

2. Exodus – Sh'moth

(Version 4.3: 10-28-17)

Chapter 1

Ex. 1:1 And these are the names of the children of Yisra'el who went to Mitsraim.

Ya'akob himself **תנ**, 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 **תנ** filled the land.

Ex. 1:8 And a new king arose over Mitsraim, who did not know Yoseph himself **תנ**.

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.

1:11 And they placed over them leaders of forced labor

fEx. or the sake of humiliating them with their burdens.

And they built storehouses for Pharaoh,

Pithom itself **תנ** and Ra'amses itself **תנ**.

Ex. 1:12 But as they humiliated they themselves **תנ** 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 **תא** with severity.

Ex. 1:14 And they embittered their lives themselves **תא**
with severe labor with mud and with brick
and with all the work of the country;
all their work itself **תא** 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 **תא**
and you see upon the birthstones,
if it is a son you are to kill he himself **תא**.
But if it is a daughter she is even to live."

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

And the male children themselves **תא** 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 **תא** 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 because the midwives
revered The Elohim himself **תא**.
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 **תא**,
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 **תא**.
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 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* תא
in the midst of the reeds.
And she sent her female slave *herself* תא to take it.
Ex. 2:6 And she opened it.
And she saw the boy *himself* תא.

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* תא?"

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

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* תא.
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.
And he is 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, "An 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 **תא**.

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

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 saw the children of Yisra'el.
And The Elohim knew!

Chapter 3

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

And he drove the flock itself nx
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 a 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 enemy.

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* אַתְּ,
how the Mitsraites are distressing they *themselves* אַתְּ.

Ex. 3:10 And now, go!
Even I am sending you to Pharaoh.
And you are to bring out My people *themselves* אַתְּ,
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* אַתְּ 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* אַתְּ
from Mitsraim you will serve The Elohim *Himself* אַתְּ
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* אֶהְיֶה *ehyeh*,
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,
which 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.
Yet 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'akov,
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!

Yet it's been **INTENTIONALLY STRIPPED**
from most of our "Bibles" (**biblos** - scroll, book, writing).

There are two terms spelled identically in Hebrew,
zakar and zeker.
The **only** difference is the vowel pointing.

The one "supposedly" used here is **zeker.**
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 **תא.**

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'akob,
saying,
"I have watched over, watched over you yourselves **תא**
and what itself **תא** is being done to you in Mitsraim!

Ex. 3:17 And I say I will cause you yourselves **תא**
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 **תא**
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 **תא** to go,
not even with a strong hand.

v3:20 And I will send out My hand itself **תא**.
And I will strike Mitsraim itself **תא**
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 **תא**.
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 **תא** 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 **תא**."

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
"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* **אָנֹכִי**,
they will trust the voice of the last sign *itself* **אָנֹכִי**."

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 **אָנֹכִי**,
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”.

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

As with **torah**,
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.

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 **nx** in his mouth.
And I Myself, I will be with your mouth
and with his mouth.
And I will teach you yourself **nx**
what itself **nx** 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* תא
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* תא,
And he will not send out the people *themselves* תא.

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* תא and let him serve Me.

And if you refuse to send him forth, behold!
I Myself am going to kill your son *himself* תא,
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 Tziporah took a sharp stone.
And she cut off the foreskin *itself* תא 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* **תא** of **YAHWEH**
Who had sent him,
and all the signs *themselves* **תא**
with which He had instructed him.

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

Ex. 4:30 And Aharon spoke all the words *themselves* **תא**
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* **תא**
even because He had seen their humiliation *itself* **תא**.

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* **תא**.

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* **תא**?
I do not know **YAHWEH *Himself* **תא**.**
And also Yisra'el *itself* **תא** 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 **תא**
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 **תא**
to cease from their burdens!”

Ex. 5:6 And that same day Pharaoh charged
the taskmasters themselves **תא** of the people
and their officers themselves **תא** 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 **תא** 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.’ ”

v5:12 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 **תא** 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 **תא**
and Aharon himself **תא**,
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'akob 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 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 **תא**
from under the burdens of the Mitsraites!

