
And if you do not ransom it  
then you are to break his neck.

Every firstborn of your sons you are to ransom.  
And he is not to be seen  
before My face without cause.

Ex. 34:21 Six days you are to work.  
But on the seventh day you are to rest.  
At plowing time and at harvest you are to rest.

Ex. 34:22 And the Festival of Shavuot

you are to perform for yourself,  
the first fruits of wheat harvest,  
and the Festival of The Ingathering  
at the turning of the year.

Ex. 34:23 Three times in a year  
all your males are to be seen  
before the face *itself* nx of The Sovereign,  
YAHWEH, The Elohim of Yisra'el.

Ex. 34:24 Indeed, I will dispossess nations  
from before your faces.  
And I will enlarge your borders *themselves* nx.  
And no one will desire your land *itself* nx  
as you go up to be seen  
before the face *itself* nx of YAHWEH, your Elohim  
three times in a year.

These two verses provide the instruction  
that every male is to be seen  
before the face of **YAHWEH**  
three times in a year.

They are to do this  
because of what He will do for them,  
so it is to be in gratitude  
that they go up before Him.

Introduced here is the concept of **YAHWEH**  
as The Sovereign of Yisra'el.  
This has not been directly presented before.

It serves as a subtle notice  
to the children of Yisra'el  
that **HE is their King.**

In a world of kingdoms,  
honoring the king is an important ritual.  
It is this type of honoring  
that they are to consider  
as they go up before His face.

Ex. 34:25 You are not to slaughter with leaven  
the blood of My sacrifices.

And the slaughtering  
for The Festival of The Passover  
is not to remain until morning.

Ex. 34:26 The first of the first fruits of your land  
you are to bring  
to The House of **YAHWEH**, your Elohim.

You are not to boil a young goat  
in its mother's milk."

Ex. 34:27 And **YAHWEH** said to Moshe,  
"Write for yourself these words *themselves* nx,  
because according to the speech of these words  
I have cut a covenant with you *yourself* nx  
and with Yisra'el *itself* nx."

Ex. 34:28 And he was there with **YAHWEH**  
forty days and forty nights.  
He ate no food and he drank no water.

And He wrote on the tablets  
the words *themselves* nx of the covenant,  
The Ten Words.

Please take note that it is **The Ten Words,**  
**NOT** "The Ten Commandments".  
Torah does not give commandments,  
**it gives instructions.**  
The use of 'commandments'  
does **not** agree with the Hebrew text!

Ex. 34:29 And it was as Moshe

was coming down from Mount Sinai.  
And the two tablets of The Testimony  
were in Moshe's hand as he was coming down  
from the mountain.

And Moshe did not know  
the skin of his face radiated  
on account of His speaking to He Himself **nx**.

Ex. 34:30 And Aharon  
and all the children of Yisra'el  
saw Moshe himself **nx**.

And behold!  
The skin of his face radiated.  
And they were afraid to come near him.

Ex. 34:31 And Moshe called to them.  
And Aharon and all the rulers of the assembly  
returned to him.  
And Moshe spoke to them.

Ex. 34:32 And after this  
all the children of Yisra'el came near.  
And he gave as direction to them  
everything itself **nx** that **YAHWEH** had spoken  
with he himself **nx** on Mount Sinai.

Ex. 34:33 And Moshe finished speaking  
with they themselves **nx**.  
And he put a veil over his face.

34:34 And as Moshe went in  
before the face of **YAHWEH**  
to speak with He Himself **nx**  
he would remove the veil itself **nx**  
until his coming out.  
And having come out  
he spoke to the children of Yisra'el  
everything itself **nx** that he had been directed.

Ex. 34:35 And the children of Yisra'el  
saw the face itself **nx** of Moshe.

And Moshe returned the veil itself **nx** over his face,  
until he went in to speak with He Himself **nx**.

### Chapter 35

Ex. 35:1 And Moshe called together  
all the assembly of the children of Yisra'el.  
And he said to them,  
"These are The Words  
which **YAHWEH** has directed  
you yourselves **nx** to do.

Ex. 35:2 Six days employment is to be done.  
And the seventh day is to be set apart,  
a Sabbath of rest to **YAHWEH**.  
Anyone who does on it employment  
is to be put to death.

*shabath shabbathown* is the phrase  
translated as "Sabbath of rest".

*shabath* - to repose, i.e. desist from exertion.  
It is from this word that both *shabbath*, The Sabbath Day,  
and *shabbathown*, a special holiday or rest, are derived.

The use of this terminology  
constitutes an emphatic statement.  
This is confirmed by stating the death penalty  
is the result of a violation of these things.

The Sabbath Day is to be treated  
with the utmost respect.

Yet many today fail to even acknowledge  
the seventh day as important.

Ex. 35:3 You are not to kindle a fire  
in any of your dwelling places  
on The Sabbath day.”

Ex. 35:4 And Moshe spoke to all the assembly  
of the children of Yisra'el saying,  
“This is the word

which **YAHWEH** has directed saying,

Ex. 35:5 ‘Receive from you yourselves **תא**  
a gift to **YAHWEH**.

