

Exodus – Sh'moth

Version 2: 10-23-15

for better understanding, but don't forget the actual language here.

Chapter 1

1.1 And these are the names of the children of Yisra'el who went to Egypt.

Ya'akob himself. תא

A man and his household went.

1.2 Re'uben, Shim'on, Levi, and Yahudah;

1.3 Yissakar, Zebulun, and Binyamin;

1.4 Dan and Naphtali, Gad and Asher.

1.5 And it was all the lives going out of the loins of Ya'akob. Seventy lives.

And Yoseph existed in Egypt.

1.6 And Yoseph died and all his brothers and all of that generation.

1.7 And the children of Yisra'el bore fruit

and abounded

and increased

and became powerful, to exceedingly, exceedingly.

And they themselves תא

filled the land.

1.8 And a new king

arose over Egypt,

who did not know

Yoseph himself. תא

1.9 And he said to his people, "Behold!

The people of the children of Yisra'el are many

and powerful

compared to us.

1.10 Come now!

Be wise toward them

lest they increase,

and it happens

that we encounter battles

and they also join up

with our enemies

and also 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'

1.11 And they placed over them leaders of forced labor for the sake of humiliating them with their burdens.

And they built storehouses for Pharaoh,

Pithom itself תא

and Ra'amses itself. תא

1.12 But as they humiliated

they themselves תא

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 Egyptians dreaded having to even look at the faces of the children of Yisra'el.

1.13 And the Egyptians worked the children of Yisra'el themselves תא with severity.

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.

1.15 And the king of Egypt

said to the Hebrew midwives,

one of whom was named Shiphrah

and the other Puah,

Shiphrah means brightness.
Puah means brilliancy.

1.16 "In your midwifing

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."

1.17 But the midwives revered

The Elohim Himself תא

and did not do

as the king of Egypt

said to them,

and the male children themselves תא

lived.

1.18 And the king of Egypt

called for the midwives

and said to them,

“Why have you done this matter?
Even the male children themselves תא
are alive”

1.19 And the midwives
said to Pharaoh,
“Because the women
are not like
the Egyptian women,
because they themselves
are vigorous.
At the time of going in to them
they are giving birth
and bearing young.”

1.20 And The Elohim
was pleased with the midwives.
And the people increased
and 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.

1.21 And it was because
because the midwives revered
The Elohim himself. תא
And He made households for them.

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

2.1 And a man traveled
from the household of Levi.
And he took
a daughter of Levi.

2.2 And the woman conceived
and gave birth to a son.
And she saw he himself. תא
that he was a good child.
And she hid him three months.

2.3 And she was not able
to hide him any longer.
And she took for him
a container of papyrus
and 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".

2.4 And his sister stood at a distance,
to know what would be done to him.

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.

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.”

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

2.8 And the daughter of Pharaoh
said to her,
“Go!”
And the young woman
went and called
the mother herself תא
of the boy.

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 nursed him.

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.”

2.11 And it was in those days.
And Moshe was grown up.
And he went out to his kindred.
And he looked at their burdens.
And he saw an Egyptian man
striking a Hebrew man
from his kindred.

2.12 And he turned this way
and that way.
And he saw no man.
And he struck
the Egyptian himself. תא
And he hid him in the sand.

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?"
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 Egyptian himself?" תא
And Moshe was afraid.
And he said,
"Surely the word is known!"

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.

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.

2.17 But the shepherds came
and drove them away.
Then Moshe stood up
and delivered them.
And he watered their flock.

Moshe is being revealed as a "deliverer". He delivered his Hebrew kindred from the Egyptian. now he delivers these women from the shepherds.

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 excellency. 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.

2.19 And they said,

"An Egyptian man delivered us
from the hand of the shepherds.
And he also drew water.
The Egyptian drew water
and caused the flock itself תא
to drink." "

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."

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.

2.22 And she bore a son.
And he called
his name itself תא
Gershom,
for he said,
"A sojourner
I have become
in a strange land."

Gershom means sojourner.

2.23 And it was
after many, many days.
And the king of Egypt 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.

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.

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

Chapter 3

3.1 And Moshe was shepherding
the flock itself תא

of Yithro, his father-in-law,
priest of Midyan.
And he drove
the flock *itself* **תא**
to the back of the wilderness,
and 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'.

3.2 And the Messenger of YAHWEH
was seen by him
in a flame of fire
from the center of a bush.

And he saw,
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.

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

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."

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) from everything else, especially for YAHWEH's purposes.

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,
for 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.

3.7 And YAHWEH said,
"I have seen,
seen the humiliation *itself* **תא**
of My people
who are in Egypt.
And their cry *itself* **תא**
I have listened to attentively
because of the face
of those oppressing them.
Indeed, I have known
their anguish.

3.8 And I have descended
to snatch them away
from the hand of the Egyptians,
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.

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*, אַתָּא
how the Egyptians are distressing
they themselves. אַתָּא

3.10 And now, go!
And I am sending you
to Pharaoh.
And you are to bring out
My people *themselves*, אַתָּא
the children of Yisra'el,
from Egypt.”

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* אַתָּא
from Egypt?”

3.12 And He said,
“Because 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* אַתָּא
from Egypt
you will serve
The Elohim *Himself* אַתָּא
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 הִיאַּהְיֶה

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.

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?”

3.14 And The Elohim

said to Moshe,
“**I exist because I 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, which means **to exist** occurs. 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 it 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 am what I am.

I am who I am.

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 exist because I 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 that's the root word, **hyh, hayah**. It 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.

3.15 And The Elohim
said more to Moshe.
“Thus you are to say
to the children of Yisra'el.

YAHWEH,

The Elohim of your fathers,

The Elohim of Abraham,

The Elohim of Yitzhak,

and The Elohim of Ya'akob,

has sent me to you.

This is My NAME forever!

and this is My

mark of identification

from generation to generation.'

YAHWEH declares that this is His personal and eternal name - generation to generation. THIS is how He is to be known! Yet it's been 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!

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 Egypt;

3.17 and I say

I am causing *you yourselves* **תא**

to ascend

from the humiliation of Egypt

to the land of

the Kenna'anite

and the Hittite

and the Amorite

and the Perizzite

and the Hivvite

and the Jebusite,

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.

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 Egypt.

And you are to say to him,

'YAHWEH,

The Elohim of the Hebrews,
happened upon us.

And now then,

let us go three days' journey
into the wilderness

to slaughter *sacrifices*

to YAHWEH,

our Elohim.'

3.19 And I know

that the king of Egypt
will not permit

you yourselves **תא**

to go,

not even with a strong hand.

3.20 And I will send out

My hand itself **תא**

and I will smite

Egypt 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 Egyptians'.

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.

3.21 And I will give

favor *itself* **תא**

to this people

in the eyes of the Egyptians.

And it will be

that when you go

you will not go empty-handed.

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 Egyptians *themselves*." **תא**

Chapter 4

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?'"

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 (symbol fo 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.

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. Lit. before its face

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.

4.5 In order that they trust
that YAHWEH,
The Elohim of their fathers,
The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akob,
has appeared to you...”

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.

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.

4.8 And it will be,
if they do not trust you,
nor listen attentively
to the voice of
the first sign *itself*, תנן
they will trust
the voice of
the last sign *itself*. תנן

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 believe. It's typically translated as 'believe', but there is no belief without trusting that in which you are 'believing'.

4.9 And it will be,
if they do not trust
even these two signs *themselves*, תנן

and 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.”

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.

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?

4.12 And now, go!
And I Myself,
I will be with your mouth.
And I will teach you
what to say.”

ehyh - "I will be" - the exact same word as that used in Ex 3.14 is used again here. It could perhaps be stated "I AM is with your mouth." Yet the context points clearly to YAHWEH, not "I AM".
arah - to flow like water, to point out, to teach. This is the root word for **torah**, which means instruction, not 'law'. As with **torah** YAHWEH is the One who teaches us what to say and what to do - on His behalf.

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.

14 And YAHWEH's anger
flared up against Moshe.
And He said,

"Is not Aharon, the Levite,
your brother?
I know that 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.

4.15 And you will speak to him
and put the words themselves תא
in his mouth.
And I Myself,
I will be with your mouth
and with his mouth.
And I will teach you yourself תא
what you are to do itself. תא

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 is an Ambassador to Aharon on behalf of YAHWEH.

4.17 And this staff itself תא
take in your hand,
with which you will do
the signs themselves." תא

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 Egypt
to see whether they are still alive."

And Yithro said to Moshe,
"Go in well-being."
4.19 And YAHWEH
said to Moshe in Midyan,
"Go!
Return to Egypt!
Because all the men are dead
who sought your life."

4.20 And Moshe took
his wife herself תא
and his sons themselves תא
and placed them on a donkey.
And he returned
to the land of Egypt.
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 Egypt.

4.21 And YAHWEH said to Moshe,
"In your going
to return to Egypt
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
so that he does not send out
the people themselves. תא

4.22 And you are to say to Pharaoh,
'Thus says YAHWEH,
"Yisra'el is My son,
My first-born.

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 first-born." ' ' "

4.24 And it was on the way,
at the lodging place.
And YAHWEH encountered him.
And He sought to kill him.

4.25 And Tziporah
took a sharp stone
and 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!"

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 Tziporah'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 first-born. 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.

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.

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.

4.29 And Moshe and Aharon went.
And they gathered
all the elders themselves תא
of the children of Yisra'el.

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.

4.31 And the people believed.

And they listened attentively
because YAHWEH had visited
the children of Yisra'el themselves תא
and because He had seen
their humiliation itself תא
and they bowed their heads
and did prostrated themselves.

Chapter 5

5.1 And afterwards
Moshe and Aharon went in
and said to Pharaoh,
"Thus said YAHWEH,
The Elohim of Yisra'el,
'Send forth
My people themselves, תא
and they will hold
a festival to Me
in the wilderness.' "

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."

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 will slaughter
to YAHWEH, our Elohim,
lest He inflict us
with a pestilence
or with a sword."

5.4 But the king of Egypt
said to them,
"Why Moshe and Aharon,
do you release
the people themselves תא
from their tasks?
Go to your burdens!"

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!"

5.6 And that same day
Pharaoh charged
the taskmasters themselves תא
of the people
and their officers themselves תא
saying,

5.7 "You are no longer
to give straw to the people
to make the bricks
as yesterday and the day before.
They are to go
and gather straw for themselves.

5.8 And the proportion itself תא
of the bricks
which they were making
yesterday and the day before,
will be placed upon them.
You are not to reduce it from them
because they are slackers.
They, on account of this,
they are crying out saying,
'Let us go to slaughter
to our Elohim.'

5.9 The work is to be heavy
upon the men.
And they will do it
and not pay attention
to empty words."

5.10 And the taskmasters

of the people
and their officers
went out and spoke
to the people saying,
"Thus said Pharaoh,
'I do not give to you straw.
5.11 You yourselves go!
Take straw for yourselves,
wherever you find it,
because your arranged work
is not to be reduced.'"

5.12 And the people were dispersed
into all the land of Egypt
to gather stubble for straw.
5.13 And the taskmasters
were pressing them saying,
"Finish your tasks,
your daily order,
as when there was straw."

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.

5.15 And the officers
of the children of Yisra'el
came and cried out
at Pharaoh, saying,
"Why do you do thus
to your servants?
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."

5.17 But he said,
"You are slacking!
You yourselves are slacking!
For this reason
you yourselves are saying,
'Let us go and slaughter
to YAHWEH.'
5.18 And now go work!
And straw will not
be given to you.
Yet the quantity of bricks
is to be given."

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."

5.20 And they met
Moshe himself תא
and Aharon himself תא
who were standing in their way
as they came out from Pharaoh.
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."

5.22 And Moshe
returned to YAHWEH
and said,
"My Sovereign,
why have You done harm
to this people?
Why did You send me for this?
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

6.1 And YAHWEH said to Moshe,
"Now, see what I will do
to Pharaoh,
because with a strong hand
he will send them out,
even with a strong hand
he will drive them out
from his land."

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. El Shaddai

But My Name,
YAHWEH,
was not known to them.

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.

6.4 And I also established

My covenant *itself* **את**
with they *themselves*, **את**
to give them
the land of Kena'an *itself* **את**
the land of their sojournings *themselves*, **את**
in which they were strangers.

6.5 And I have also
listened attentively to
the groaning *itself* **את**
of the children of Yisra'el
whom the Egyptians have worked,
they *themselves*. **את**
And I have taken note of
My covenant itself. **את**
6.6 For this reason say
to the children of Yisra'el,
'I am YAHWEH!

And I will bring out
you *yourselves* **את**
from under the burdens
of the Egyptians!

And I will snatch away
you *yourselves* **את**
from their work!

And I will redeem
you *yourselves* **את**
with an arm stretched out
and with great judgments!

6.7 And I will take
you *yourselves* **את**
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* **את**
from under the burdens
of the Egyptians!