Ex. 6:8 And I will bring you yourselves **תא**
to the land of which
I have lifted *in oath* My hand *itself* **תא**
to give to they themselves **תא**,
to Abraham, to Yitzhak, and to Ya'akob,
to give it *itself* **תא** 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 **תא** 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 **תא**
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 **תא**,
his father's sister, as wife.
And she bore to him Aharon himself **תא**
and Moshe himself **תא**.
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 **תא**,
daughter of Amminadab, sister of Nahshon,
to himself as wife.
And she bore to him Nadab himself **תא**,
and Abihu himself **תא**, El'azar himself **תא**,
and Itamar himself **תא**.
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 **תא**.
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 **תא**
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 **תא** 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 **תא** 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 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 **תא**
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 **תא** from his land.

Ex. 7:3 But I will harden the heart of Pharaoh itself **תא**.

And I will increase My signs themselves **תא**

and My awesome displays themselves **תא**

in the land of Mitsraim.

Ex. 7:4 And Pharaoh will not listen attentively to you.

And I will put My hand itself **תא** upon Mitsraim.

And I will bringout My assemblies themselves **תא**,

My people themselves **תא**, 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 **תא** over Mitsraim.

And I will bring out the children of Yisra'el themselves **תא**
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 נא
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 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 נא.
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 נא
and let them serve Me.

Note: Chapter 7 continues here in the Hebrew text.

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* **נא** with your staff
over the streams, over The Nile, and over the ponds.
And cause the frogs *themselves* **נא**
to climb up upon the land of Mitsraim.’ ”

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

Ex. 8:7 (H 8.3) And the diviners did so with their magic.
And they brought up the frogs *themselves* **נא**
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* **נא**.
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 cutoff,
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 **נא**. And the land stank.

Ex. 8:15 (H 8.11) And Pharaoh saw that there was relief. And he made heavy his heart itself **נא**. 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 **נא** and strike the dust itself **נא** 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 **נא** with his staff. And he struck the dust itself **נא** 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 **נא**. 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 **נא**, behold! I am sending on you and on your servants, and on your people, and into your houses the mosquitoes themselves **נא**. And the houses of the Mitsraites will be filled with the swarms themselves **נא**, 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 **נא** 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 **נא** 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 **תא**
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 **תא**.
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 **תא**
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 **תא**
heavy also at this time.
And he did not send forth the people themselves **תא**.

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 **תא**
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* **nx**
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* **nx**.

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 Amarah, 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 Mi
sraim.
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* **nx**
of the smelting furnace.

And they stood before the face of Pharaoh.
And Moshe scattered they *themselves* **nx**
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* **nx** 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* **nx**
and let them serve Me.

Ex. 9:14 Indeed, at this time I Myself am sending
all My pestilences *themselves* **nx** into your heart,
and on your servants, and on 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* אַ
and struck you *yourself* אַ
and your people *themselves* אַ 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* אַ,
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* אַ
and everything *itself* אַ 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* אַ
and their livestock *itself* אַ 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* אַ
and their livestock *itself* אַ in the field.

Ex. 9:22 And **YAHWEH** said to Moshe,
"Stretch out your hand *itself* אַ 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* אַ
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* אַ that was in the field,
from human being to animal.

And the hail struck every plant *itself* אַ of the field,
and every tree *itself* אַ 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 **נא**.
And no longer are you to stay."

Ex. 9:29 And Moshe said to him,
"As I go out of the city itself **נא**
I will spread out my hands themselves **נא** 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 **נא**,
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 **נא**,
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 **נא** and the hearts themselves **נא**
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 **נא** which I have accomplished in Mitsraim,
and My signs themselves **נא** 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.
'Till 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* **nx**, behold!
Tomorrow I am bringing locusts into your territory.

Ex. 10:5 And they will cover
the face *itself* **nx** of the ground.
And no one will be able to see the ground *itself* **nx**.
And they will eat the rest *itself* **nx** of what has escaped,
what remains for you from the hail.
And they will eat every tree *itself* **nx**
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* **nx**.
And let them serve **YAHWEH** *Himself*, **nx** *their Elohim*.
Do you not yet understand that Mitsraim is destroyed?"

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

And he said to them,
"Go! Serve **YAHWEH** *Himself* **nx**, *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.

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

Ex. 10:10 And he said to them,

“May **YAHWEH** therefore be with you
when I send forth you yourselves **תא**
and your little ones themselves **תא**!