Everyone whose heart is willing  
may bring the gift itself **תא** to **YAHWEH**,  
gold, and silver, and copper,

Ex. 35:6 and blue violet, and purple,  
and maggot scarlet, and fine linen, and goats’ hair,  
Ex. 35:7 and ram skins dyed red, and fine leather,  
and acacia wood,

Ex. 35:8 and oil for the light,  
and spices for the anointing oil  
and for the sweet incense,

Ex. 35:9 and shoham stones,  
and stones for setting  
in the ephod and in the breast piece.

Ex. 35:10 And all the wise hearted among you  
are to come and make everything itself **תא**  
that **YAHWEH** has directed,

Ex. 35:11 The Dwelling Place itself **תא**,  
its tent itself **תא**,

and its covering itself **תא**,  
its clasps themselves **תא**,  
and its boards themselves **תא**,

its bars themselves **תא**,  
its columns themselves **תא**,  
and its sockets themselves **תא**,

Ex. 35:12 the chest itself **תא**,  
and its sticks themselves **תא**,  
The Cover of Atonement itself **תא**,  
and the curtain itself **תא** for the covering,

Ex. 35:13 the table itself **תא**,  
and its sticks themselves **תא**,  
and all its utensils themselves **תא**,  
and the bread of the presence itself **תא**,

Ex. 35:14 and the menorah itself **תא** for the light,  
and its utensils themselves **תא**,  
and its lamps themselves **תא**,  
and the oil itself **תא** for the light,

Ex. 35:15 and the table of incense itself **תא**,  
and its sticks themselves **תא**,  
and the anointing oil itself **תא**,  
and the fragrant incense itself **תא**,  
and the screen itself **תא** for the entrance,

at the entrance of The Dwelling Place,  
Ex. 35:16 the slaughter site of olah itself **תא**,  
and its copper grating itself **תא** which is for it,  
its sticks themselves **תא**,

and all its utensils themselves **תא**,  
the basin itself **תא**,  
and its base itself **תא**,

Ex. 35:17 the hangings themselves **תא**  
of the courtyard,  
its columns themselves **תא**,

and their sockets themselves **תא**,  
and the covering itself **תא**  
for the gate of the courtyard,

Ex. 35:18 the pegs themselves **תא**  
of The Dwelling Place,  
and the pegs themselves **תא** of the courtyard,  
and their cords themselves **תא**,

Ex. 35:19 the woven garments themselves **תא**

for attending in The Set Apart Place,  
the set apart garments *themselves* **תא**  
for Aharon the priest  
and the garments *themselves* **תא**  
of his sons to officiate as priests.' ”

Ex. 35:20 And all the assembly  
of the children of Yisra'el  
went out from before the face of Moshe.

Ex. 35:21 And everyone came  
whose heart lifted him up.  
Even everyone whose nature *itself* **תא** was willing  
came with the gift *itself* **תא** to **YAHWEH**  
for the stewardship of The Tent of Appointment,  
and for all its work,  
and for the set apart garments.

Ex. 35:22 And they came,  
the men with the women.  
All whose hearts were willing  
brought earrings and nose rings,  
and rings and necklaces, all items of gold,  
even everyone who made  
an elevated presentation of gold to **YAHWEH**.  
Ex. 35:23 And everyone who found, *he himself* **תא**,  
blue violet, and purple, and maggot scarlet,  
and fine linen, and goats' hair,  
and rams' skins dyed red, and fine leather,  
brought them.

Ex. 35:24 Everyone who raised a gift *itself* **תא** of silver  
or copper brought it to **YAHWEH**.  
And everyone who found, *he himself* **תא**,  
acacia wood for all work of the stewardship  
brought it.

Ex. 35:25 And all the wise hearted women  
spun with their hands.  
And they brought what they had spun,  
*the blue violet itself* **תא**,  
*and the purple itself* **תא**,  
*the maggot scarlet itself* **תא**,  
*and the fine linen itself* **תא**.

Ex. 35:26 And all the women  
whose hearts were lifted up,  
*they themselves* **תא** with wisdom,  
spun *the goats' hair itself* **תא**.

Ex. 35:27 And the rulers brought  
shoham stones *themselves* **תא**,  
*and the stones themselves* **תא**  
for setting in the ephod  
and in the breastpiece,  
Ex. 35:28 and *the spices themselves* **תא**,  
*and the oil itself* **תא** for the light,  
*and for the anointing oil*,  
*and for the sweet incense*.

Ex. 35:29 Every man and woman  
whose hearts were willing,  
*they themselves* **תא**, brought  
for all the work which **YAHWEH**  
had directed them to make  
by the hand of Moshe.  
All the children of Yisra'el  
brought spontaneously to **YAHWEH**.

Ex. 35:30 And Moshe said to the children of Yisra'el,  
“See, **YAHWEH** has called by name  
Betzal'el, son of Uri, son of Hur,  
of the tribe of Yahudah.

Ex. 35:31 And He has filled he himself **nx**  
with The Divine Nature of The Elohim,  
with wisdom, with intelligence, and with knowledge,  
and with total stewardship,  
Ex. 35:32 to design devices to be made  
with gold and with silver and with copper,  
Ex. 35:33 and with cutting of stones for setting,  
and with carving of wood,  
to do skillfully with all the work.

Ex. 35:34 And He has put in his heart  
the ability to teach,  
he and Oholiab, son of Ahisamak,  
of the tribe of Dan.