6.8 And I will bring
you *yourselves* **את**
to the land
which I lifted *in oath*
My hand itself **את**
to give to they *themselves*, **את**
to Abraham,
to Yitzhak,
and to Ya'akob,
to give it *itself* **את**
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.

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.

6.10 And YAHWEH
spoke to Moshe, saying,
6.11 "Go in!
Speak to Pharaoh,
king of Egypt,
the he might send out
the children of Yisra'el *themselves* **את**
from his land!"

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."

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 Egypt,
to send out
the children of Yisra'el *themselves* **את**
from the land of Egypt.

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 Egypt. The account resumes in v. 28.

6.14 These are the heads
of their fathers' households:
The sons of Re'uben,
the first-born of Yisra'el:
Hanok and Pallu,
Hetzron and Karmi.
These are the families of Re'uben.

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.

6.16 And these are the names
of the sons of Levi
according to their generations:
Gershon, Kohath, and Merari.
And the years of the life of Levi
were seven and thirty
and one hundred years.

6.17 The sons of Gershon:

Libni and Shim'l
according to their families.
6.18 And the sons of Kohath:
Amram, and Yitzhar,
and Hebron, and Uzzi'el.
And the years of the life of Kohath
were three and thirty and
one hundred years.

6.19 And the sons of Merari:
Mahli and Mushi.
These are the families of Levi
according to their generations.

6.20 And Amram took for himself
Yokebed herself. אַתָּא
his father's sister, as wife.
And she bore to him
Aharon himself אַתָּא
and Moshe himself. אַתָּא
And the years of the life of Amram
were seven and thirty
and one hundred years.

6.21 And the sons of Yitzhar:
Korah, and Nepheg, and Zikri.

6.22 And the sons of Uzzi'el:
Misha'el, and Eltzaphan, and Sithri.

6.23 And Aharon took
Elisheba herself. אַתָּא
daughter of Amminadab,
sister of Nahshon,
to himself as wife.
And she bore to him
Nadab himself. אַתָּא
and Abihu himself. אַתָּא
El'azar himself. אַתָּא
and Ithamar himself. אַתָּא

6.24 And the sons of Korah:
Assir, Elkanah, and Abiasaph.
These are the families of the Korahites.

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
Pinehas himself. אַתָּא
These are the heads of the fathers
of the Levites according to their families.

6.26 This is Aharon and Moshe,
to whom YAHWEH said,
"Bring out
the children of Yisra'el themselves אַתָּא
from the land of Egypt
according to their assemblies."

6.27 They were the ones
who spoke to Pharaoh,
king of Egypt,
to bring out
the children of Yisra'el themselves אַתָּא

from Egypt.
Moshe himself,
and Aharon.

6.28 And it was on the day
when YAHWEH
spoke to Moshe
in the land of Egypt.
6.29 And YAHWEH
spoke to Moshe saying,
"I am YAHWEH!
Speak to Pharaoh,
king of Egypt,
all that I am saying to you *itself*." אַתָּא

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

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 (Moshe acting on YAHWEH's behalf) prophet. And 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.

7.2 You are to speak
all that I give
as direction to you *itself*. אַתָּא
And Aharon, your brother,
is to speak to Pharaoh.
And he is to send forth
the children of Yisra'el *themselves* אַתָּא
from his land.

7.3 And I will harden
the heart of Pharaoh *itself*. אַתָּא
And I will increase
My signs *themselves* אַתָּא
and My awesome displays *themselves* אַתָּא
in the land of Egypt.

7.4 And Pharaoh will not
listen attentively to you.
And I will put
My hand *itself* אַתָּא
upon Egypt.
And I will bring out

My assemblies *themselves*. תנא
 My people *themselves*. תנא
 the children of Yisra'el,
 from the land of Egypt
 with great judgments.
 7.5 And the Egyptians
 will know that
 I am YAHWEH,
 in My stretching forth
 My hand *itself* תנא
 over Egypt.
 And I will bring out
 the children of Yisra'el *themselves* תנא
 from the midst of them."

7.6 And Moshe and Aharon did
 as YAHWEH directed
 they *themselves*. תנא
 Thus they did.

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

7.8 And YAHWEH spoke
 to Moshe and to Aharon saying,
 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* תנא
 and throw it down
 before the face of Pharaoh.
 And let it 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.

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* תנא
 before the face of Pharaoh
 and before the face of his servants.
 And it became a monster.

7.11 And Pharaoh also called
 wise men and sorcerers.
 And they also did so,
 the diviners of Egypt,
 with their magic.

7.12 And they threw down,
 each man, his staff.
 And they became monsters.

But the staff of Aharon
 swallowed up
 their staffs *themselves*. תנא

7.13 But Pharaoh's heart
 was strengthened.
 And he did not
 listen attentively to them,
 as YAHWEH had said.

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.

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.

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* תנא
 and let them serve Me
 in the wilderness!"
 But behold!
 You have not listened attentively
 up to this point.

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.
 7.18 And the fish
 which are in The Nile
 will die.
 And The Nile will stink.
 And the Egyptians
 will be disgusted
 to drink the water
 from The Nile."

7.19 And YAHWEH said to Moshe.
 "Say to Aharon,
 'Take your staff
 and stretch out your hand
 over the waters of Egypt,
 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 Egypt,
and in wooden
and in stone *containers.*’ ”

7.20 And Moshe and Aharon did so,
as YAHWEH had directed.
And he raised the staff.
And he struck
the waters themselves תא
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.

7.21 And the fish
that were in The Nile died.
And The Nile stank.
And the Egyptians were not able
to drink the water from The Nile.
And there was blood
in all the land of Egypt.

7.22 And the diviners of Egypt
did the same with their magic.
And the heart of Pharaoh
was strengthened.
And he did not
listen attentively to them,
as YAHWEH had said.

7.23 And Pharaoh turned
and went to his house.
And he did not place in his heart
even this.

7.24 And all the Egyptians
dug all around The Nile
for water to drink
because they were not able
to drink the water
from The Nile.

7.25 And seven days were completed
after YAHWEH had struck
The Nile *itself.* תא

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 Egypt. Without The Nile Egypt 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

8.1 And YAHWEH said to Moshe,
"Go to Pharaoh
and say to him,
'Thus said YAHWEH.
"Send forth
My people themselves תא
and let them serve Me.

8.2 And if you yourself refuse
to send them forth,
behold!

I Myself am smiting
all your territory with frogs.

8.3 And The Nile
will swarm with frogs.
And they will climb up
and 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.

8.4 And on you
and on your people
and on all your servants
the frogs will climb up.” ’ ”

8.5 And YAHWEH said to Moshe,
"Say to Aharon,
'Stretch forth
your hand itself תא
with your staff
over the streams,
over The Nile,
and over the ponds,
and cause the frogs themselves תא
to climb up
upon the land of Egypt.’ ”

8.6 And Aharon
stretched forth
his hand itself תא
over the waters of Egypt.
And the frogs climbed up.
And they covered
the land of Egypt itself. תא

8.7 And the diviners did so
with their magic.
And they brought up
the frogs themselves תא
on the land of Egypt.

8.8 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. תא
And they may slaughter
to YAHWEH."

8.9 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.

8.10 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.

8.11 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."

8.12 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.

8.13 And YAHWEH did
according to the word of Moshe.
And He killed the frogs
from the houses,
from the courtyards,
and from the fields.

8.14 And they piled together
heaps, heaps of *they themselves*. תא
And the land stank.

8.15 And Pharaoh saw
that there was relief.
And he made heavy
his heart itself. תא
And he did not
listen attentively to them,
as what YAHWEH had said.

8.16 And YAHWEH said to Moshe,
"Say to Aharon,
'Stretch forth
your staff itself תא
and strike
the dust itself תא
of the land.
And it will become gnats
in all the land of Egypt.' "

8.17 And they did so.
And Aharon stretched forth

his hand itself תא
with his staff.
And he struck
the dust itself of the ground. תא
And the gnats were on
human being and animal.
All the dust of the land
became gnats
in all the land of Egypt.

8.18 And the diviners did so
with their magic
to bring forth
the gnats themselves. תא
But they were not able.
And there were gnats
on human being
and on animal.

8.19 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,
as YAHWEH had said.

8.20 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,
8.21 because if you do not
send forth
My people themselves, תא
behold!

I am sending
on you
and on your servants,
and on your people
and into your houses
the mosquitoes themselves. תא
And the houses of the Egyptians
will be filled
with the swarms themselves. תא
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.

8.22 And in that day
I will make a separation
for the land of Goshen itself תא
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.

8.23 And I will put a distinction
between My people
and your people.
Tomorrow
this sign *itself* תנ
will exist.” ’ ’ ”

8.24 And YAHWEH did so.
And heavy swarms
came into the house of Pharaoh,
and into his servants' houses,
and into all the land of Egypt.
The land was corrupted
by the face of the swarm.

8.25 Pharaoh then called
for Moshe and Aharon.
And he said,
“Go!
Slaughter to your Elohim
in the land.”

8.26 But Moshe said,
“It is not right to do so
because we will slaughter
something disgusting to the Egyptians
for YAHWEH, our Elohim.
Behold!
We will slaughter
something disgusting *itself* תנ
to the Egyptians
before their eyes.
And will they not stone us?

8.27 A journey of three days
we will go,
into the wilderness.
And we will slaughter
to YAHWEH, our Elohim,
as He tells us.”

8.28 And Pharaoh said,
“I myself am sending forth
you yourselves. תנ
And you will slaughter
to YAHWEH, your Elohim,
in the wilderness.
Only, do not go
very far, very far away!
Intercede for me!”

8.29 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* תנ
to slaughter to YAHWEH.”

8.30 And Moshe
went out from Pharaoh.
And he interceded
with YAHWEH.

8.31 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.

8.32 But Pharaoh made
his heart *itself* תנ
heavy also at this time.
And he did not send forth
the people *themselves.* תנ

Chapter 9

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* תנ
and let them serve Me
9.2 because if you
are refusing
to send them forth,
and you continue
holding on to them,
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.

9.4 And YAHWEH
will distinguish between
the livestock of Yisra'el
and the livestock of Egypt.
And nothing will die
of all that belongs to
the children of Yisra'el.” ’ ’ ”

9.5 And YAHWEH established
an appointed time saying,
“Tomorrow YAHWEH
is going to do this very word
in the land.”

9.6 And YAHWEH did
this very word *itself* תנ
on the next day.
And all the livestock of Egypt died.

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

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. תא

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 Sedom and Amarah, and to Mount Sinai. It occurs only four times in The Old Covenant.

9.9 And it will become powder
in all the land of Egypt.
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 Egypt."

9.10 And they took
the ashes themselves תא
of the smelting furnace
and they stood
before the face of Pharaoh.
And Moshe scattered
they themselves תא
toward the skies.
And they became boils, blisters,
breaking out on human being
and on animal.

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 Egyptians.

9.12 And YAHWEH strengthened
the heart itself of Pharaoh. תא
And he did not
listen attentively to them,
as YAHWEH had said to Moshe.
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 תא
and let them serve Me
9.14 because at this time
I Myself am sending
all My pestilences themselves תא
into your heart,
and into your servants
and into your people,
so that you will know
that there is no one
like Me
in all the earth.

9.15 Indeed now
had I stretched forth
My hand itself תא
and struck you yourself תא
and your people themselves תא
with pestilence,
then you would have been
destroyed from the earth.
9.16 But on the contrary,
for this reason
I have established you,
in order to make you see
My strength itself תא
and in order to
declare My Name
in all the earth.

9.17 Still you are
exalting yourself
against My people
without sending them forth!

9.18 Behold!
Tomorrow at this time
I am causing it to rain
exceedingly heavy hail
such as has not existed in Egypt,
from the day of its founding
even until this time.

9.19 And now send out.
Bring to safety
your livestock itself תא
and all that is yours itself תא
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!" ' ' "

9.20 Those who feared
The Word of YAHWEH
among the servants of Pharaoh

caused their servants themselves אתם
and their livestock itself אתו
to flee to the houses.
9.21 But those who did not
set their heart
on the word of YAHWEH
even left
their servants themselves אתם
and their livestock itself אתו
in the field.

9.22 And YAHWEH said to Moshe,
"Stretch out
your hand itself אתו
toward the skies,
and let there be hail
in all the land of Egypt,
on the human being
and on the animal,
and on every plant of the field
throughout the land of Egypt."

9.23 And Moshe
stretched forth
his staff itself אתו
toward the skies.
And YAHWEH
gave thunder
and hail,
and fire going along the ground.

And YAHWEH rained hail
on the land of Egypt.

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 Egypt
from the time
it became a nation.

9.25 And the hail struck
in all the land of Egypt
all that was in the field itself, אתו
from human being to animal.

And the hail struck
every plant of the field itself אתו
and every tree of the field itself אתו
was broken.