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** **תא**.
Indeed, He is seeking you yourselves **תא**.”

And they themselves **תא** were driven out from
the face itself **תא** 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 **תא** of the land,
everything itself **תא** that remains from the hail.”

Ex. 10:13 And Moshe stretched out his staff itself **תא**
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 **תא**.

ruwach - means wind, or by resemblance breath.

This is the word "translated" as 'spirit'.

**However, there is no concept of 'spirit'
in Hebrew thought.**

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 **תא**
of the whole ground.
And they darkened the ground.

And they ate every plant itself **תא** of the land,
and all the fruit itself **תא** 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 **תא**.”

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 **תא**.
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 **תא** of Pharaoh.

And he did not send forth
the children of Yisra'el themselves **תא**.

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."

While we don't know for certain,
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 **תא**
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 **תא**.
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** **תא**!

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 **תא**
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 **תא** our Elohim.

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

Ex. 10.27 But **YAHWEH** strengthened
the heart itself **תא** 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 תַּךְ from here.
In sending you forth he will completely drive out,
drive out you yourselves תַּךְ from here.

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

Ex. 11:3 And YAHWEH gave favor itself תַּךְ 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 תַּךְ
before Pharaoh.
But YAHWEH strengthened
the heart itself תַּךְ of Pharaoh.
And he did not send forth
the children of Yisra'el themselves תַּךְ 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 intensely 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**.

12:8 And they are to eat the flesh *itself* **nx**
Ex. 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* nx.

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* nx
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 **zikrown**.
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 **mla'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.

But 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 **תא**.
And He will see the blood itself **תא**
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 **תא**
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 **תא**.

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 **תא**.
But our households themselves **תא** 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 **תא**.
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 **תא**,
even the children of Yisra'el.
And go! Serve YAHWEH Himself **תא**
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 **תא**, 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* **nx** in the eyes of the Mitsraites.
And they requested of them.
And they snatched it away
from the Mitsraites *themselves* **nx**.

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* **nx**,
and flocks and herds, exceedingly many livestock.

Ex. 12:39 And they baked the dough *itself* **nx**
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,
thereby making it easier to understand.

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* תא.

Ex. 12:48 And when a stranger sojourns
with you *yourself* תא
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* תא and Aharon *himself* תא.
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* תא
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* תא
in which you came out from Mitsraim,
from the house of slavery!
Indeed, with strength of hand YAHWEH
has brought out you *yourselves* תא 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 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 not appropriate.

Torah does not mean "law".

It has far broader application than that.

You may also notice the "past tense" utilized here,
"has brought you out".

That's not yet completed,

so this is evidence of an editorial influence.

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'
orn 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 נא
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 נא
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 נא
with him because he had made
the children of Yisra'el themselves נא swear,
swear saying, "The Elohim will visit,
visit you yourselves. נא
And you are to bring up my bones themselves נא
from here, you yourselves נא."

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 נא 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 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 **תָּא**,
raise up your staff itself **תָּא**.
And stretch forth your hand itself **תָּא** 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 **תָּא**
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 **תָּא**.
And one did not come near the other all the night.

Ex. 14:21 And Moshe stretched out his hand itself **תָּא**
over the sea.
And **YAHWEH** caused the sea to move
with a powerful east wind all that night.
And He established the sea itself **תָּא** 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 fascinating 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* **תָּא**.
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* **תָּא** 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* **תָּא**
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* **תָּא** in the midst of the sea.
Ex. 14:28 And the waters returned.
And they covered the chariots *themselves* **תָּא**
and the horsemen *themselves* **תָּא**
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* **תָּא** from the hand of the Mitsraites.
And Yisra’el saw the Mitsraites *themselves* **תָּא**
dying on the shore of the sea.

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

And the people were in awe of YAHWEH Himself **תָּא**.
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* **תָּא** 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, 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" 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 comprehended
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,
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 or 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 **תא**
out into this wilderness for the sake of killing
this whole assembly itself **תא** 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 **תא**.
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 **תא**
out of the land of Mitsraim.

Ex. 16:7 And in the morning even you will see
the glory itself **תא** of YAHWEH,
because He is listening attentively to
your complainings themselves **תא** 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 **תא**
which you yourselves **תא** 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 **תא**.'"