Ex. 35:35 He has filled they themselves **nx**  
with a heart of wisdom  
to do all work of an engraver,  
and a designer, and an embroiderer,  
in blue violet and in purple,  
and in maggot scarlet, and in fine linen,  
and to do weaving, doing all the work,  
and designing the devices.

### Chapter 36

Ex. 36:1 And Betzal'el and Oholiab,  
and every wise hearted man  
in whom **YAHWEH** has given  
wisdom and intelligence  
to know how to do all work for the service  
of The Set Apart place itself **nx**,  
they are to make  
all that **YAHWEH** has directed."

Ex. 36:2 And Moshe called Betzal'el and Oholiab,  
and every wise hearted man in whose heart  
**YAHWEH** had given wisdom in their heart,  
everyone whose heart lifted him up,  
to come near for the work itself **nx**.

Ex. 36:3 And they received from the face of Moshe  
every gift itself **nx**  
which the children of Yisra'el had brought  
for the work of the service of The Set Apart Place,  
for the sake of making it itself **nx**.

And they brought to him more, spontaneously,  
morning by morning.

Ex. 36:4 And all the craftsmen who were doing  
all the work of The Set Apart Place came,  
each from the work itself **nx**  
for The Set Apart Place that they were doing.

Ex. 36:5 And they spoke to Moshe saying,  
"The people are bringing more than enough  
for the service of the work itself **nx**  
which **YAHWEH** has directed us to do."

Ex. 36:6 And Moshe directed them.  
And they passed over,  
proclaiming throughout the camp saying,  
"A man or a woman is not to do any more work  
for the gift for The Set Apart Place."

And the people were restrained from bringing.

Ex. 36:7 And the work was enough  
for all the work of making it itself **nx**,  
more than enough.

Ex. 36:8 And all the wise hearted  
did the work of making  
for The Dwelling Place itself **nx**,  
ten hangings of fine linen, and blue violet,  
and purple, and maggot scarlet.

With cherubim of skillful work  
they made they themselves **תא**.

Ex. 36:9 The length of each hanging  
was twenty eight cubits,  
and the width four cubits,  
each individual hanging,  
having one measure for all the hangings.

Ex. 36:10 And he joined  
the five hangings themselves **תא**,  
one to another.  
And five curtains he joined,  
one to another.

Ex. 36:11 And he made loops of blue violet  
on the edge of the hanging at the end of one joint.  
He did the same on the edge of the last hanging  
at the second joint.

Ex. 36:12 Fifty loops he made on one hanging,  
and fifty loops he made  
on the edge of the hanging  
which was at the second joint,  
holding the loops one to another.

Ex. 36:13 And he made fifty clasps of gold.  
And he joined the hangings themselves **תא**  
one to another with the clasps.

And The Dwelling Place was united.

Ex. 36:14 And he made hangings of goats' hair  
for the tent above The Dwelling Place.  
Eleven curtains he made they themselves **תא**.

Ex. 36:15 The length of each on hanging  
was thirty cubits,  
and the width four cubits.  
The hangings were of one size  
for the eleven hangings.

Ex. 36:16 And he joined  
five hangings themselves **תא** separately,  
and six hangings themselves **תא** separately.

Ex. 36:17 And he made fifty loops  
for the edge of the end hanging at the joint,  
and fifty loops on the edge of the hanging  
of the second joint.

Ex. 36:18 And he made hooks of copper,  
fifty for joining the tent itself **תא** to become one.

Ex. 36:19 And he made a covering for the tent  
of ram's skins dyed red,  
and a covering of fine leather over that.

Ex. 36:20 And he made  
for The Dwelling Place itself **תא**  
boards of acacia wood, standing upright,  
Ex. 36:21 ten cubits the length of each board  
and a cubit and a half the width of each board,  
Ex. 36:22 two tenons for each board  
for joining one to another.  
Thus he did  
to all the boards of The Dwelling Place.

Ex. 36:23 And he made the boards themselves **תא**  
for The Dwelling Place,  
twenty boards for the Negev side, southward.  
36:24 And forty sockets of silver he made  
for under the twenty boards,

two sockets under each board for its two tenons,  
two sockets under each other board  
for its two tenons.

Ex. 36:25 And for the side of The Dwelling Place,  
the second one for the north side,  
he made twenty boards,

Ex. 36:26 and their forty sockets of silver,  
two sockets under the one board,  
and two sockets under another board.

Ex. 36:27 And for the side of The Dwelling Place  
toward the sea he made six boards.

Ex. 36:28 And he made two boards  
for The Dwelling Place at its sides.

Ex. 36:29 And they were double at the bottom.  
And they were completely united at the top  
by the first ring.

In this manner he made two of them  
for the two corners.

Ex. 36:30 And there were eight boards,  
and their sockets of silver, sixteen sockets,  
two sockets, two sockets under each of the boards.

Ex. 36:31 And he made bars of acacia wood,  
five bars for the boards

on one side of The Dwelling Place,

Ex. 36:32 and five bars for the boards

on the other side of The Dwelling Place,  
and five bars for the boards of The Dwelling Place  
at its side toward the sea.

Ex. 36:33 And he made the bars themselves **nx**  
for the middle to pass through  
the center of the boards  
from one end to the other.

Ex. 36:34 And the boards themselves **nx**  
he overlaid with gold.