9.26 Only in the land of Goshen,
where the children of Yisra'el were,
there was no hail.

9.27 And Pharaoh sent
and 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.

9.28 Intercede with YAHWEH!

And on account of there being
abundant mighty thunder and hail,
I am even sending forth
you yourselves. אתם

And no longer
are you to stay."

9.29 And Moshe said to him,
"As I go out of
the city itself אתו
I will spread out
my hands themselves אתם
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.

9.30 But as for you yourself
and your servants,
I know that you
do not yet fear
before YAHWEH,
The Elohim."

9.31 Now the flax
and the barley
were smitten,
because the barley
was in the head
and the flax
was in bud.

9.32 But the wheat
and the spelt
were not smitten,
for they were late crops.

9.33 And Moshe
went out of the city itself אתו
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.

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.

9.35 And the heart of Pharaoh
was strengthened,
and he did not send forth
the children of Yisra'el themselves, אתם
as YAHWEH had said
by the hand of Moshe.

Chapter 10

10.1 And YAHWEH said to Moshe,
"Go in to Pharaoh
because I Myself
have made heavy
his heart itself אתו

and the hearts *themselves* תא
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 first-born. These signs leave an indelible impact upon Pharaoh.

10.2 and that you recount
in the ears of your son
and your son's son
what I have
thoroughly accomplished *itself* תא
in Egypt,
and My signs *themselves* תא
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.

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.

10.4 However,
if you refuse
to send forth
My people *themselves*, תא
Behold!

Tomorrow I am bringing
locusts into your territory.

10.5 And they will cover
the face *itself* תא
of the ground.

And no one will be able
to see the ground *itself*. תא

And they will eat
the rest *itself* תא
of what has escaped,
what remains for you
from the hail.
And they will eat
every tree *itself* תא
which sprouts for you

from the field.

10.6 And they will fill your houses,
and the houses of all your servants,
and the houses of all the Egyptians,
which neither your fathers
nor your fathers' fathers have seen,
since the day that they
exited on the soil
to this very day.' "

And he turned
and went out
from before Pharaoh.

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

10.8 And Moshe *himself* תא
and Aharon *himself* תא
were brought back to Pharaoh.
And he said to them,
"Go!
Serve YAHWEH *Himself* תא
your Elohim.
Who?
And who are going?"

10.9 And Moshe said,
"With our young
and with our old
we are going.
With our sons
and with our daughters,
with our flocks
and with our herds
we are going,
because it is for us
a pilgrim-festival to YAHWEH."

The "pilgrim-festival" is a very important designation. It's the very first one so designated in Scripture. From this moment on it is the first pilgrim-festival that Yisra'el is to celebrate each year. There are three, Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles). Each one required every male to travel to The Temple in Jerusalem.

10.10 And he said to them,
"May YAHWEH therefore
be with you
as 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.

10.11 Not so!
Go now,
the men,
and serve
YAHWEH *Himself*, אֲנִי
because He is seeking
you *yourselves*.” אֲנִי

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

10.12 And YAHWEH said to Moshe,
“Stretch out your hand
over the land of Egypt
for the locusts.
And they will come
upon the land of Egypt.
And they will eat
every plant of the land *itself*, אֲנִי
all that remains from the hail *itself*.” אֲנִי

10.13 And Moshe
stretched out
his staff *itself*. אֲנִי
over the land of Egypt.
And YAHWEH
drove an east wind
into the land
all that day
and all that night.
Morning existed
and the east wind carried
the locusts *themselves*. אֲנִי

ruwach - means wind, or by resemblance breath. This is the word "translated" as 'spirit'. But there is no concept of 'spirit' in Hebrew thought.

10.14 And the locusts went up
over all the land of Egypt.
And they settled in
all the territory of Egypt,
exceedingly grievous.

Before it
there had never been
locusts like this,
and afterward
there would not be such as this.

10.15 And they covered
the face *itself*. אֲנִי
of the whole ground.
And they darkened the ground.
And they ate
every plant *itself* of the land אֲנִי
and all the fruit *itself* אֲנִי
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 Egypt.

10.16 And hurriedly
Pharaoh called
for Moshe and Aharon.
And he said,
“I have offended against
YAHWEH, your Elohim
and against you.
10.17 And now intercede,
forgiving my offense
only this time!
And intercede with
YAHWEH, your Elohim!
And turn away from upon me
at least this very death itself.” אֲנִי

10.18 And he went out from Pharaoh
and interceded with YAHWEH.

10.19 And YAHWEH
turned about a west wind,
exceedingly strong.
And it carried away
the locusts *themselves* אֲנִי
and thrust them into
the Sea of Reeds.

Not one locust remained
in all the territory of Egypt.

10.20 And YAHWEH strengthened
the heart *itself* of Pharaoh. אֲנִי
And he did not send forth
the children of Yisra'el *themselves*. אֲנִי

10.21 And YAHWEH said to Moshe,
“Stretch forth your hand
toward the skies.
And let there be darkness
over the land of Egypt,
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.

10.22 And Moshe
stretched forth
his hand *itself*. אֲנִי
toward the skies.
And there was darkness,
gloominess,
in all the land of Egypt
for three days.

10.23 One man did not see
a brother *himself*, אֲנִי
and no one rose at all
from his place
for three days.

But all the children of Yisra'el

had light in their places.

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.”

10.25 But Moshe said,

“Also, you yourself

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.

10.26 And even our livestock

are to go with us.

Aot 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.”

10.27 But YAHWEH strengthened

the heart *itself* of Pharaoh. תא

And he was not willing

to send them forth.

10.28 And Pharaoh said to him,

“Go from before me!

Guard yourself!

You are not seeing

my face again

because in the day

of your seeing my face

you will be put to death!”

10.29 And Moshe said,

“Rightly so you have spoken.

Never again am I

seeing your face!”

Chapter 11

11.1 And YAHWEH said to Moshe,

“I am bringing

yet one more plague

on Pharaoh

and on Egypt.

After that

he will send forth

you yourselves תא

from here.

In sending you forth,

he will completely drive out,
drive out you yourselves תא
from here.

11.2 Speak now

in the ears of the people.

And let every man

ask from

his neighbor himself תא

and every woman from

her neighbor herself תא

objects of silver

and objects of gold.”

11.3 And YAHWEH gave

favor *itself* תא

to the people

in the eyes of the Egyptians.

Also, the man, Moshe,

was very great

in the land of Egypt,

in the eyes of Pharaoh's servants

and in the eyes of the people.

11.4 And Moshe said,

“Thus said YAHWEH,

‘At midnight

I Myself am going out

into the midst of Egypt.

11.5 And all the first-born

in the land of Egypt will die,

from the first-born of Pharaoh,

who sits on his throne,

even to the first-born

of the female servant

who is behind the mill stones,

and all the first-born of animals.

11.6 And there shall be

a great cry

in all the land of Egypt,

the likes of which

has never been

and the likes of which

will never be again!

11.7 But for all

the children of Yisra'el

no dog will move its tongue

against man

or against animal

so that you know

that YAHWEH

makes a distinction

between Egypt

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.**

11.8 And all these servants of yours

will come down to me

and 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.

11.9 And YAHWEH said to Moshe,
Pharaoh is not going
to listen attentively to you,
because My awesome displays
are to be increased
in the land of Egypt."

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

Chapter 12

12.1 And YAHWEH spoke
to Moshe and to Aharon
in the land of Egypt saying,

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.

12.3 Speak to the whole
assembly of Yisra'el saying,
'On the tenth day
of this new moon
even take to yourself
each man a lamb,
according to the household
of his father,
a lamb for each household.

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.

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.

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 **תא**
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.

12.7 And they are to take
from the blood
and put it on the two doorposts
and on the lintel
of the houses
in which they eat it itself. **תא**

12.8 And they are to eat
the flesh itself **תא**
on that night,
roasted with fire.
With unleavened bread
along with bitter herbs
they are to eat it.

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.

12.10 And do not leave any of it
until morning.
But what remains of it until morning
you are to burn with fire.

12.11 And in this manner
you are to eat it itself, **תא**
your loins encircled,
your sandals on your feet,
and your staff in your hand.

And you are to eat it itself **תא**
with trepidation.
Quickly, with anxiety.

It is The Passover of YAHWEH.

12.12 And I will pass over
the land of Egypt
on that night.
And I will smite
all the first-born
in the land of Egypt,
both man and animal.

And on all the mighty ones of Egypt
I will accomplish judgment!
I am YAHWEH!

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

The term 'mighty ones' is used instead of 'gods'. There are no 'gods' except YAHWEH. All of the so-called 'gods' are literally nothing. They are the imaginations of mens 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.

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*. **תנ**
And I will pass over you.

And the strike of destruction
will not be on you
as I strike the land of Egypt.

12.14 And this day
will be for you
a memorial.

And you are to observe
it *itself* **תנ**
as a pilgrimage-festival
to YAHWEH
for your generations
an appointment forever.
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. And 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"!

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.
For 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.

matzah, 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 sin. 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 tend to indicate as 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!

12.16 And on the first day
a set-apart 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 done 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 **m'la'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.

12.17 And you are to protect
the unleavened bread *itself* **תנ**
because on this very same day
I brought out
your assemblies *themselves* **תנ**
from the land of Egypt.
And you are to protect
this day *itself* **תנ**

throughout your generations,
an everlasting 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 Egypt, it was the entire mass of persons, 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.

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.

12.19 For seven days
yeast is not to be brought forth
in your houses,
because 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.

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

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 Egypt.

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 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.

12.23 And YAHWEH
will pass over
to strike
the Egyptians *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 not allow the destruction
to come against your houses
for the sake of striking you you.

12.24 And you are to protect
this word *itself* **תא**
as an appointment for you
and your sons,
forever.

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**

12.26 And it will be
that your children
will say to you,
'What is this service to you?'

12.27 And you will say,
'It is a slaughter of exemption
Passover sacrifice
to YAHWEH,
who passed over
the houses of
the children of Yisra'el
in Egypt
in His striking of
the Egyptians *themselves*. תא
But our households *themselves* תא
he rescued.' "

And the people bowed their heads
and prostrated themselves.

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.

12.29 And it was
in the middle of the night.
And YAHWEH struck
all the first-born
in the land of Egypt,
from the first-born of Pharaoh,
the one sitting on his throne,
to the first-born of the captive
who was in the pit-house,
and all the first-born of livestock.

12.30 And Pharaoh
rose up at night,
he and all his servants,
and all the Egyptians.
And there was
a great cry in Egypt,
because there was not a house
where there was not one dead.

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

12.32 Take even your flocks,
even your herds,
as you have spoken
and go!
And bless me, also."

12.33 And the Egyptians
grabbed the people,
to hurry to send them away
out of the land
because they said,
"All of us are going to die!"

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.

12.35 And the children of Yisra'el
had done according to
the word of Moshe.
And they had asked
from the Egyptians
objects of silver,
and objects of gold,
and garments.

12.36 And YAHWEH
had given the people
favor itself תא
in the eyes of the Egyptians.
And they gave them.
And they asked them.
And they snatched it away
from the Egyptians.

12.37 And the children of Yisra'el
journeyed from Ra'amses
to Sukkoth,
about six hundred thousand soldiers,
valiant men,
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.

12.38 Also a great mixture
went up with
they themselves, תא
and flocks and herds,
exceedingly many livestock.

12.39 And they baked
the dough itself תא
which they had brought forth
from Egypt,
unleavened cakes,
because it was not leavened,
because they had been
driven out of Egypt
and had not been able to delay.
And they also had not
prepared food for themselves.

12.40 And the time of dwelling
of the children of Yisra'el
who settled in Egypt
was thirty years
and four hundred years.

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 Egypt.

12.42 It is a night of keeping watch
for YAHWEH,
for the sake of bringing them out
from the land of Egypt.
This night is for YAHWEH.
It is to be protected
for all the children of Yisra'el
for all their generations.

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.

12.44 But any servant
a man has bought for silver,
and he *himself* תא
has been circumcised,
then he may eat of it.

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.

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.

12.47 All the assembly of Yisra'el
is to do it *itself*. תא

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 uncircumcised
is not to eat of it.

12.49 There is one instruction

for the native-born
and for the stranger
who sojourns among you."

12.50 And all the children of Yisra'el
did according to that
which YAHWEH directed
Moshe himself תא
and *Aharon himself*. תא
According to this they did.

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 Egypt
by their assemblies.

Chapter 13

13.1 And YAHWEH
spoke to Moshe, saying,
13.2 "Set apart for Me
all the first-born,
every womb-opener
in the children of Yisra'el,
in human being
and in 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 first-born 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 Egypt. It's ramifications for Yisra'el are pervasive within the culture, including the Levites being set apart as "replacements" for the first-born, and dedicated to serving YAHWEH.