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 אַתָּה
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 אַתָּה.

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 אַתָּה
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* נא, bake it!
And *whatever itself* נא 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.

But 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* נא 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.
Yet 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,
rather than what we desire.

This is 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.

It 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* **nx** 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.

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 נא
with which I fed you yourselves נא in the wilderness,
in the going forth of you yourselves נא
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.
But 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 נא 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 are inserted into the text also accomplish.
Hopefully these notes will not be taken
as being part of the text itself.

Ex. 16:35 And the children of Yisra'el
ate the manna itself נא 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.

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 he 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 אַ?"

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 אַ
and our children themselves אַ
and our livestock themselves אַ 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 אַ take from the elders of Yisra'el.
And take in your hand your staff
with which you struck The Nile itself אַ 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 is 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 אַ 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.
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 was 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 **נא**
and his people themselves **נא**
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 **נא** of Amalek
from under the skies."
zekef - 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,
which symbolizes who one trusts in as 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 the 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 Tziporah herself **נא**, the wife of Moshe,
after he had sent her back,

Ex. 18:3 and her two sons *themselves* **nx**,
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 Tziporah
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 quite readily.

An *olah* is a surrender offering, one that is completely burned up. It represents a complete surrender to the will of YAHWEH.

Ex. 18:13 And it was the next day. And Moshe sat down for the sake of judging the people themselves **nx**. 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 **nx** that he was doing for the people. And he said, "What is this matter which you yourself **nx** are doing for the people? Why are you yourself **nx** 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 **nx** are doing is not good. Ex. 18:18 Wear out, you will wear out, both you yourself **nx** 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 **nx** are to exist for the people before The Elohim. And you yourself **nx** are to bring the matters themselves **nx** to The Elohim.

Ex. 18:20 And you are to teach they themselves **nx** the regulations themselves **nx** and the instructions themselves **nx**. And you are to make known to them the way itself **nx** in which they are to walk, and the things themselves **nx** which they are to do.

Ex. 18:21 And you yourself **nx** 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 **nx** 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" (and its inherent relationship) is broken!

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 **תא**.
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 **תא** 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 **nx** have repeated to us saying, ‘Set limits for the mountain itself **nx** and set it apart.’ ”

Ex. 19:24 And YAHWEH said to him, “Go down! And come up, you yourself **nx** 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 **nx** 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.

First of all, these verses constitute “**The Ten Words**” in Hebrew thought, **not** “The Ten Commandments.

The entire concept of **torah** must be considered in this specific context. **Torah means instruction, teaching. It is that FIRST AND FOREMOST!**

Only after that 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.

With freedom to choose
it's **never** about the fear of punishment.
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 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 representation,
not necessarily an exact likeness.

There are many, many 'modified images'
that represent things,
but do not really 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, 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 it's 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
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* **תא**,
your Elohim, for the sake of emptiness.
Indeed, **YAHWEH** will not cause to be undefiled
whoever lifts up His Name *itself* **תא**
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 **זָכַר** 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.

mila'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, what 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* **תא**
and the earth *itself* **תא**
the sea *itself* **תא**
and everything *itself* **תא** that is in them.

And He rested on the seventh day.

For this reason **YAHWEH** blessed
the Sabbath day *itself* **תא**.
And He set it apart.

Ex. 20:12 You are to honor your father *himself* **תא**
and your mother *herself* **תא**
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.
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* **תא**,
the lightning flashes *themselves* **תא**,
the sound of the ram's horn *itself* **תא**,
and the mountain *itself* **תא** smoking.

And the people saw and they trembled.
And they stood at a distance.

Ex. 20:19 And they said to Moshe,
"You *yourself* **תא** 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.**

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 **תא**
The Elohim has come,
even in order that the reverence of Him
will resist 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
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 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' 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.

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 **אני**,
my wife herself **אני**, and my children themselves **אני**.
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.
And the 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 **אני**
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.

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.

Ex. 21:26 And when a man strikes the eye *itself* **תא**
of his male slave or the eye *itself* **תא**
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* **תא**
or a woman *herself* **תא** and he dies
then the ox is to be stoned, stoned.
And its flesh *itself* **תא** 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 **תא**
of his neighbor and it dies
they are to sell the live ox itself **תא**
and split in two the silver itself **תא** from it.
And they are also to split in two the dead one itself **תא**.