And their rings themselves **nx** he made of gold,  
as holders for the bars.

And he overlaid the bars themselves **nx** with gold.

Ex. 36:35 And he made  
the screen itself **nx** of blue violet,  
and purple, and maggot scarlet, and fine linen,  
with skillful work he made it itself **nx** with cherubim.

Ex. 36:36 And he made for it  
four columns of acacia wood.  
And he overlaid them with gold,  
with their hooks of gold.  
And he cast for them four sockets of silver.

Ex. 36:37 And he made a covering  
for entrance of The Tent  
of blue violet, and purple, and maggot scarlet,  
and fine woven linen, of embroidered work,

Ex. 36:38 and its columns themselves **nx**, five,  
and its hooks themselves **nx**.

And he overlaid their tops  
and their binders with gold,  
and their five sockets with copper.

## Chapter 37

Ex. 37:1 And Betzal'el made The Chest itself **nx**  
of acacia wood, two cubits and a half its length,  
a cubit and a half its width,

and a cubit and a half its height.  
Ex. 37:2 And he overlaid it with pure gold  
inside and outside.  
And he made a rim of gold all around it.



Ex. 37:3 And he cast for it four rings of gold  
for its four feet,  
two rings on its one side,  
and two rings on its second side.  
Ex. 37:4 And he made sticks of acacia wood.  
And he overlaid they themselves **nx** with gold.  
Ex. 37:5 And he put the sticks themselves **nx**  
into the rings on the sides of the chest,  
to carry The Chest itself **nx**.

Ex. 37:6 And he made a Cover of Atonement  
of pure gold,  
two cubits and a half its length  
and a cubit and a half its width.

Cover of Atonement is used in place of  
the traditional 'mercy seat' translation.  
This title is far more descriptive  
and more directly connected  
to the function of this cover.

First, it is a cover, not a 'seat'.  
No one sits on it.

Second, it covers The Testimony,  
the two tablets of The Covenant,  
that were placed inside.

But far more importantly,  
it serves as the place  
where atonement is made once a year  
for the offenses of the Yisra'elites.

Critical to a proper understanding  
is the concept that their offenses  
are not 'removed', they are **covered**  
- by the blood of the sacrifices  
made on their behalf.

The connection between this  
and The New Covenant  
established by the shed blood  
of **YAHUSHUA**, The Messiah  
as a covering for our offense-debt  
is most important.

Ex. 37:7 And he made two cherubim of gold.  
Of hammered work he made they themselves **nx**  
from the two ends of The Cover of Atonement,  
Ex. 37:8 one cherub from this end  
and the other cherub from the other end.

He made the cherubim themselves **nx**  
from the two ends.

Ex. 37:9 And the cherubim  
were spreading their wings upward,  
covering with their wings The Cover of Atonement,  
and their faces, one toward the other.  
Toward The Cover of Atonement  
were the faces of the cherubim.

Ex. 37:10 And he made  
the table itself **nx** of acacia wood,  
two cubits its length, a cubit its width,  
and a cubit and a half its height.  
Ex. 37:11 And he overlaid it itself **nx** with pure gold.

And he made for it a rim of gold all around it.  
Ex. 37:12 And he made a border for it,  
a handbreadth all around.  
And he made a rim of gold  
for its border all around it.

Ex. 37:13 And he cast for it four rings of gold.  
And he put the rings themselves **nx**  
at the four corners,

which are its four legs.

Ex. 37:14 The rings were next to the border,  
holders for the sticks to carry the table.

Ex. 37:15 And he made the sticks themselves **תא**  
of acacia wood.  
And he overlaid they themselves **תא** with gold,  
to carry the table itself **תא**.

37:16 And he made the utensils themselves **תא**  
which were on the table,  
its dishes themselves **תא**,  
and its cups themselves **תא**,  
and its bowls themselves **תא**,  
and its jars themselves **תא**  
which were for pouring from them,  
of pure gold.

Ex. 37:17 And he made the menorah itself **תא**  
of pure gold.  
Of hammered work he made the menorah itself **תא**.  
Its shaft, and its stem, its cups,  
its knobs, and its blossoms were from it.

Ex. 37:18 And six stems went out from its sides,  
three stems of the menorah from the first side,  
and three stems of the menorah from the other side,  
Ex. 37:19 three almond shaped goblets on one stem,  
with knobs and blossoms,  
and three almond shaped goblets on the other stem,  
with knobs and blossoms,  
the same for the six stems coming out of the menorah,  
Ex. 37:20 and on the menorah itself **תא**,  
four almond shaped goblets  
with their knobs and blossoms,  
Ex. 37:21 and a knob under the first two stems from it,  
and a knob under the second two stems from it,  
and a knob under the third two stems from it  
for the six stems coming out of it.  
Ex. 37:22 Their knobs and their stems from it  
were all of one hammered work of pure gold.

Ex. 37:23 And he made  
its seven lamps themselves **תא**,  
and its tongs, and its trays, of pure gold.  
37:24 He made it itself **תא** of a talent of pure gold,  
and all its utensils themselves **תא**.

Ex. 37:25 And he made  
the table of incense itself **תא** of acacia wood,  
a cubit its length and a cubit its width, square,  
and two cubits its height.  
Its horns were from it.