13.3 And Moshe said to the people,
"Remember *this day itself* תא
in which you
came out from Egypt,
from the house of slavery!
For with strength of hand
YAHWEH brought out
you yourselves תא
from there.
And whatever is leavened
is not to be eaten.

Note how the concept of 'set-apart' and 'cleanness' fits together with leaven. Leaven represents anything that is corrupted by fermentation, and therefore defiled. From this point on in Scripture defilement takes center-stage.

13.4 Today *you yourselves* תא
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.

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 fore-fathers
to give to you,
a land flowing with milk and honey.
And you are to work
this work *itself* **נָחַ**
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.

13.6 Seven days
you are to eat
unleavened bread.
And on the seventh *day*
is a festival to YAHWEH.

13. 7 Unleavened bread
is to be eaten
the seven days *themselves*. **נָחַ**
And leavened bread
is not to be seen by you.
And leaven **yeast**
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.

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 Egypt.'

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,

because with a strong hand
YAHWEH has brought you
out from Egypt.

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.

13.10 And you are to protect
this appointment *itself* **נָחַ**
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.

13.11 And it will be that
YAHWEH will bring you
to the land of the Kena'anites
as He swore to you
and your fathers.
And He will give it to you.

13.12 And you will
pass over
every womb-opener
to YAHWEH
and every first-born
that comes forth
from an animal
which will be yours.
The males
belong to YAHWEH.
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.

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 Egypt,

from the house of slavery.

13.15 And it was so
that Pharaoh was hardened
concerning sending us forth.
And YAHWEH killed
every first-born
in the land of Egypt,
from the first-born of human being
to the first-born of animal.
And for this reason
I am slaughtering
to YAHWEH
all the male womb-openers.
But every first-born of my sons
I ransom.'

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 Egypt."

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

13.17 And it was at
the people themselves תא
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 will return to Egypt."

13.18 And The Elohim brought
the people themselves תא
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 Egypt.

13.19 And Moshe took
the bones of Yoseph himself תא
with him,
for he had made
the children of Yisra'el themselves תא
swear, swear saying,
"The Elohim will visit,
visit you yourselves. תא
and you are to bring up
my bones themselves תא
from here

you yourselves." תא

13.20 And they journeyed from Sukkoth.
And they camped at Etham,
at the edge of the wilderness.

Etham perhaps means sea-bound.

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
for a light for them.
Accordingly they went
by day and by night.
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

14.1 And YAHWEH
spoke to Moshe saying,
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.

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

14.4 And I will strengthen
the heart itself of Pharaoh. תא
And he will pursue after them.
But I will be honored
on account of Pharaoh
and on account of all his might.
And the Egyptians will know
that I am YAHWEH."

And they did accordingly.

14.5 And it was announced
to the king of Egypt
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?"

14.6 And he hooked up
his chariot itself. תא

And took his people themselves תא
with him.

14.7 And he took six hundred
choice chariots,
and all the chariots of Egypt
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.

14.8 And YAHWEH strengthened
the heart itself of Pharaoh, תא
king of Egypt.

And he pursued after
the children of Yisra'el,
But the children of Yisra'el
went out with a high hand. defiantly

14.9 And the Egyptians
pursued after them.
And they overtook
they themselves תא
camping by the sea,
all the horses
and chariots of Pharaoh,
and his horsemen
and his army,
beside Pi Hahiroth,
opposite Ba'al Tzephon.

14.10 And Pharaoh drew near.
And the children of Yisra'el
lifted up their eyes themselves. תא
And behold!
The Egyptians were traveling
behind them.
And they were exceedingly afraid.
And the children of Yisra'el
shireked for YAHWEH.

14.11 And they said to Moshe,
"Did you take us away
to die in the wilderness
because there are no graves in Egypt?
What is this you have done to us,
bringing us forth out of Egypt?
14.12 Is this not the word
we spoke to you in Egypt saying,
'Back off from us
and let us serve
the Egyptians themselves?' תא
Indeed it would have been better for us
to be serving
the Egyptians themselves תא
than to be dying in the wilderness."

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,
because the Egyptians themselves תא
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.

14.14 YAHWEH will fight for you!
And you are to be silent!"

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.

14.16 And you yourself, תא
raise up your staff itself תא
and stretch forth
your hand itself תא
over the sea
and split it apart!
And let the children of Yisra'el
go into the midst of the sea
on dry ground.

14.17 And I behhold!
I am hardening
the hearts themselves תא
of the Egyptians.
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.
14.18 And the Egyptians 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."

14.19 And the messenger
of The Elohim moved,
the one who was going
before the camp of Yisra'el,
and went behind them.
And the column of cloud
went from before them
and 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

14.20 And it came between
the camp of the Egyptians
and the camp of Yisra'el.
And there existed the cloud
and the darkness.
And it made light
the night itself. תא
But one did not come
near the other
all the night.

14.21 And Moshe stretched out
his hand *itself* תא
over the sea.

And YAHWEH
caused the sea to move
with a powerful east wind
all that night.
And He established
the sea *itself* תא
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.

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.

14.23 And the Egyptians pursued
and came in behind them,
all the horses of Pharaoh,
his chariots,
and his horsemen,
into the middle of the sea.

14.24 And it was at
the morning watch.
YAHWEH looked down
upon the army of the Egyptians
in the column of fire and cloud.
And He disrupted
the army of the Egyptians.

14.25 And He took off
their chariot wheels *themselves*. תא
And they drove them forth
with difficulty.
And the Egyptians said,
"Let us flee
from the face of Yisra'el,
because YAHWEH is fighting for them
against the Egyptians."

14.26 And YAHWEH said to Moshe,
"Stretch forth
your hand *itself* תא
over the sea
and let the waters come back
upon the Egyptians,
upon their chariots,
and upon their horsemen."

14.27 And Moshe
stretched forth
his hand *itself* תא
over the sea.
And the sea returned
to its permanent appearance,
at the break of day.
And the Egyptians
were fleeing
against meeting it.

Thus YAHWEH
tumbled about
the Egyptians *themselves* תא
in the midst of the sea.

14.28 And the waters returned
and covered
the chariots *themselves* תא
and the horsemen *themselves* תא
and all the might of Pharaoh,
those coming after them
into the sea.
There remained of them
not even one.

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.

14.30 And YAHWEH
liberated on that day
Yisra'el *itself* תא
from the hand of the Egyptians.
And Yisra'el saw
the Egyptians *themselves* תא
dying on the shore of the sea.

14.31 And Yisra'el saw
the mighty hand *itself* תא
which YAHWEH had used
against the Egyptians.
And the people were in awe of
YAHWEH *Himself*. תא
And they trusted in YAHWEH
and in His servant, Moshe.

Chapter 15

15.1 Then Moshe
and the children of Yisra'el sang
this song *itself* תא
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.

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. 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'.
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.

15.3 YAHWEH
is a man of battle.
YAHWEH is His Name!

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.

15.5 The surging waters covered them.
They went down to the depths
like a stone.

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. And 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.

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.
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.

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.'

15.10 You blew with Your breath.
The sea covered them.
They tumbled down like lead
in the powerful waters.

15.11 Who is like You,
among the mighty ones
YAHWEH?
Who is like You,
magnificent in set-apartness,
being revered with praises,
doing extraordinary acts?

"Mighty ones" is *el* in the Hebrew text. It's often translated as 'gods', but it appears more to refer to the mighty ones 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.

15.12 You stretched out
Your right hand.
The earth swallows them.

15.13 You guided
with Your kindness
the people
whom You have redeemed.
You led them with strength
to Your set-apart home.

15.14 Peoples listened attentively.
They trembled.
Pains as of childbirth
seized those dwelling in Philistia.

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" seem most appropriate in this context.

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.

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.

15.8 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.

15.19 Surely,
the horse of Pharaoh went
with his chariots
and his horsemen
into the sea.
And YAHWEH
returned upon them
the waters of the sea itself. **נח**

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 **נח** 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.

15.20 And Miryam,
the prophetess,
the sister of Aharon,
took the tambourine itself **נח**
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.

15.21 And Miryam responded them,
"Sing to YAHWEH,
because He has risen, risen!
The horse and its rider
He has hurled into the sea!"

15.22 And Moshe caused
Yisra'el itself **נח**
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 found no water.

Shur means wall.

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.

15.24 And the people
complained against Moshe saying,
"What are we to drink?"

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.

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 Egyptians
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.

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

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 Egypt.

Sin and Sinai apparently are both of Egyptian 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 Egypt.

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 Egypt,
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."

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.

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."

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 Egypt.
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.

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."

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

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.

16.11 And YAHWEH
spoke to Moshe, saying,
16.12 "I have listened attentively to
the complaints themselves תא

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.' "

16.13 And it in the evening.
And quails came up
and covered
the camp itself. תא
And in the morning
the dew lay
all around the encampment.

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.

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.

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.' "

16.17 And the children of Yisra'el
did accordingly.
And they picked up,
some too much,
and some too little.

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.

16.19 And Moshe said,
"A man is to leave none of it
until morning."
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.
16.21 And they picked up
from it itself תא
morning by morning,
each one according to his eating.
But the hot sun liquefied it.

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.

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 will bake itself, תא
bake it!
And what you will boil itself, תא
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 - 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 will 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.

16.24 And they set aside
it itself תא
until the morning
as Moshe directed.
And it did not stink,
and no maggot was in it.
16.25 And Moshe said,
"Eat it today
because today is a Sabbath
to YAHWEH.
Today you will not find it
in the field.
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.”

16.27 And it was on
the seventh day.
Some of the people
went out to pick it up
but they found none.

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. Typically, '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 'sin' 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 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!

16.29

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.

“...and see that YAHWEH
has given 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.”

We see yet more trouble with the text. A line is apparently missing that clarifies the situation.

It's also humorously interesting to see the literal instructions given regarding sitting down.

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's 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.

16.31 And the house of Yisra'el
called its name itself **מַנָּה**
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"?

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 see
the food itself **מַנָּה**
with which I fed
you yourselves **מַנָּה**
in the wilderness,
in the going forth of
you yourselves **מַנָּה**
from the land of Egypt.’ ”

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'.

16.33 And Moshe said to Aharon,
“Take one jar
and place there
a full omer of manna
and set down it itself **מַנָּה**
before the face of YAHWEH,
for the sake of protecting it
for your generations.”

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.

16.35 And the children of Yisra'el
ate the manna itself **תא**
forty years,
until their coming to
the land of *their* dwelling.
They ate the manna itself **תא**
until they came to the border
of the land of Kena'an.

16.36 And an omer is
a tenth of an ephah itself.

Chapter 17

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 clear. Rephidim means supports, railings.

17.2 And the people
contended with Moshe and 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?" **תא**

17.3 And the people
thirsted there for water.
And the people complained
against Moshe and said,
"Why did you bring us out of Egypt,
to kill us ourselves **תא**
and our children themselves **תא**
and our livestock themselves **תא**
with thirst?"

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!"
17.5 And YAHWEH said to Moshe,
"Pass over
before the face of the people.
And you yourself **תא**

take *some* from the elders of Yisra'el.
And take in your hand
your staff
with which you struck
The Nile itself **תא**
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 to back Abram.

17.6 I am here
standing before your face
there on the rock at Horeb!
And you are to strike the rock.
And water will come out of it.
And the people will drink."

And Moshe did so
before the eyes
of the elders of Yisra'el.

The text literally says in the first line "Behold Me". This is a Hebraism meaning "I am here." It's normally used in response to a call from one person to another, thus acknowledging they are present and ready to attend to the matter at hand. In this instance it presents a particularly emphatic and significant statement. YAHWEH is 'personally' present, standing before Moshe on the rock at Horeb. Horeb means desolate.

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 **תא**
saying,
"Is YAHWEH in our midst or not?"

Massah means testing.
Meribah means contention.

17.8 And Amalek came
and fought with Yisra'el
at Rephidim.

Amalek means troubler

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, with only a minor variation in its spelling to make a distinction between them.

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.

17.11 And it was as Moshe
lifted up his hand.
And Yisra'el dominated.
But when he rested his hand,
Amalek dominated.

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 on the other one.
And his hands were steady
until the going down of the sun.

17.13 And Yahoshua defeated
Lit. - prostrated
Amalek himself תא
and his people themselves תא
with the edge of the sword.

17.14 And YAHWEH said to Moshe,
"Write this
as a remembrance
in a writing.
And put it in the ears
of Yahoshua,
because I will erase,
erase the remembrance itself תא
of Amalek
from under the skies."

zeker - a memento, recollection, memorial. It comes from **zakar** which means to mark so as to be recognized; to remember. It's the very same term used in Ex. 3.14-16 in regard to the name, YAHWEH. It's used twice in this verse, which increases its impact. The Scriptural principle of "two witnesses" applies. This thing is confirmed. It will happen.

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.