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 **תא**,
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 **תא**
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 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 **אנ**,
when he 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 **אנ** 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 **אנ**,
to the humble themselves **אנ** 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* נא know the life *itself* נא
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* נא,
and you are to gather its produce *itself* נא.

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 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 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 **תא**
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!
matstebah 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 **תא**.
And He will bless your food itself **תא**
and your water itself **תא**.

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* תא
I will send out before your faces.
And I will cause confusion
for all the people *themselves* תא who come against you.
And I will give to you the backs
of all your adversaries *themselves* תא.

Ex. 23:28 And I will send out the hornet *itself* תא
before your faces.
And I will drive out the Hivvite *themselves* תא,
the Kena'anite *themselves* תא,
and the Hittite *themselves* תא 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* תא.

Ex. 23:31 And I will establish your boundary *itself* תא
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* תא.
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* תא 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* תא
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* תא of YAHWEH
and all the regulations *themselves* תא.

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* תא 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* תא
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
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 **וְדָמָוּ**.
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 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**.

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 **וַיֵּרֶא**.

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 **וַיֵּרֶא**.
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 might be 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"
between 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.

'atsiyl - 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 Eloihm"
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".

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 conceived as doing this.

Ex. 25:9 According to everything that I Myself am showing
you yourself, **nx** the structure itself **nx**.

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* **תָּא** with gold.

Ex. 25:14 And you are to put the sticks *themselves* **תָּא**
into the rings on the sides of the chest

for the sake of carrying the chest *itself* **תָּא** 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 high 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 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* **nx**
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* **nx**
on top of the chest, over it.
And you are to put into the chest
The Testimony *itself* **nx** 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* **nx**
from above The Cover of Atonement,

from between the two cherubim
which are upon The Chest of The Testimony,
everything *itself* תא which I direct you *yourself* תא
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* תא 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* תא
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* תא.

Ex. 25:28 And you are to make the sticks *themselves* תא
of acacia wood.
And you are to overlay they *themselves* תא with gold.
And the table *itself* תא 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* תא 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* תא,
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* תא, seven.
And they are to elevate its lamps *themselves* תא.
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 **תא** is to be made of a talent of undefiled gold, all these implements themselves **תא**.

Ex. 25:40 Now watch and do according to the model which you yourself **תא** saw on the mountain!

Chapter 26

Ex. 26:1 And The Dwelling Place itself **תא**

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 **תא**.

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* נא.

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 here what is given. 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* נא upon The Chest of The Witness in the Set Apart, Set Apart Place.

Ex. 26:35 And you are to station the table *itself* נא outside the screen, and the menorah *itself* נא 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* נא 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* נא 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* נא 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* נא 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 **תא** 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 his 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 **תא**.

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 **תָּא**,
bring near Aharon himself **תָּא**,
your brother, and his sons themselves **תָּא**,
he himself **תָּא** 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 **תָּא**,
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 **תָּא**
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 **תָּא**,
and the blue violet itself **תָּא**,
and the purple itself **תָּא**,
and the maggot scarlet itself **תָּא**,
and the fine linen itself **תָּא**,

Ex. 28:6 and they are to make the ephod itself **תָּא**
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 **תא** 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 in his going into The Set Apart Place before the face of **YAHWEH** and in 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 **תא**
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 **תא** 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 **תא**,

Aharon himself **תא**, your brother,

and his sons themselves **תא** with he himself **תא**.

And you are to anoint they themselves **תא**.

And you are to fill their hands themselves **תא**.

And you are to set apart they themselves **תא**.

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
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 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* תא on the head of the ram.
Ex. 29:16 And you are to slaughter the ram *itself* תא.
And you are to take its blood *itself* תא.
And you are to sprinkle it all around on the slaughter site.

Ex. 29:17 And the ram *itself* תא 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* תא
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* תא.
And Aharon and his sons are to lean
their hands *themselves* תא upon the head of the ram.
Ex. 29:20 And you are to slaughter the ram *itself* תא.
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* תא
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 תא.

And he and his garments will be set apart,
and his sons, and the garments of his sons,
he himself תא.