Ex. 37:26 And he overlaid it itself **תא**  
with pure gold,  
its top itself **תא**  
and its sides themselves **תא** all around,  
and its horns themselves **תא**.  
And he made a rim of gold for it all around it.

Ex. 37:27 And two rings of gold he made for it  
beneath its rim on its two sides  
as holders for the sticks  
with which to carry it itself **תא** upon them.  
Ex. 37:28 And he made the sticks themselves **תא**  
of acacia wood.  
And he overlaid they themselves **תא** with gold.

Ex. 37:29 And he made  
the set apart anointing oil itself **תא**,  
and the sweet incense itself **תא**, pure,  
the work of a perfumer.

## Chapter 38

Ex. 38:1 And he made  
the slaughter site of olah *itself* **nx** of acacia wood,  
five cubits its length,  
and five cubits its width,  
square, and three cubits its height.  
Ex. 38:2 And he made its horns on its four corners.  
Its horns were from it.  
And he overlaid *it* *itself* **nx** with copper.  
Ex. 38:3 And he made all the utensils themselves **nx**  
for the slaughter site,  
the pots *themselves* **nx**,  
and the shovels *themselves* **nx**,  
and the bowls *themselves* **nx**,  
and the forks *themselves* **nx**,  
and the firepans *themselves* **nx**.  
He made all its utensils of copper.

Ex. 38:4 And he made for the slaughter site  
a grating, a network of copper  
from beneath its rim downward at its middle.  
Ex. 38:5 And he cast four rings for the four corners  
of the copper grating as holders for the sticks.  
Ex. 38:6 And he made the sticks themselves **nx**  
of acacia wood.  
And he overlaid *they themselves* **nx** with copper.  
Ex. 38:7 And he put the sticks themselves **nx**  
into the rings on the sides of the slaughter site  
to carry *it* *itself* **nx** with them.  
Hollow boards he made for *it* *itself* **nx**.

Ex. 38:8 And he made the basin itself **nx** of copper  
and its stand itself **nx** of copper  
from the copper mirrors of those who were assembling,  
who assembled at the door of The Tent of Meeting.

Ex. 38:9 And he made the courtyard itself **nx**.  
For the Negev side, southward,  
the hangings of the courtyard were of fine linen,  
one hundred cubits,  
Ex. 38:10 their columns, twenty,  
and their sockets, twenty, of copper,  
the hooks of the columns  
and their bands, of silver.  
Ex. 38:11 And for the north side,  
one hundred cubits,  
their columns, twenty,  
and their sockets, twenty, of copper,  
the hooks of the columns and their bands, of silver.  
Ex. 38:12 And for the sea side  
hangings of fifty cubits,  
their columns, ten, and their sockets, ten,  
the hooks of the columns and their bands, of silver.

Ex. 38:13 And for the front, toward the sunrise,  
fifty cubits.  
Ex. 38:14 hangings, fifteen cubits to the side,  
their columns, three, and their sockets, three,  
Ex. 38:15 and on the other side, from this one  
and from that one of the entrance to the courtyard,  
hangings, fifteen cubits,  
their columns, three, and their sockets, three.  
Ex. 38:16 All the hangings of the courtyard all around  
were of fine linen,  
Ex. 38:17 and the sockets for the columns, of copper,  
the hooks of the columns and their bands, of silver,  
and the overlay of their tops, of silver.  
And they had bands of silver,  
all the columns of the courtyard.

Ex. 38:18 And the covering  
for the entrance of the courtyard

was the work of an embroiderer, of blue violet,  
and purple, and maggot scarlet, and of fine linen,  
and twenty cubits its length,  
and the height along its width, five cubits,  
corresponding to the hangings of the courtyard,  
Ex. 38:19 their columns, four,  
and their sockets, four, of copper,  
and their hooks, of silver,  
and the overlay of their tops  
and their binders, of silver.

Ex. 38:20 And all the pegs of The Dwelling Place,  
and of the courtyard all around, were of copper.

Ex. 38:21 These were the accountings  
of The Dwelling Place,  
The Tent of The Testimony,  
which was accounted by the direction of Moshe,  
for the work of the Levites,  
by the hand of Itamar, son of Aharon, the priest.

Ex. 38:22 And Betzal'el son of Uri, son of Hur,  
of the tribe of Yahudah, made everything itself nx  
that **YAHWEH** had directed Moshe himself nx.

Ex. 38:23 And with he himself nx,  
Oholiab, son of Ahisamak, of the tribe of Dan,  
an engraver, and designer, and embroiderer  
in blue violet, and in purple, and in maggot scarlet,  
and in fine linen.

Ex. 38:24 All the gold, that having been used  
in all the work of The Set Apart Place,  
and it was the gold of the elevated gifts,  
was twenty nine talents  
and seven hundred and thirty shekels,  
according to the shekel of The Set Apart Place.

Ex. 38:25 And the silver  
of the numbering of the assembly  
was one hundred talents  
and one thousand seven hundred  
and seventy five shekels,  
according to the shekel of The Set Apart Place,  
Ex. 38:26 a bekah, a half a shekel per head,  
according to the shekel of The Set Apart Place,  
for everyone passing over under the numbering,  
from twenty years old and above,  
for six hundred and three thousand  
five hundred and fifty *men*.