17.16 And he said,
"Because,
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

18.1 And Yithro,
priest of Midyan,
Moshe's father-in-law,
heard concerning
all itself תא
that The Elohim
had done for Moshe
and for Yisra'el, His people,
because YAHWEH
had brought
Yisra'el itself תא
out of Egypt.

18.2 And Yithro,
Moshe's father-in-law,
took Tzipporah herself, תא
the wife of Moshe,
after he had sent her back,
18.3 and her two sons themselves, תא
of whom the name of one
was Gershom,
because he said,
"I have been a sojourner
in a foreign land."
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 snatched me away
from the sword of Pharaoh."

18.5 And Yithro,
Moshe's father-in-law,
came with his sons
and his wife
to Moshe in the wilderness,
where he was encamped
at the mountain of The Elohim.

This portion of the story updates us on some of the events that took place much earlier. It was in Ex. 4.25 that Tzipporah circumcised one of her sons, and ended up sparing the life of Moshe. She disappeared from the text after that, leaving us to wonder what had become of her. Now we learn Moshe had sent her back to her father with his sons.

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.

18.7 And Moshe went out
to meet his father-in-law,
and bowed down,
and kissed him.
And they asked each other
concerning their welfare.
And they went to the tent.

18.8 And Moshe

reported to his father-in-law
everything *itself* תא
that YAHWEH had done
to Pharaoh
and to the Egyptians
for Yisra'el's sake,
all the distress *itself* תא
which they had acquired
on the way,
and their having been
snatched away
by YAHWEH.

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 Egyptians.

18.10 And Yithro said,
"Blessed be YAHWEH,
who has snatched away
you yourselves תא
from the hand
of the Egyptians
and from the hand of Pharaoh,
and who has snatched away
the people themselves תא
from under the hand
of the Egyptians.

18.11 Now I know
that YAHWEH is greater
than all the mighty ones,
because of the word
by which they acted arrogantly
against them."

The Hebrew is difficult in this verse. There are several proposed interpretations. "Mighty ones" 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 Egypt' 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.

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.

18.13 And it was the next day.
And Moshe sat down to judge
the people themselves. תא
And the people
stood before Moshe
from the morning
until the evening.

18.14 And the father-in-law of Moshe
saw all that he was doing *itself* תא
for the people.
And he said,
"What is this matter
which *you yourself* תא
are doing for the people?
Why are *you yourself* תא
sitting alone
and all the people
are standing before you
from morning until evening?"

18.15 And Moshe said
to his father-in-law,
"Because the people
come to me
concerning asking
The Elohim.

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."

18.17 And the father-in-law of Moshe
said to him,
"The thing which
you yourself תא are doing
is not good.

18.18 Wear out,
you will wear out,
both *you yourself* תא
and these people
who are with you
because the matter
is too heavy for you.
You are not able
to do it by yourself.

18.19 Now listen attentively
to my voice.
I will counsel you.
And may The Elohim
be with you.
You yourself תא
are to exist for the people

before The Elohim.
And you yourself תא
will bring the matters themselves תא
to The Elohim.

18.20 And you are to enlighten
they themselves תא
of the regulations themselves תא
and of the instructions themselves. תא
And you are to make known to them
the way itself תא
so they will walk in it,
and the things themselves תא
which they are to do.

18.21 And you yourself תא
are to seek out
from all the people
able men who revere The Elohim,
men of truth,
hating unjust gain.
And place these over them
to be rulers of thousands,
rulers of hundreds,
rulers of fifties,
and rulers of tens.
22 And they are to judge
the people themselves תא
at all times.
And it will be
that every great matter
they will bring to you.
And all the small matters
they will judge themselves,
and make it lighter for yourself.
And they shall bear it
with you yourself. תא

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 in peace.”

18.24 And Moshe
listened attentively
to the voice of his father-in-law.
And he did
all that he said.

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.

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.

18.27 And Moshe
sent away his father-in-law,
and he went to his own,
to his land.

Chapter 19

19.1 In the third month
after the children of Yisra'el's
going out from the land of Egypt,
on this day
they came to
the Wilderness of Sinai.

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.

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.
19.4 ‘You yourselves תא
have seen
what I have done
to the Egyptians.
And I carried
you yourselves תא
upon the wings of eagles.
And I brought
you yourselves תא
to Me.

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,
because 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), is 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!

19.6 And you yourselves תנ

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.

19.7 And Moshe went and called
for the elders
of the people.
And set before their faces
all these words themselves תנ
which YAHWEH
had directed him.

19.8 And all the people
responded as a unit.
And they said,
"All that YAHWEH has spoken
we will do."

And Moshe returned with
the words themselves תנ
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.

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 תנ
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 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?

19.10 And YAHWEH said to Moshe,
"Go to the people
and undefile them
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.

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.

19.12 And you are to set limits

for the people *themselves* תנ
all around saying,
'Guard against
your going up on the mountain.
And laying a hand
on the edges of it.
Anyone laying a hand
on the mountain
will be put to death,
put to death!

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."

19.14 And Moshe went down
from the mountain
to the people.
And he undefiled
the people themselves. תנ
And he had them
wash their clothes.

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.

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.

19.17 And Moshe brought forth
the people themselves תנ
from the camp
to an encounter
with The Elohim.
And they were stationed
at the bottom of the mountain.

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 Amarah amidst their destruction.

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.

19.20 And YAHWEH
came down upon Mount Sinai,
at the top of the mountain.
And YAHWEH
called to Moshe,
on the top of the mountain.
And Moshe went up.

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.

19.22 And also,
the priests
who are coming near
to YAHWEH
are to undefile themselves
lest YAHWEH
breaks out against them."

19.23 But Moshe
said to YAHWEH,
"The people are not able
to be coming up
on Mount Sinai
because You Yourself תנ
have repeated to us saying,
'Set limits
for the mountain itself תנ
and set it apart.' "

19.24 And YAHWEH said to him,
"Go down!
And come up,
you yourself תנ
and Aharon with you.
But t the priests
and the people

are not to break through
for the sake of coming up
toward YAHWEH
lest He breaks out against them.”

19.25 And Moshe
went down to the people
and spoke to them.

Chapter 20

20.1 And The Elohim spoke
all these words *themselves* **אנכי**

saying,

20.2 “I Myself
am YAHWEH,
your Elohim,
who brought you out
from the land of Egypt,
from the house of slavery.

20.3 There is not to exist
for your sake
any other mighty ones
above My presence.

There are several ways this verse could be translated. "Mighty ones" 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 a priority over 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.

20.4 You are not to make
for yourself
a carved image,
even any form
that is in the skies,
from above,
even what is on the ground,
from beneath,
even 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.

20.5 You are not
to prostrate yourself before them
and you are not to serve them
because I Myself,
YAHWEH,
your Elohim,
am a zealous El,
paying attention to
the perversity of fathers
upon children
to the third and fourth *generations*
of those hating Me,

The whole point of the first part is 'worship', allegiance to and serving them as if to honor them. This is not to be done.

qanna' means jealous. But its root word means to be zealous. This is the more accurate rendering here. YAHWEH is not 'jealous' or 'envious', just as we are instructed in other portions of Scripture not to be such. But He is indeed zealous about His honor. This is the issue.

In His zeal for His honor he 'visits' - pays attention to, the perversity of fathers, and more importantly, to its effects, upon the children - to the third and fourth in the series of offspring. Generations is implied, though not stated in the text.

Now, it is the perversity of those hating YAHWEH that is involved. The following verse helps to clarify this. To hate someone is to act as their enemy in Hebrew thought. Thus, it is the enemies of YAHWEH to whom He pays very careful attention, even to their third and fourth generations, to see what they do.

20.6 but doing kindness
to thousands,
to those loving Me
and guarding My directives.

Many "translations" use 'showing'. The word means to do or to make, not to show. And 'kindness' is often translated as mercy, love, or faithfulness. This is

misleading. The term means kindness. This kindness is done to the thousands who are loving YAHWEH, **and** who are guarding His directives (principles, not commands).

Important within this is the Hebrew concept of love. It is **not** an issue of 'good feelings' toward someone. This term refers to **loyalty** as its primary principle. The good feelings may be part of this, but the **loyalty**, the faithfulness that forms the Hebrew concept of love, is far more important to comprehend.

20.7 You are not to lift up
the Name of YAHWEH *itself*, תא
your Elohim,
for the sake of emptiness
because YAHWEH
will not cause to be undefiled
whoever lifts up
His Name *itself* תא
for the sake of emptiness.

This 'Word' has been greatly misinterpreted and abused. It is in fact violated by every so-called "translation" that replaces the very name, YAHWEH, with "the LORD", Jehovah, HaShem, 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. And 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.

20.8 Remember
the Sabbath day *itself* תא
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.

20.9 Six days you are to work
and do all your employment.

mla'kah means deputyship, service, i.e. employment. The concept is that of your "paid job" or other normal work day. A deputy is one who works for another.

20.10 but the seventh day
is a Sabbath
to YAHWEH,
your Elohim.
You are not to do
any employment,
you,
even your son,
even your daughter,
even your male servant,
even your female servant,
even your livestock,
even 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.

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.

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.

20.13 You are not to murder.

ratsach - to dash in pieces, i.e. to kill; especially to murder.

20.14 You are not
to commit adultery.

20.15 You are not to steal.

20.16 You are not to be
an untruthful witness
against your neighbor.

20.17 You are not
to desire for yourself
your neighbor's house.
You are not

to desire for yourself
your neighbor's wife,
even his male servant,
even his female servant,
even his ox,
even his donkey,
even 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 all 'sin', 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.

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

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.

20.20 And Moshe said to the people,
"Do not be afraid
because for this very purpose,
to prove *you yourselves*, תא
The Elohim has come,
even in order that
the reverence of Him
will be before your faces,
so that you will not go astray."

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.
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 does not involve a large group of people.

20.21 And the people
stood at a distance.
But Moshe drew near
to the thick darkness
where The Elohim was.

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 skies.

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 Egypt 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.

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.

20.25 And if you make for Me
a slaughter site of stone
you are not to build
it *itself* תא
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.

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

21.1 These are the regulations
which you are to set
before their faces.

21.2 When you acquire
a Hebrew slave,
he is to serve six years.
And in the seventh
he goes out free,
without charge.

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
also his wife
is 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 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.

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'.

21.5 And if the slave says, says,
'I love
my master *himself*, תא
my wife *herself*, תא
and my children *themselves*. תא
I will not go out free.',
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 will 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 mighty ones. Some perceive this to be judges, acting on behalf of The Elohim Himself.

21.7 And when a man sells
his daughter *herself* תא
as a female slave
she is not to go out
like the male slaves go out.

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.

21.9 And if he has appointed her
to his son
in the regulation of daughters
he is to do to her.

21.10 If he takes another for himself
her food,
her clothing,
and her marriage rights
are not to be reduced.

21.11 And if he does not do
these three for her,
she is to go out
without charge,
without silver.

21.12 One striking a man
and he dies
is to be put to death
put to death.

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.

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 to protect them.

21.15 And one who strikes
his father or his mother
is to be put to death,
put to death.

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.

21.17 And one dishonoring
his father or his mother
is to be put to death,
put to death.

21.18 And when men fight
and one man strikes
another man *himself* **תנ**
with a stone

or with his fist
and he does not die
but lies upon his bed,
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,
healing.

21.20 And when a man strikes
his male slave *himself* **תנ**
or his female slave *herself* **תנ**
with a stick
and he dies under his hand
he is to be avenged,
avenged.
21.21 But if he remains alive
a day or two,
he is not avenged,
because he is his money.

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.

21.23 But if there is injury,
then you are to give
life in place of life,
21.24 eye in place of eye,
tooth in place of tooth,
hand in place of hand,
foot in place of foot,
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.

21.26 And when a man strikes
the eye *itself* **תנ**
of his male slave
or the eye *itself* **תנ**
of his female slave
and ruins it
he is to send him out free
for the sake of his eye.

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.

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.

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 also its owner
is to be put to death.

21.30 If a redemption price
is placed upon him
he is to give
the ransom for his life,
whatever is placed upon him.

21.31 Whether it has gored a son
or gored a daughter,
according to this regulation
it is done to him.

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.

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

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.

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 the are also
to split in two
the dead one *itself*. **תא**

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

22.1 When a man steals
an ox or a sheep,
and slaughters it
or sells it
he is to restore five oxen for an ox
and four sheep for a sheep.

22.2 If the thief is found breaking in
and he is struck
and he dies
there is no blood-guilt for him.

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.

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.

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.

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.

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.

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 is 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.

22.9 For every word
concerning a violation,
for ox,
for male ass,
for sheep,
for clothing,
for everything
which he says,
that it belongs to him,
the judges are to come
to the word of the two.
Whoever the judges
declare wrong
is to restore double
to his neighbor.

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,

22.11 an oath of YAHWEH
is to be 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.

22.12 But if he has stolen,
stolen from him,
he is to make restitution
to its owner.

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.