Ex. 29:22 And you are to take the fat from the ram,
and the fat tail, and the fat itself תא
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 that is on them,
and the right thigh itself תא

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.

And it's 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 תא,
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 תא
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 תא
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 תא
of the lifted presentation and the thigh itself תא
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 תא
because it is a gift.

And it is to be a gift
from the children of Yisra'el themselves תא
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 **תא** 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 High 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 under 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* **תא**
you are to prepare in the morning,
and the other lamb *itself* **תא**
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* **תא**
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* **תא**
and the slaughter site *itself* **תא**.

And Aharon himself **תא** and his sons themselves **תא**
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 **תא**
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 **תא** 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"
ince 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 **תא**
with pure gold,
its top itself **תא** and its sides themselves **תא**,
all around, and its horns themselves **תא**.

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 **תא**.

Ex. 30:5 And you are to make the sticks themselves **תא**
of acacia wood.

And you are to overlay they themselves **תא** with gold.

Ex. 30:6 And you are to put it itself **תא** 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 **תא**
he is to turn incense into smoke upon it.

Ex. 30:8 And as Aharon is lighting
the lamps themselves **תא** 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 **אָתָּךְ**, 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, and 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 **אָתָּךְ**
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 **אָתָּךְ**
and The Chest of The Testimony itself **אָתָּךְ**,
Ex. 30:27 and the table itself **אָתָּךְ**
and all its utensils themselves **אָתָּךְ**,
and the menorah itself **אָתָּךְ**
and its utensils themselves **אָתָּךְ**,
and the table of incense itself **אָתָּךְ**,
30:28 and the slaughter site of the olah itself **אָתָּךְ**
and all its utensils themselves **אָתָּךְ**,
and the basin itself **אָתָּךְ** and its base itself **אָתָּךְ**.

Ex. 30:29 And you are to set apart they themselves **אָתָּךְ**.
And they are to be set apart, set apart.
Whatever touches them becomes set apart.

Ex. 30:30 And Aharon himself **אָתָּךְ**
and his sons themselves **אָתָּךְ** you are to anoint.
And you are to set apart they themselves **אָתָּךְ**
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 **אָתָּךְ** 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 **תא**

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.

m^la'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 **תא** Oholiab himself **תא**,

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 **תא** 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 **תא**,

and The Chest of The Testimony itself **תא**,

and The Cover of Atonement itself **תא** that is on it,

and all the utensils themselves **תא** of The Dwelling.

Ex. 31:8 and the table itself **תא**,

and its utensils themselves **תא**,

and the undefiled menorah itself **תא**

with all its utensils themselves **תא**,

and the table of incense itself **תא**,

Ex. 31:9 and the slaughter site of olah itself **תא**

with all its utensils themselves **תא**,

and the basin itself **תא**

and its base itself **תא**,

Ex. 31:10 and the woven garments themselves **תא**,

and the set apart garments themselves **תא**

for Aharon the priest,

and the garments themselves **תא** of his sons

for officiating as priests,

Ex. 31:11 and the oil of anointing itself **תא**

and the sweet incense itself **תא**

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* **נָא**,
speak to the children of Yisra'el saying,
'Assuredly, *My Sabbaths themselves* **נָא**
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* **נָא**.
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.
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 **נָא**,
for the sake of doing *The Sabbath itself* **נָא**
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* **נָא** and the earth *itself* **נָא**.
But on the seventh day He rested and He breathed.' "

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.

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**
(meaning to act out, to perform) The Sabbath Day
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",
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
within the Yisra'elite community.
Their loyalty then belongs to Moshe,
not 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 up in smoke olahs.
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, 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.

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 **nx**."

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 תא 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 תא 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 Mitsraites speak saying, 'Into mischief He brought them out, for the sake of killing they themselves תא 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 תא 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 very, very 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 תא 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* תא, and the dancing.
And Moshe’s anger flared.

And he threw down from his hands
the tablets *themselves* תא.
And he broke they *themselves* תא
at the foot of the mountain.

Ex. 32:20 And he took the calf *itself* תא
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* תא
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* תא know the people *itself* תא,
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* תא,
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* תא,
and each one his neighbor *himself* תא,
and each one his near relative *himself* תא.’ ”

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
as 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, often 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 was 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 was 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 is 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 and 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 **תו** are saying to me,
'Bring up this people themselves **תו**.'
But You Yourself **תו** have not made known to us
who himself **תו** You are sending with us.