Ex. 38:27 And the hundred talents of silver  
were for casting the sockets themselves nx  
for The Set Apart Place  
and the sockets themselves nx of the hangings,  
one hundred sockets from the hundred talents,  
a talent for each socket.

Ex. 38:28 And of the one thousand seven hundred  
and seventy five shekels themselves nx  
he made hooks for the columns,  
and overlaid their tops,  
and made bands for they themselves nx.

Ex. 38:29 And the copper of the elevated gifts  
was seventy talents  
and two thousand four hundred shekels.

Ex. 38:30 And with it he made  
the sockets themselves nx  
for the entrance of The Tent of Meeting,  
and the copper slaughter site itself nx,  
and the copper grating itself nx which was for it.

and all the utensils themselves **תא**  
for the slaughter site.  
Ex. 38:31 and the sockets themselves **תא**  
for the courtyard all around.  
and the sockets themselves **תא**  
for the entrance to the courtyard.  
and all the pegs themselves **תא**  
for The Dwelling Place.  
and all the pegs themselves **תא**  
for the courtyard all around.

### Chapter 39

Ex. 39:1 And from the blue violet, and the purple,  
and the maggot scarlet they made woven garments  
for officiating in Yhe Set Apart Place.  
And they made  
the set apart garments themselves **תא**  
which were for Aharon.  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:2 And he made the ephod itself **תא** of gold,  
of blue violet, and purple, and maggot scarlet,  
and of fine linen.

Ex. 39:3 And they hammered out  
sheets of gold itself **תא**  
and cut it into threads for working it in  
with the blue violet, and the purple.  
and the maggot scarlet, and the fine linen,  
skillful work.

Ex. 39:4 They made shoulder pieces for it  
to join it together at its two edges  
Ex. 39:5 And the waistband of his ephod,  
which was over it,  
was of the same work, of gold, and blue violet,  
and purple, and maggot scarlet, and fine linen,  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:6 And they made  
the shoham stones themselves **תא**,  
surrounded by braids of gold engravings,  
engraved as signets,  
according to the names of the sons of Yisra'el.

Ex. 39:7 And he put they themselves **תא**  
on the shoulders of the ephod,  
memorial stones for the sons of Yisra'el,  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:8 And he made the breastpiece itself **תא**,  
skillful work, like the work of the ephod,  
of gold, blue violet, and purple,  
and maggot scarlet, and fine linen.

Ex. 39:9 It was square.

They made it double,  
the breastpiece itself **תא**,  
its length a span,  
its width a span,  
doubled.

Ex. 39:10 And they filled it in  
with four rows of stones,  
a row of ruby, topaz, and emerald  
was the first row;  
Ex. 39:11 and the second row, turquoise,  
sapphire, and diamond;  
Ex. 39:12 and the third row,  
jacinth, agate, and amethyst;  
Ex. 39:13 and the fourth row,

beryl, shoham, and jasper,  
surrounded by braided work of gold  
in their settings.

Ex. 39:14 And the stones  
were according to the names  
of the sons of Yisra'el, twelve of them,  
according to their names,  
engravings of a signet,  
one for each name,  
according to the twelve tribes.

Ex. 39:15 And they made for the breastpiece  
corded chains, woven work, of pure gold.

Ex. 39:16 And they made two settings of gold  
and two rings of gold.

And they put the two rings themselves **תא**  
on the two ends of the breastpiece.

Ex. 39:17 And they put the two cords of gold  
on the two rings, on the ends of the breastpiece.

Ex. 39:18 And the two ends  
of the two cords themselves **תא**  
they fastened onto the two settings.  
And they put them  
on the shoulder pieces of the ephod,  
on the front of it.

Ex. 39:19 And they made two rings of gold.  
And they put them on the two ends of the breastpiece,  
on the edge of it  
which was on the inner side of the ephod.

Ex. 39:20 And they made two rings of gold.  
And they put them on the two shoulder pieces,  
at the bottom of the ephod, on the front of it,  
close to its seam, above the waistband  
of the shoulder garment.

Ex. 39:21 And they tied the breastpiece itself **תא**  
from its rings to the rings of the ephod  
with a cord of blue violet so it was above  
the waistband of the ephod,  
and in order that the breastpiece  
would not come loose from the ephod,  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:22 And he made  
the robe itself **תא** of the ephod  
of woven work, all of blue.

Ex. 39:23 And the opening of the robe  
was in the center,  
like the opening in scaled armor,  
with a woven binding all around the opening,  
so that it would not tear.

Ex. 39:24 And they made on the hem of the robe  
pomegranates of blue violet, and purple,  
and maggot scarlet, intertwined.

Ex. 39:25 And they made bells of pure gold.

And they put the bells themselves **תא**  
in between the pomegranates

on the hem of the robe,  
all around in between the pomegranates,

Ex. 39:26 a bell and a pomegranate,  
a bell and a pomegranate,  
on the hem of the robe all around,  
for the attending,  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:27 And they made  
the tunics themselves **תא**

of fine linen, the work of a weaver,  
for Aharon and his sons,  
Ex. 39:28 and the turban itself **תא** of fine linen,  
and the ornamented caps of fine linen,  
and the underwear themselves **תא** of woven linen,  
Ex. 39:29 and the waistband itself **תא** of woven linen,  
and blue violet, and purple, and maggot scarlet,  
the work of an embroiderer,  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:30 And they made the plate itself **תא**  
of the set apart sign of dedication of pure gold.  
And they wrote upon it  
with written engravings, of a signet,  
**SET APARTNESS TO YAHWEH.**

Ex. 39:31 And they put on it a blue cord,  
to set it on the top of the turban  
according to what **YAHWEH**  
had directed Moshe himself **תא**.