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.

22.15 If its owner was with it
he is not to make restitution.
If it was hired
he is entitled to the hire.

22.16 And when a man
deludes a virgin,
a woman not engaged,
and 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.

22.17 If her father refuses,
refuses to give her to him,
he is to pay according to
the bride price of virgins.

22.18 One practicing witchcraft
is not to live.

22.19 Anyone lying carnally
with an animal
is to be put to death,
put to death.

22.20 One slaughtering
to a mighty one
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.

22.21 And a foreigner
you are not to treat violently,
and do not afflict them
because you were foreigners
in the land of Egypt.

22.22 Every widow
or fatherless child
you are not to humiliate.

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,
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.

22.25 If you do lend silver
to My people *themselves*, תא
to the humble *themselves* תא
who are with you,
you are not to be
like creditor to him.
You are not to set
interest upon him.

22.26 If you bind
your neighbor's garment
as a pledge,
a pledge,

you are to return it to him
as the sun goes down

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.

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 sinned. Some have also tried to extend this to anyone having authority over another. There is no valid basis for that interpretation.

22.29 Your abundance
and your vintage,
your first born sons
you are not to delay
giving to Me.

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.

22.31 Even 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* תא
to the dogs.

Chapter 23

23.1 You are not to carry
an empty rumor.

You are not to put your hand
with the morally wrong
to be a malicious witness.

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.

23.3 And you are not to favor
a weak man in his dispute.

23.4 When you meet your enemy's ox
or his ass wandering
you are to return,
return it to him.

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.

23.6 You are not to turn aside
the sentence of your destitute
in his dispute.

23.7 You are to be far
from a false word.

And the innocent
and the just
you are not to kill
because I do not clear
the morally wrong.

23.8 And you are not
to take a donation *bribe*
because a donation blinds
the clear-sighted
and twists the words
of the just.

23.9 And you are not
to oppress a foreigner.
Even you *yourselves* תא
know the life *itself* תא
of a foreigner
because you were foreigners

in the land of Egypt.

23.10 And six years
you are to sow
your land *itself*, תא
and you are to gather
its produce *itself*. תא

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.

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'.

23.13 And in everything
that I have said to you
protect it.

And the name of other mighty ones
you are not to remember.
They are not to be heard
from your mouth.

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.

23.15 The Festival
of Unleavened Bread *itself* תא
you are to protect.
Seven days you are to eat
unleavened bread,
as I directed you,
at the time appointed
in the month of Abib,
because in it

you came out from Egypt.
And you are not
to appear before Me
empty-handed.

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.

23.17 Three times in a year
all your males
are to be seen
before the face of your Sovereign,
YAHWEH.

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.

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.

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.

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
because 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.

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 אַתָּא
and I will distress
those distressing you,
23 because 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 Jebusites.
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.

23.24 You are not to bow down
to their mighty ones.
And you are not to serve them.
And you are not to do
according to their deeds.
Instead,
you are to pull them down,
pull them down
and break in pieces,
break in pieces
their monuments.

matstsebah means something standing, a column or memorial stone, an image of some kind, etc. These were virtually all objects of worship in these pagan nations. They were to be destroyed totally in order to eliminate the risk of the Yisra'elites following the practices of those they conquered.

23.25 And you are to serve
YAHWEH,
your Elohim Himself. אַתָּא
And He will bless
your food itself אַתָּא
and your water itself. אַתָּא
And I will cause sickness
to turn away

from your midst.
23.26 There will not be
one miscarrying
or sterile in your land.
I will fill the number of your days.

23.27 My terror itself אַתָּא
I will send out
before your faces.
And I will cause confusion for
all the people themselves אַתָּא
whom come against you.
And I will give to you
the backs
of all your adversaries themselves. אַתָּא

23.28 And I will send out
the hornet itself אַתָּא
before your faces
And I will drive out
the Hivvite themselves, אַתָּא
the Kena'anite themselves, אַתָּא
and the Hittite themselves אַתָּא
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.

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.
23.30 Little by little
I will drive them out
from before your faces
until you bear fruit
and occupy
the land itself. אַתָּא

23.31 And I will establish
your boundary itself אַתָּא
from the Sea of Reeds
to the Sea of the Philistines,
and from the wilderness
to The Euphrates,
because I am giving
into your hand
the inhabitants of the land themselves אַתָּא
and you are to drive them out
from before your faces.

23.32 You are not to cut
a covenant with them
or with their mighty ones.
23.33 They are not to dwell
in your land,
lest they cause sin
for you yourselves אַתָּא
against Me
because you are serving
their mighty ones,
because it will become
a snare to you."

Chapter 24

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.

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."

24.3 And Moshe went
and 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 said,
"All the words
which YAHWEH has spoken
we will do."

24.4 And Moshe wrote
all the Words of YAHWEH themselves. תא
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.

24.5 And he sent
young men themselves תא
of the children of Yisra'el.
And they sent up olot.
And they slaughtered
shelem slaughterings of bulls
to YAHWEH.

olot is the plural form of *olah*.
shelem is a thanksgiving offering.

24.6 And Moshe took
half the blood
and put it in bowls.
And half the blood
he sprinkled
on the slaughter site.

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.

24.8 And Moshe took
the blood itself. תא
And he sprinkled it
on the people.
And he said,
"Behold!
The blood of the covenant
which YAHWEH
has made 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.**

24.9 And Moshe went up,
and Aharon,
Nadab and Abihu,
and seventy of the elders of Yisra'el.

24.10 And they saw
The Elohim of Yisra'el Himself. תא
And under His feet...
like workmanship of sapphire
and the same as the skies
for brightness.

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. תא
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. **'atsiy!** - means extremities. Many have 'forced' this to mean 'nobles or chiefs', meaning the 70 elders. But that's not what the text says. The reference appears to mean that in spite of the fact these 70 elders "saw The

Elohim" YAHWEH did not stretch out His hand, **even toward** the extremities of the people. In other words, not one person was negatively affected, even though they had "seen The Elohim. There's no need to force this to mean 'nobles or chiefs'.

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*, **תא**
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".

24.13 And Moshe got up,
and his assistant, Yahoshua.
And Moshe went up
to the mountain of The Elohim.

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."

24.15 And Moshe went up
onto the mountain.
And a cloud covered
the mountain *itself*. **תא**

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.

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.

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

25.1 And YAHWEH
spoke to Moshe, saying,
25.2 "Say to the children of Yisra'el,
that they are to bring
an elevated gift to Me.

From everyone *himself* **תא**
whose heart urges him
you are to accept
My elevated gift *itself*. **תא**

truwmah - a present, specifically one lifted up. These are freewill gifts or offerings. They are not required.

25.3 And this is the
elevated gift
which you are to accept
from *they themselves*, **תא**
gold,

and silver,
and copper,
25.4 and blue-violet
and red-purple
and maggot scarlet,
and fine linen,
and goats' hair,

25.5 and rams' skins, red,
and fine leather skins,
and acacia wood,
25.6 oil for the light,
fragrances for the anointing oil
and for the sweet incense,
25.7 shoham stones,
and stones for setting
for the ephod
and for the breastpiece.

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.

25.9 According to everything that I Myself am showing you *yourself*, תנא the structure *itself* תנא of The Dwelling Place *itself* תנא and the structure *itself* תנא of all its implements, and 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.

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'. It's probably the one used here.

25.11 And you are to overlay it *itself* תנא 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 is the same word used for "atonement". This chest will have on top of it "The Cover of Atonement", often called 'the mercy seat'.

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 seem appropriate to use that terminology here.

25.13 And you are to make separate sticks of acacia,

and overlay *they themselves* תנא with gold.

25.14 And you are to put the sticks *themselves* תנא into the rings on the sides of the chest for the sake of carrying the chest *itself* תנא with them.

25.15 The poles are to be in the rings of the chest. They are not to be removed from it.

25.16 And you are to put into the chest *The Testimony itself* תנא 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.

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 sins 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 first-born. Likewise, this foreshadows the 'covering' of the blood of YAHUSHUA, The Messiah, by which our sins are "atoned" (reconciled by covering). The symbolism involved in this Dwelling Place is most significant.

25.18 And you are to make two cherubim of gold. Make *they themselves* תנא 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'.

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* תנא above The Cover of Atonement

at its two ends.

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.

25.21 And you are to put
The Cover of Atonement *itself* תא
on top of the chest,
over it.

And you are to put into the chest
The Testimony *itself* תא
which I am giving to you.

25.22 And I will meet with you
by appointment there.
And I will speak with
you *yourself* תא
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.

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.

25.24 And you are to overlay
it *itself* תא
with pure gold.

And you are to make
a border of gold
all around.

25.25 And you are to make for it
a rim of a hand-breadth
all around.

And you are to make
a gold moulding for the rim
all around.

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 to its four feet.

25.27 Beside the border
are the rings to be,
as holders for the sticks
to carry the table *itself*. תא

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.

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.

25.30 And you are to put
on the table
The Bread of The Presence
before My presence
continually.

The phrase "Bread of The Presence" is literally 'bread before My face'. And 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.

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.

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,
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.

25.34 And on the menorah *itself*,
four almond-shaped cups
with knobs and blossoms,

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.
25.36 Their knobs and their stems
are to be from it,
all of it of hammered work,
of pure gold.

25.37 And you are to make
its lamps themselves. תא
seven.

And they are to raise
its lamps themselves. תא
And they will cause light
opposite it,
before the face of it.

25.38 And its tongs
and its trays,
of pure gold.

25.39 It itself תא
is to be made of a talent
of undefiled gold,
all these implements themselves. תא

25.40 Now watch,
and do according to the model
which you yourself תא
saw on the mountain!

Chapter 26

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

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.

26.3 Five curtains
are to be joined
one to another,
and five curtains
are to be joined,
one to another.

26.4 And you are to make
loops of blue-violet
at the one end for a joint
And you are to do the same
at the edge of the last curtain,
at the second joint.

26.5 Fifty loops
you are to make
on the first curtain,
and fifty loops

you are to make
on the end 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.

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.

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

26.8 The length of each curtain,
thirty cubits,
and the width, four cubits,
one measure for each
of the eleven curtains.

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.

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.

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.

26.12 And the remnant,
the excess
of the curtains of the tent,
the half curtain that remains,
is hang over the back
of The Dwelling Place.

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.

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.

26.15 And you are to make
the boards themselves תנ
for The Dwelling Place
of acacia wood,
standing upright.

26.16 Ten cubits,
the length of a board,
and a cubit and a half
the width of the board,
each one,

26.17 two tenons for each board
parallel one to another.
Thus you are to make
all the boards
of The Dwelling Place.

26.18 And you are to make
the boards themselves תנ
for The Dwelling Place,
twenty boards for the
side toward The Negev,
southward.

26.19 Forty sockets of silver
you are to make
under the twenty boards,
two sockets under each board
for its two tenons.

26.20 And for the second side
of The Dwelling Place,
for the north side,
twenty boards,
26.21 and their forty sockets of silver,
two sockets under one board,
two sockets under another board.

26.22 And for the end
of The Dwelling Place,
toward the sea,
you are to make six boards.

26.23 And two boards
you are to make
for the corners
of The Dwelling Place,
at the sides.

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.

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.

26.26 And you are to make
bars of acacia wood,
five for the boards on one side
of The Dwelling Place,
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,
26.28 and the bar for the center
in the middle of the boards,
going through from end to end.

26.29 And the boards themselves תנ
you are to overlay with gold.
And their rings themselves תנ
you are to make of gold
as holders for the bars.
And you are to overlay
the bars themselves תנ
with gold.

26.30 And you are to erect
The Dwelling Place itself תנ
according to its regulations
which you were shown
on the mountain.

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 תנ
is to be made with cherubim.

26.32 And you are to put
it itself תנ
on the four columns of acacia,
overlying them with gold,
their clasps of gold,
upon four sockets of silver.

26.33 And you are to put
the screen itself תנ
under the clasps.
And you are to bring there,
within the screen
The Chest of The Testimony itself. תנ
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).

26.34 And you are to put
The Cover of Atonement *itself* תא
upon The Chest of The Witness
in the Set Apart, Set Apart Place.

26.35 And you are to station
the table *itself* תא
outside the screen,
and the menorah *itself* תא
opposite the table,
on the south side
of The Dwelling Place.
And the table
you are to put
on the north side.

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.

26.37 And you are to make
for the covering
five columns of acacia.
And you are to overlay
they *themselves* תא
with gold,
their clasps of gold.
And you are to pour out
five sockets of copper for them.

Chapter 27

27.1 And you are to make
the slaughter site *itself* תא
of acacia wood,
five cubits of length
and five cubits of width.
The slaughter site
is to be square,
and three cubits its height.

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* תא
with copper.

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 later.

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.
27.5 And you yourself תא
are to put it under
the rim of the slaughter site,
beneath.
And the network
is to be halfway up
the slaughter site.