And You Yourself **תו** 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 **תו**,
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 **תו** 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.

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 **תו**."

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 **תו**.
And I will have compassion
on he himself **תו** 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 נא.
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 נא!

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????

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 are in the midst
of you yourselves **תַּךְ**
will see the acts themselves **תַּךְ** of YAHWEH.
Indeed awesome
is that which I will do for your people.

Ex. 34:11 Protect for yourselves
that itself **תַּךְ** which I am instructing you this day!
Behold!
I am driving out from before your faces
the Amorite themselves **תַּךְ** 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 **תַּךְ** are going,
lest it become a snare in your midst.

Ex. 34:13 Instead, tear down
their slaughter sites themselves **תַּךְ**!
And smash their monuments themselves **תַּךְ**!
And cut off their Asherim themselves **תַּךְ**!

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 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 **תַּךְ**
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* **תא**, because according to the speech of these words I have cut a covenant with you yourself **תא** and with Yisra'el *itself* **תא**.”

Ex. 34:28 And he was there with **YAHWEH** forty days and forty nights.
He ate no bread and he drank no water.

And He wrote on the tablets
the words *themselves* **תא** 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* **תא**.

Ex. 34:30 And Aharon and all the children of Yisra'el saw Moshe *himself* **תא**.

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* **תא** that **YAHWEH** had spoken with he *himself* **תא** on Mount Sinai.

Ex. 34:33 And Moshe finished speaking
with they *themselves* **תא**.
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* **תא** he would remove the veil *itself* **תא** until his coming out.
And having come out he spoke to the children of Yisra'el everything *itself* **תא** that he had been directed.

Ex. 34:35 And the children of Yisra'el saw the face *itself* **תא** of Moshe.

And Moshe returned the veil *itself* **תא** over his face, until he went in to speak with He *Himself* **תא**.

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 **תא** 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.

The Sabbath Day is to be treated
with the utmost respect.
Yet many 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
and 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 **אָ**
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 **אָ**
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 **אָ**,
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 **אָ**.

Ex. 36:3 And they received from the face of Moshe
every gift itself **אָ**
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 **אָ**.

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 **אָ**
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 **אָ**
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 **אָ**,
more than enough.

Ex. 36:8 And all the wise hearted did the work
of making for The Dwelling Place itself **אָ**,
ten hangings of fine linen, and blue violet,
and purple, and maggot scarlet.
With cherubim of skillful work
they made they themselves **אָ**.

Ex. 36:9 The length of each hanging was twenty eight cubits, and the width four cubits, each one 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 **תא** for the middle to pass through the center of the boards from one end to the other.

Ex. 36:34 And the boards themselves **תא** he overlaid with gold.
And their rings themselves **תא** he made of gold, as holders for the bars.
And he overlaid the bars themselves **תא** with gold.

Ex. 36:35 And he made the screen itself **תא** of blue violet, and purple, and maggot scarlet, and fine linen, with skillful work he made it itself **תא** 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 **תא**, five, and its hooks themselves **תא**.
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 **תא** 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 **תא** with gold.

Ex. 37:5 And he put the sticks themselves **תא** into the rings on the sides of the chest, to carry The Chest itself **תא**.

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.

And 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 **תא**
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 **תא**
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 **תא** 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 **תא** 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 **תא** 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* **תא**
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* **תא** with copper.
Ex. 38:3 And he made *all the utensils themselves* **תא**
for the slaughter site,
the pots themselves **תא**,
and *the shovels themselves* **תא**,
and *the bowls themselves* **תא**,
and *the forks themselves* **תא**,
and *the firepans themselves* **תא**.
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 **תא** of acacia wood.

And he overlaid they themselves **תא** with copper.

Ex. 38:7 And he put the sticks themselves **תא** into the rings on the sides of the slaughter site to carry it itself **תא** with them.

Hollow boards he made for it itself **תא**.

Ex. 38:8 And he made the basin itself **תא** of copper and its stand itself **תא** 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 **תא**.

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 **תא** that **YAHWEH** had directed Moshe himself **תא**.