Ex. 39:32 And all the work of The Dwelling Place  
of The Tent of Appointment was completed.

And the children of Yisra'el  
did according to everything that **YAHWEH**  
had directed Moshe himself **תא**.  
Thus they did.

Ex. 39:33 And they brought  
The Dwelling Place itself **תא**  
to Moshe, the tent itself **תא**  
and all its furnishings themselves **תא**,  
its clasps, its boards, its bars,  
and its columns, and its sockets,  
Ex. 39:34 and the covering itself **תא**  
of rams' skins dyed red,  
and the covering itself **תא** of fine leather,  
and the veil of the screen itself **תא**,  
Ex. 39:35 The Chest of The Testimony itself **תא**  
and its sticks themselves **תא**,  
and The Cover of Atonement itself **תא**,  
Ex. 39:36 the table itself **תא**,  
and all its utensils themselves **תא**,  
and the bread of the presence itself **תא**,  
Ex. 39:37 the undefiled menorah itself **תא**  
its lamps of arrangement themselves **תא**,  
and all its utensils themselves **תא**,  
and the oil for light itself **תא**,  
Ex. 39:38 and the golden incense table itself **תא**,  
and the anointing oil itself **תא**,  
and the sweet incense itself **תא**,  
and the hanging itself **תא** for the entrance to the tent,  
Ex. 39:39 the copper slaughter site itself **תא**,  
and its copper grating itself **תא** which was for it,  
its sticks themselves **תא**,  
and all its utensils themselves **תא**,  
the basin itself **תא**,  
and its base itself **תא**,  
Ex. 39:40 the hangings themselves **תא** of the courtyard,  
its columns themselves **תא**  
and its sockets themselves **תא**,  
the covering for the entrance of the courtyard itself **תא**,  
its cords themselves **תא**, and its pegs,  
and all the utensils themselves **תא**  
for the service of The Dwelling Place,  
for The Tent of Appointment,  
Ex. 39:41 the woven garments themselves **תא**  
for attending in The Set Apart Place,  
the set apart garments themselves **תא**  
for Aharon the priest,  
and the garments themselves **תא** for his sons

to officiate as priests.

Ex. 39:42 According to everything that **YAHWEH** had directed Moshe himself **נא**, thus the children of Yisra'el did all the work itself **נא**.

Ex. 39:43 And Moshe saw all the work itself **נא**.

And behold!

They had done it itself **נא** according to what **YAHWEH** had directed. Thus they had done.

And Moshe blessed they themselves **נא**.

#### Chapter 40

Ex. 40:1 And **YAHWEH** spoke to Moshe saying,

Ex. 40:2 "On the day of the first new moon, on the first of the new moon, you are to raise up

The Dwelling Place itself **נא**,

The Tent of Appointment.

We see different references made to this complex.

At times it's referred to as The Dwelling Place.

At other times it's referred to as The Tent of Appointment.

The Dwelling Place is The Set Apart Place with its furnishings.

It is the location where **YAHWEH** was understood to "stay" in the midst of the assembly.

The Tent of Appointment is, more technically speaking, the courtyard area outside The Dwelling Place.

The Dwelling Place was entered only by the priests. The Tent of Appointment could be entered by any undefiled person.

It's where the animals were slaughtered for the "offerings", and where their gifts were presented to **YAHWEH**.

Since The Dwelling Place is in the middle of The Tent of Appointment. Many references refer to it **also** as The Tent of Appointment.

It was with **YAHWEH** one was to have their appointment - at His Dwelling Place.

Ex. 40:3 And you are to put there The Chest of The Testimony itself **נא**.

And you are to screen off The Chest with the veil itself **נא**.

Ex. 40:4 And you are to bring in the table itself **נא**.

And you are to arrange its arrangement itself **נא**.

And you are to bring in the menorah itself **נא** and light its lamps themselves **נא**.

Ex. 40:5 And you are to put the table of gold itself **נא** for the incense in front of The Chest of The Testimony. And you are to put up the cover itself **נא** of the entrance to The Dwelling Place.

Ex. 40:6 And you are to put the slaughter site of olah itself **נא** in front of the entrance for The Dwelling Place, The Tent of Appointment.

Ex. 40:7 And you are to put the basin itself **נא** between The Tent of Meeting and the slaughter site. And you are to put water therein.

Ex. 40:8 And you are to put



the courtyard itself **תא** all around.  
And you are to put up the covering itself **תא**  
for the entrance of the courtyard.

Ex. 40:9 And you are to take  
the anointing oil itself **תא**.  
And you are to anoint  
The Dwelling Place itself **תא**  
and everything itself **תא** that belongs to it.  
And you are to set apart it itself **תא**  
and all its utensils themselves **תא**.  
And it will be set apart.