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.

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

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.

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,
27.10 and its columns, twenty,
and his sockets, twenty
of copper,
hooks for the columns
and their binders of silver,
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.

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.

27.13 And the width of the courtyard
on the eastward side,
toward the sunrise,
fifty cubits.

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.

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.

27.17 All the columns
around the courtyard
attached with silver,
their hooks of silver
and their sockets of copper.

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.

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.

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.

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

28.1 And you yourself, תא
bring near Aharon himself, תא
your brother,
and his sons themselves, תא
he himself, תא
from among the children of Yisra'el,
to officiate as priest to Me:
Aharon,
Nadab and Abihu,
El'azar and Ithamar,
the sons of Aharon.

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. This 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' in 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.

28.3 And you yourself, תא
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 תא
of Aharon,
to set him apart Lit. - undefile him
for officiating as priest to Me.

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.

28.5 And they are to take
the gold itself, תא
and the blue-violet itself, תא
and the purple itself, תא
and the maggot scarlet itself, תא
and the fine linen itself, תא

28.6 and they are to make
the ephod itself תא
of gold,
of blue-violet
and of purple
and of maggot scarlet,
and of fine woven linen,
the work of a skilled workman.

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.

28.9 And you are to take
two shoham stones themselves תא
and 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

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.

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.

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.

28.13 And you are to make
braids of gold,
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
to the settings.

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

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.

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,
28.18 and the second row
a turquoise,
a sapphire,
and a diamond;
28.19 and the third row
a jacinth,
an agate,
and an amethyst;
28.20 and the fourth row
a beryl,
and a shoham,

and a jasper.
Braidings of gold
are to be their settings.

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.

28.22 And you are to make
upon the breastpiece
braided chains
of corded work,
of pure gold.

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.

28.24 And you are to put
the two cords of gold themselves תא
into the two rings
at the ends of the breastpiece.
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.

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.

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.

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
does not come loose

from the ephod.

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.

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.

28.31 And you are to make
the robe itself תא
of the ephod
all of blue-violet.

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.

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,
28.34 a bell of gold
and a pomegranate,
a bell of gold
and a pomegranate,
on the hem of the robe,
all around.

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.

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."

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.

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.

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.

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
for them,
for splendor
and for beauty.

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.

28.42 And make for them
linen underwear
for covering their nakedness.
From the waist
to the thighs they are to be.

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

29.1 And this is the word
which you are to do to them
to set apart
they themselves תא
to officiate 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.

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
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

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.

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 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.

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.

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

29.8 And his sons themselves תא
you are to bring near.
and put on them the tunics.

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'.

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.

29.11 And you are to slaughter

the bull itself תא
before the face of YAHWEH,
at the entrance
of The Tent of Appointment.

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.

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 תא
and the fat itself תא
which is on them
and turn them into smoke
upon the slaughter site.

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. And 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.

29.15 And take one ram,
and Aharon and his sons
are to lean
their hands themselves תא
on the head of the ram.

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.

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.

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.

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.
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.

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

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.

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.

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.

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.

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,
lifted offering
before the face of YAHWEH.
And it is to be
a portion for you.

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.

29.28 And it is to be
for Aharon
and his sons,
an appointment forever
from the children of Yisra'el *themselves* תא
for 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.

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 placed under their authority.

29.30 Seven days
the priest from his sons,
instead of him,
is to be clothed in them
as he comes to
The Tent of Appointment
to attend in the Set Apart Place.

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.

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.

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

But let a stranger
is not to eat them,
because they are set-apart.

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.

29.35 And you are to do
to Aharon and his sons
in this manner,
according to all that
I have directed
you yourself. תא

Seven days
you are to fill their hands.
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.

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.

29.38 And this is what
you are to prepare
upon the slaughter site,
lambs of the first year,
two,
each day,
continually.
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,
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.

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,
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.
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 that 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.

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.

29.45 And I will stay permanently
in the midst of
the children of Yisra'el.
And I will be for them
their Elohim.
29.46 And they will know
that I Myself am YAHWEH,
their Elohim,
who has brought out
they themselves תא
from the land of Egypt,

to stay permanently
in the midst of them.
I Myself am YAHWEH,
their Elohim.

Chapter 30

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,

*This is a unique piece. It's not truly an "altar", which is a place for the sacrifice of animals, a slaughter site. The language used is specific to this piece, and very different from what are typically called "altars". More appropriately this should be called the "table of incense", since it is effectively built much like the table for the unleavened bread. Perhaps one might claim that incense is being "sacrificed here", because it is burned on this table.

30.2 a cubit long
and a cubit wide.
It is to be square,
and its height two cubits,
its horns from it.

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.

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

30.5 And you are to make
the sticks themselves תא
of acacia wood.
And you are to overlay
they themselves תא
with gold.

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.

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* תנ
he is to turn into smoke
incense upon it.

30.8 And as Aharon
is lighting
the lamps *themselves* תנ
between the evenings,
he is to turn into smoke
incense upon it,
a continual incense
before the face of YAHWEH
throughout your generations.

30.9 You are not to
cause to rise
foreign incense on 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.

30.10 And Aharon
is to make atonement
upon its horns
once a year
with the blood
of the offense offering
the atonement
once a year
he is to make upon it
throughout your generations.
Set apart,
set apart is it
to YAHWEH."

30.11 And YAHWEH
spoke to Moshe, saying,
30.12 "When you take up
the head count *itself* תנ
of the children of Yisra'el,
to account for them
then each one is to give
an atonement for his life
to YAHWEH,
as you account for
they *themselves*, תנ
and there will be
no infliction of disease on them
as you account for
they *themselves*. תנ

30.13 This is to be given
by everyone passing over
among those being accounted for,

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.

30.14 All those passing over
to be accounted for
from twenty years old
and above,
are to give a gift
to YAHWEH.

30.15 The rich is not to give more
and the poor is not to give less
than half a shekel,
when you giving
the gift *itself* תנ
to YAHWEH
for the sake of making atonement
for your lives.

30.16 And you are to take
the atonement silver *itself* תנ
from the children of Yisra'el,
and you are to give
it *itself* תנ
for the work
of The Tent of Appointment.
And it is to be
for the children of Yisra'el
for a memorial
before the face of YAHWEH,
for the sake of making atonement
on behalf of your lives."

30.17 And YAHWEH
spoke to Moshe, saying,
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* תנ
between
The Tent of Appointment
and the slaughter site.
And you are to put water in there.

30.19 And Aharon
and his sons
are to wash from it
their hands *themselves* תנ

and their feet *themselves*. את

30.20 As they are going into
The Tent of Appointment
they are to wash with water,
and they will not die.

Also as they come near
the slaughter stie
to officiate as priest,
to turn into smoke
offerings by fire
to YAHWEH,

30.21 then they are to wash
their hands
and their feet,
and they will not die.
And it is to be for them
an appointment forever,
to him and to his seed
throughout their generations.”

30.22 And YAHWEH
spoke to Moshe saying,

30.23 “And *you yourself*, את
take for yourself

choice fragrances,
free-flowing myrrh,
five hundred shekels,
and fragrant cinnamon
half of it,
two hundred and fifty,
and fragrant cane,
and two hundred and fifty

30.24 and cassia,
and five hundred,
according to the shekel
of the Set Apart Place,
and olive oil, a hin.

30.25 And you are to make
from *it itself* את

set apart oil of anointing,
an aromatic compound,
the work of a perfumer.
It is to be set apart
for anointing.

30.26 And you are to anoint with it

The Tent of Appointment *itself* את
and The Chest of The Testimony *itself*, את

30.27 and the table *itself* את,
and all its utensils *themselves*, את

and the menorah *itself* את
and its utensils *themselves*, את

and the table of incense *itself*, את

30.28 and the slaughter site
of the olah *itself* את

and all its utensils *themselves*, את

and the basin *itself* את

and its base *itself*. את

30.29 And you are to set apart
they themselves. את

And they are to be set apart,
set apart.

Whatever touches them
becomes set apart.

30.30 And Aharon *himself* את

and his sons *themselves* את
you are to anoint.

And you are to set apart

they themselves את

to officiate as priests
to Me.

30.31 And to the children of Yisra'el

you are to speak saying,

‘This is set-apart oil for anointing

is to exist for Me

throughout your generations.

30.32 Upon the flesh

of a human being

It is not to be smeared.

And in composition

none is to be made like it,

It is set-apart.

it is set-apart for you.

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.’ ”

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.

30.35 And you are to make

of this itself את

incense,

an aromatic compound,

the work of a perfumer,

salted,

pure,

set- apart.

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.

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

31.1 And YAHWEH
spoke to Moshe saying,
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.

31.3 and I have filled
he *himself* אָתָּךְ
with the vital essence
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.
mila'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.

31.4 for designing devices,
for working
with gold,
and with silver,
and with copper,
31.5 and with cutting stones for setting,
and with carving wood,
for working with total stewardship.

31.6 And I Myself,
behold!
I have given to he *himself* אָתָּךְ
Oholiab *himself*, אָתָּךְ
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
all that I have instructed you *itself* אָתָּךְ

Oholiab means tent of the father.
Ahisamak means brother of support.

31.7 The Tent of Appointment *itself*, אָתָּךְ
and The Chest of The Testimony *itself*, אָתָּךְ
and The Cover of Atonement *itself* אָתָּךְ
that is on it,
and all the utensils *themselves* אָתָּךְ
of The Dwelling,
31.8 and the table *itself*, אָתָּךְ
and its utensils *themselves*, אָתָּךְ

and the undefiled menorah *itself* אָתָּךְ
with all its utensils *themselves*, אָתָּךְ
and the table of incense *itself*, אָתָּךְ
31.9 and the slaughter site of olah *itself* אָתָּךְ
with all its utensils *themselves*, אָתָּךְ

and the basin *itself* אָתָּךְ
and its base *itself*, אָתָּךְ
31.10 and the woven garments *themselves*, אָתָּךְ
and the set-apart garments *themselves* אָתָּךְ
for Aharon the priest,
and the garments *themselves* אָתָּךְ
of his sons
for officiating as priests,
31.11 and the oil of anointing *itself* אָתָּךְ
and the sweet incense *itself* אָתָּךְ
for the set apart *place*.
According to all that
I have instructed you
they are to do.”

31.12 And YAHWEH
spoke to Moshe saying,
31.13 “And you *yourself*, אָתָּךְ
speak to the children of Yisra’el saying,
‘Certainly My Sabbaths *themselves* אָתָּךְ
you are to protect
because it is a sign
between Me and you
throughout your generations,
to know that I Myself,
YAHWEH,
am setting you apart.

31.14 And you are to protect
The Sabbath *itself* אָתָּךְ
because 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
even his life is to be cut off
from among his people.

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.

31.16 And the children of Yisra'el are to protect The Sabbath *itself*, **תנ** to do The Sabbath *itself* **תנ** throughout their generations as an everlasting covenant.

31.17 Between Me and the children of Yisra'el it is a sign forever, because for six days YAHWEH made the skies *themselves* **תנ** and the earth *itself*. **תנ** 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!

31.18 And He gave to Moshe, as He ended speaking with *he himself* **תנ** 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 ignored. 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

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 mighty ones which will go before us because this Moshe, the man who brought us up from the land of Egypt, we do not know what has become of him!"

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."

32.3 And all the people broke off the golden earrings *themselves* **תנ** which were in their ears. And they brought them to Aharon.

32.4 And he took this from their hand, and he formed it *itself* **תנ** with an engraving tool. And he made a molten calf.

And they said to him, "These are your mighty ones, Yisra'el, that brought you out from the land of Egypt!"

It's believed the "gods" Aharon made did not involve one calf, but two. This apparently was similar to what they had seen in Egypt, 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.

32.5 And Aharon saw. And he built a slaughter site in front of it. And Aharon called out and said, "Tomorrow is a festival to YAHWEH."

32.6 And they rose up early on the next day. And they sent up in smoke olat. And they brought shelem offerings. And the people sat down to eat and drink. And they rose up to make sport.

olat 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.

32.7 And YAHWEH said to Moshe,
"Go down,
because your people
are ruined
whom you brought out
from the land of Egypt!"

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.

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
slaughtered to it.
And they have said,
'This is your mighty one,
Yisra'el,
who brought you out
from the land of Egypt!' "

32.9 And YAHWEH said to Moshe,
"I have seen
this people themselves, **תא**
and behold!,
It is a stiff-necked people!

32.10 And now,
rest for 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.

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 Egypt
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.

32.12 Why should the Egyptians
speak saying,
'For harm He brought them out,
to kill they themselves **תא**
on the mountains,
and to eliminate them
from the face of the soil'?
Turn from the flaring of Your anger!
And have regret over the harm
toward Your people.

32.13 Remember
Abraham,
Yitzhak,
and Yisra'el,
Your servants,
to whom You swore
by Yourself,
and 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.' "

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!