Ex. 38:23 And with he himself **תא**, 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 תא
for The Set Apart Place
and the sockets themselves תא 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 תא
he made hooks for the columns, and overlaid their tops,
and made bands for they themselves תא.

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 תא
for the entrance of The Tent of Meeting,
and the copper slaughter site itself תא,
and the copper grating itself תא 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,
scording 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 **תא**,
thus the children of Yisra'el did all the work itself **תא**.

Ex. 39:43 And Moshe saw all the work itself **תא**.
And behold!
They had done it *itself* **תא**
according to what YAHWEH had directed.
Thus they had done.

And Moshe blessed they themselves **תא**.

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 **תא**, 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 **תא**.

And you are to screen off The Chest
with the veil itself **תא**.

Ex. 40:4 And you are to bring in the table itself **תא**.
And you are to arrange its arrangement itself **תא**.
And you are to bring in the menorah itself **תא**
and light its lamps themselves **תא**.

Ex. 40:5 And you are to put the table of gold itself **תא**
for the incense in front of The Chest of The Testimony.
And you are to put up the cover itself **תא**
of the entrance to The Dwelling Place.

Ex. 40:6 And you are to put the slaughter site of olah itself את in front of the entrance for The Dwelling Place, The Tent of Appointment.

Ex. 40:7 And you are to put the basin itself את 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 את all around. And you are to put up the covering itself את for the entrance of the courtyard.

Ex. 40:9 And you are to take the anointing oil itself את. And you are to anoint The Dwelling Place itself את and everything itself את that belongs to it. And you are to set apart it itself את and all its utensils themselves את. And it will be set apart.

Ex. 40:10 And you are to anoint the slaughter site of the olah itself את and all its utensils themselves את. And you are to set apart the slaughter site itself את. And the slaughter site is to be set apart, set apart.

Ex. 40:11 And you are to anoint the basin itself את and its base itself את. And you are to set apart it itself את.

Ex. 40:12 And you are to bring Aharon himself את and his sons themselves את to the entrance of The Tent of Appointment.

And you are to wash they themselves את with water.

Ex. 40:13 And you are to clothe Aharon himself את with the set apart garments themselves את.

And you are to anoint he himself את. And you are to set apart he himself את to officiate as priest to Me.

Ex. 40:14 And his sons themselves את you are to bring near. And you are to clothe they themselves את with tunics.

Ex. 40:15 And you are to anoint they themselves את according to how you anointed their father himself את.

And they are to officiate as priests to Me. And their anointing will exist for the sake of them being as an eternal priesthood for their generations.”

Ex. 40:16 And Moshe did according to everything that **YAHWEH** had directed he himself את. 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.

Ex. 40:18 And Moshe erected The Dwelling Place itself את. And he set its sockets themselves את. And he placed its boards themselves את. And he put in its bars themselves את. And he raised up its columns themselves את.
Ex. 40:19 And he spread out the tent itself את 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 **תא**.

Ex. 40:20 And he took and he put
The Testimony itself **תא** into The Chest.
And he placed the sticks themselves **תא**
onto the The Chest.

And he put The Cover of Atonement itself **תא**
on top of The Chest.

Ex. 40: 21 And he brought The Chest itself **תא**
into The Dwelling Place.

And he placed the veil itself **תא**, the covering.
And he screened off The Chest of The Testimony
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:22 And he put the table itself **תא**
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 **תא**.

Ex. 40:24 And he placed the menorah itself **תא**
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 **תא**.

Ex. 40:26 And he placed
the golden table of incense itself **תא**
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 **תא**.

Ex. 40:28 And he placed the covering itself **תא**
for the entrance of The Dwelling Place.

Ex. 40:29 And the slaughter site of the olah itself **תא**
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 **תא**
and the grain gift itself **תא**
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:30 And he placed the basin itself **תא**
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 **תא**
and their feet themselves **תא**.

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 **תא**.

Ex. 40:33 And he raised up the courtyard itself **תא**
all around for The Dwelling Place
and for the slaughter site.
And he put up the covering itself **תא**
for the entrance to the courtyard.

And Moshe completed the work *itself* **תא**.

Ex. 40:34 And the cloud covered
The Tent of Appointment *itself* **תא**.

And the splendor of **YAHWEH** filled
The Dwelling Place *itself* **תא**.

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* **תא**.

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.