Ex. 40:10 And you are to anoint  
the slaughter site of the olah itself **תא**  
and all its utensils themselves **תא**.  
And you are to set apart the slaughter site itself **תא**.  
And the slaughter site is to be set apart, set apart.

Ex. 40:11 And you are to anoint the basin itself **תא**  
and its base itself **תא**.  
And you are to set apart it itself **תא**.

Ex. 40:12 And you are to bring Aharon himself **תא**  
and his sons themselves **תא** to the entrance  
of The Tent of Appointment.

And you are to wash they themselves **תא** with water.  
Ex. 40:13 And you are to clothe Aharon himself **תא**  
with the set apart garments themselves **תא**.  
And you are to anoint he himself **תא**.  
And you are to set apart he himself **תא**  
to officiate as priest to Me.

Ex. 40:14 And his sons themselves **תא**  
you are to bring near.  
And you are to clothe they themselves **תא**  
with tunics.

Ex. 40:15 And you are to anoint they themselves **תא**  
according to how you anointed  
their father himself **תא**.

And they are to officiate as priests to Me.  
And their anointing will exist  
for the sake of them existing  
as an eternal priesthood for their generations.”

Ex. 40:16 And Moshe did according to everything  
that **YAHWEH** had directed he himself **תא**.  
Thus he did.

Ex. 40:17 And it was in the first new moon  
of the second year,  
on the first day of the new moon.

The Dwelling Place was erected.  
[Note the specific timing of this event.](#)  
[We are given these times](#)  
[so we can see YAHWEH's patterns for things.](#)

Ex. 40:18 And Moshe erected  
The Dwelling Place itself **תא**.  
And he set its sockets themselves **תא**.  
And he placed its boards themselves **תא**.  
And he put in its bars themselves **תא**.  
And he raised up its columns themselves **תא**.  
Ex. 40:19 And he spread out the tent itself **תא**  
over The Dwelling Place.  
And he placed  
the covering itself **תא** of the tent over it,  
on top of it,  
according to what **YAHWEH**

had directed Moshe himself **נא**.

Ex. 40:20 And he took and he put  
The Testimony itself **נא** into The Chest.  
And he placed the sticks themselves **נא**  
onto the The Chest.

And he put The Cover of Atonement itself **נא**  
on top of The Chest.

Ex. 40: 21 And he brought The Chest itself **נא**  
into The Dwelling Place.

And he placed the veil itself **נא**, the covering.  
And he screened off The Chest of The Testimony  
according to what **YAHWEH**  
had directed Moshe himself **נא**.

Ex. 40:22 And he put the table itself **נא**  
in the Tent of Appointment,  
on the north side of The Dwelling Place,  
outside the veil.

Ex. 40:23 And arranged the bread of the presence  
in order upon it before **YAHWEH**,  
according to what **YAHWEH**  
had directed Moshe himself **נא**.

Ex. 40:24 And he placed the menorah itself **נא**  
in The Tent of Appointment, opposite the table,  
on the side of The Dwelling Place, southward.  
Ex. 40:25 And he lighted the lamps before **YAHWEH**,  
according to what **YAHWEH**  
had directed Moshe himself **נא**.

Ex. 40:26 And he placed  
the golden table of incense itself **נא**  
in The Tent of Meeting in front of the veil.

Ex. 40:27 And he turned into smoke  
sweet incense on it,  
according to what **YAHWEH**  
had directed Moshe himself **נא**.

Ex. 40:28 And he placed the covering itself **נא**  
for the entrance of The Dwelling Place.

Ex. 40:29 And the slaughter site of the olah itself **נא**  
he placed in front of the entrance  
of The Dwelling Place, The Tent of Appointment.

And he caused to ascend upon it the olah itself **נא**  
and the grain gift itself **נא**,  
according to what **YAHWEH**  
had directed Moshe himself **נא**.

Ex. 40:30 And he placed the basin itself **נא**  
between The Tent of Meeting  
and the slaughter site.  
And he put water therein for washing.

Ex. 40:31 And Moshe, and Aharon, and his sons  
washed from it their hands themselves **נא**  
and their feet themselves **נא**.

Ex. 40:32 As they were going  
into The Tent of Appointment,  
and as they came near the slaughter site  
they washed, according to what **YAHWEH**  
had directed Moshe himself **נא**.

Ex. 40:33 And he raised up the courtyard itself **נא**  
all around for The Dwelling Place  
and for the slaughter site.  
And he put up the covering itself **נא**  
for the entrance to the courtyard.  
And Moshe completed the work itself **נא**.

Ex. 40:34 And the cloud covered  
The Tent of Appointment *itself* **נא**.

And the splendor of **YAHWEH** filled  
The Dwelling Place *itself* **נא**.

Ex. 40:35 And Moshe was not able to go  
into The Tent of Appointment  
because the cloud had settled upon it.

And the splendor of **YAHWEH**  
filled The Dwelling Place *itself* **נא**.

Ex. 40:36 And at the ascending of the cloud  
from upon The Dwelling Place  
the children of Yisra'el set out on all their journeys.  
40:37 And if the cloud did not ascend  
then they did not set out until the day it ascended.

Ex. 40:38 Indeed, the cloud of **YAHWEH**  
was on The Dwelling Place by day.  
And fire was on it by night  
before the eyes of all the house of Yisra'el,  
on all their journeys.