32.15 And Moshe turned
and 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.

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.

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!”

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.”

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.

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 made
the children of Yisra’el *themselves* תא
drink it.

32.21 And Moshe said to Aharon,
“What did this people do to you
that you have brought upon it
a great offense?”

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.

32.23 And they said to me,
‘Make us mighty ones
which will go before us,
because this Moshe,
the man who brought us
out of the land of Egypt,
we do not know
what has become of him.’

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.”

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.

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.

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

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.

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.

32.30 And it was on the next day.
And Moshe said to the people,
“You *yourselves*, תא
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.”

32.31 And Moshe
returned to YAHWEH.
And he said,
“Ah now,
these people
have offended,
a great offense,
and they have made
for themselves
mighty ones of gold!

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.

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.

32.34 And now,
go!
Lead the people *themselves* תא
to the place of which
I have spoken to you!
Behold!
My Messenger
is going on your behalf
before your face.
And in the day
of My taking account of them,
indeed, I will take account
of their offense.”

Perhaps it's not crystal clear, but Moshe has just made atonement for the children of Yisra'el - for now. They will be held accountable at the final judgment, but YAHWEH has just told Moshe to go, lead the people, meaning they will not be obliterated - for now.

32.35 And YAHWEH struck
the people themselves תא
on account of
their having made
the calf itself, תא

which Aharon had made.

Chapter 33

33.1 And YAHWEH
said to Moshe,
“Go!
Go up from here,
you yourself תא
and the people
whom you have brought out
from the land of Egypt,
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.

33.2 And I will send
a messenger before you.
And I will drive out
the Kena'anite themselves, תא
and the Amorite,
and the Hittite,
and the Perizzite,
and the Hivvite,
and the Jebusite,
33.3 because I am not
going up in your midst
because you yourselves תא
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.

33.4 And the people heard
this bad word itself. תא
And they mourned.
And no one put on his ornaments.
33.5 And YAHWEH said to Moshe,
“Say to the children of Yisra'el,
'You yourselves תא
are a stiff-necked people.
Should I go up in your midst
for one moment
I would terminate you.

And now,
take off your ornaments,
and I will decide
what to do with you.”
33.6 And the children of Yisra'el
stripped off
their ornaments themselves תא
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 in not a natural flow of ideas.

33.7 And Moshe took
The Dwelling Place *itself* תָּנָא
and he pitched it
outside the camp,
far from the camp.
And he called it
The Tent of Appointment.

And it came to be that
everyone who sought 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.

33.8 And it was as Moshe
was going out to The Tent
that 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.

33.9 And it was as Moshe
was going into The Tent
that the column of cloud descended.
And the column stood
at the entrance of The Tent.
And He would speak with Moshe.

33.10 And all the people saw
the column of cloud *itself* תָּנָא
standing at the entrance to The Tent.
And all the people rose up.
And they prostrated themselves,
each one at the entrance of his tent.

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.

33.12 And Moshe said to YAHWEH,
"See,
You Yourself תָּנָא
are saying to me,
'Bring up
this people *themselves*.' תָּנָא
But You Yourself תָּנָא
have not made known to us
who *himself* תָּנָא
You are sending with us.
And You Yourself תָּנָא
have said,
'I have known you by name,
and you also
have found favor
in My eyes.'

33.13 And now,
if I have found favor
in Your eyes,
please cause me to know
Your ways *themselves*, תָּנָא
and to know You,
in order that I
may find favor
in Your eyes.
And See!
This nation
is Your people!"

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.

33.15 And he said to Him,
"If Your Presence is not going,
do not bring us up from here.

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,
and that we are distinguished,
I and Your people,
from all the people
who are upon the face
of the soil?"

33.17 And YAHWEH
said to Moshe,
"Even this word *itself* **תא**
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.

33.18 Then he said,
"Please,
let me see
Your splendor *itself*." **תא**

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. **תא**
And I will have compassion
on he *himself* on whom **תא**
I will have compassion."

Once again the concept of "pass over" is presented to us. YAHWEH will "pass over" Moshe - in fullness 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.

33.20 **However, He said,**
"You are not able to see
My face *itself*, **תא**
because 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.

33.21 And YAHWEH said,
"Behold *My place itself!* **תא**
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?

33.22 And it will be,
as My splendor
is passing over
that 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.

33.23 And I will turn away
the *palm of My hand itself* **תא**
and you will see
My backside itself. **תא**
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 sin-nature.
The imagery is stunning!
Shielded by the hand of YAHWEH Himself! Sheltered within The Rock. **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 sin-nature????
The passing over of our sin-debt????

Chapter 34

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* תא
that were on
the first tablets
which you broke.

34.2 And have them set
by morning.
And you are to come up
in the morning
to Mount Sinai,
and station yourself
before Me there
on the top of the mountain.

34.3 And no man
is to come up with you.
And also,
no man is to be seen
on the whole mountain.
Also the flocks
and the herds
are not to feed
in front of this mountain.”

34.4 And he cut
two tablets of stone
like the first ones.

And early in the morning
Moshe got up
and went up to Mount Sinai
as YAHWEH
had directed he himself. תא
And he took
in his hand
two tablets of stone.

34.5 And YAHWEH
came down in a cloud.
And he stationed himself
beside Him there.
And he called out by name,
YAHWEH!

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 truth,

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.”

34.8 And Moshe hurried
and bowed himself
to the earth,
and worshiped.

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.”

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 תא
will see
the acts themselves תא
of YAHWEH.
Indeed, awesome
is that which I will do
for your people.

34.11 Protect for yourselves
what I am instructing you itself תא
this day!
Behold!
I am driving out
from before your faces
the Amorite themselves תא
and the Ken'anite
and the Hittite
and the Perizzite
and the Hivvite
and the Jebusite.

34.12 Protect yourself
lest you cut a covenant
with the inhabitants of the land
into which you yourself תא
are going
lest it become a snare
in your midst.

34.13 Instead, tear down
their slaughter sites themselves, תא
and smash

their monuments *themselves*, תא

and cut off

their Asherim *themselves*, תא

– 14 because you are not
to prostrate yourselves
to another mighty one,
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.

34.15 ...lest you cut a covenant
with the inhabitants of the land,
and they go whoring
after their mighty ones,
and slaughter to their mighty ones,
and they invite you
and you eat of its slaughterings,
34.16 and you take from his daughters
for your sons,
and his daughters go whoring
after their mighty ones,
and your sons go whoring
after their mighty ones.

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.

34.17 Molten mighty ones
you are not to make
for yourselves.

34.18 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 appointed time
of the month of Abib,
because in the month of Abib
you came out from Egypt.
34.19 Every breacher of the womb
is Mine.
And remember all the firstlings
of your livestock,
ox and sheep.
34.20 But the firstling
of a male ass
you are to ransom
with a lamb.
And if you do not ransom,
then you are to break his neck.

Every first-born of your sons

you are to ransom.
And he is not to be seen
before My face
without cause.

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.

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.

34.23 Three times in a year
all your males
are to be seen
before the face *itself* תא
of The Sovereign,
YAHWEH,
The Elohim of Yisra'el,

34.24 because I
will dispossess nations
from before your faces.

And I will enlarge
your borders *themselves*. תא
And no one will desire
your land *itself* תא
as you go up to be seen
before the face *itself* תא
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.

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.

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."

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

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!

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

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.

34.31 And Moshe called to them.
And Aharon
and all the rulers of the assembly
returned to him.
And Moshe spoke to them.

34.32 And after this
all the children of Yisra'el
came near.
And he instructed them,
all that YAHWEH
had spoken *itself* תא
with *he himself* תא
on Mount Sinai.

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.

34.35 And the children of Yisra'el
saw the face *itself* of Moshe. תא
And Moshe returned
the veil *itself* תא
over his face,
until he went in
to speak with *He Himself*. תא

Chapter 35

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.

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.

35.3 You are not to kindle a fire
in any of your dwelling places
on The Sabbath day."

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,

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,
35.6 and blue-violet,
and purple,
and maggot scarlet,
and fine linen,
and goats' hair,
35.7 and ram skins dyed red,
and fine leather,
and acacia wood,
35.8 and oil for the light,
and spices for the anointing oil
and for the sweet incense,
35.9 and shoham stones,
and stones for setting
in the ephod
and in the breastpiece.

35.10 And all the wise-hearted
among you

are to come and make
all *itself* that YAHWEH אֱת
has directed,

35.11 The Dwelling Place *itself*, אֱת
its tent *itself*, אֱת

and its covering *itself*, אֱת
its clasps *themselves*, אֱת
and its boards *themselves*, אֱת
its bars *themselves*, אֱת
its columns *themselves*, אֱת
and its sockets *themselves*, אֱת

35.12 the chest *itself*, אֱת
and its sticks *themselves*, אֱת
The Cover of Atonement *itself*, אֱת

and the curtain *itself*
for the covering, אֱת

35.13 the table *itself*, אֱת
and its sticks *themselves*, אֱת
and all its utensils *themselves*, אֱת
and the bread of the presence *itself*, אֱת

35.14 and the menorah *itself* אֱת
for the light,
and its utensils *themselves*, אֱת
and its lamps *themselves*, אֱת
and the oil *itself* אֱת
for the light,

35.15 and the table of incense *itself*, אֱת
and its sticks *themselves*, אֱת
and the anointing oil *itself*, אֱת
and the fragrant incense *itself*, אֱת
and the screen *itself* אֱת

for the entrance,
at the entrance
of The Dwelling Place,

35.16 the slaughter site of olah *itself*, אֱת
and its copper grating *itself*, אֱת
which is for it,

its sticks *themselves*, אֱת
and all its utensils *themselves*, אֱת
the basin *itself*, אֱת
and its base *itself*, אֱת

35.17 the hangings *themselves* אֱת

of the courtyard,
its columns *themselves*, אֱת
and their sockets *themselves*, אֱת
and the covering *itself* אֱת

for the gate of the courtyard,
35.18 the pegs *themselves* אֱת
of The Dwelling Place,

and the pegs *themselves* אֱת
of the courtyard,
and their cords *themselves*, אֱת

35.19 the woven garments *themselves* אֱת
for attending in the Set Apart Place,
the set apart garments *themselves* אֱת

for Aharon the priest
and the garments *themselves* אֱת
of his sons
to officiate as priests.' "

35.20 And all the assembly
of the children of Yisra'el
went out from before the face of Moshe.

35.21 And everyone came
whose heart lifted him up
and everyone
whose nature *itself* אֱת
was willing came
with the gift *itself* אֱת
to YAHWEH
for the stewardship of
The Tent of Appointment,
and for all its work,
and for the set apart garments.

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.

35.23 And everyone who found,
he *himself*, אֱת
blue-violet
and purple
and maggot scarlet,
and fine linen,
and goats' hair,
and rams' skins dyed red,
and fine leather,
brought them.

35.24 Everyone who raised
a gift *itself* אֱת
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.

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

35.26 And all the women
whose hearts lifted up
they themselves תא
with wisdom
spun the goats' hair itself. תא

35.27 And the rulers brought
shoham stones themselves, תא
and the stones themselves תא
for setting
in the ephod
and in the breastpiece,
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.

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.

35.30 And Moshe said
to the children of Yisra'el,
"See,
YAHWEH has called by name
Betza'el,
son of Uri,
son of Hur,
of the tribe of Yahudah.

35.31 And He has filled
he himself תא
with the vital essence Divine nature
of The Elohim,
with wisdom,
with intelligence,
and with knowledge,
and with total stewardship,
35.32 to design devices,
to be made
with gold
and with silver

and with copper,
35.33 and with cutting of stones
for setting,
and with carving of wood,
to do skillfully
with all the work.

35.34 And He has put
in his heart
the ability to teach,
he and Oholiab,
son of Ahisamak,
of the tribe of Dan.

35.35 He has filled
they themselves תא
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

36.1 And Betza'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, תא
they are to make
all that YAHWEH has directed."

36.2 And Moshe called
Betza'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. תא

36.3 And they received
from the presence of Moshe
every gift itself תא
which the children of Yisra'el
had brought for the work
of the service
of the Set Apart Place,
to make it itself. תא

And they brought to him more,
spontaneously,

morning by morning.

36.4 And all the craftsmen who were doing all the work of the Set Apart Place came, each from the work *itself* תא for the Set Apart Place that they were doing.

36.5 And they spoke to Moshe saying, "The people are bringing more than enough for the service of the work *itself* תא which YAHWEH directed us to do."

36.6 And Moshe directed them. And they passed over, proclaiming throughout the camp saying, "Man or woman is not to do any more work for the gift for the Set Apart Place." And the people were restrained from bringing.

36.7 And the work was enough for all the work of making it *itself*, תא more than enough.

36.8 And all the wise-hearted did the work of making for The Dwelling Place *itself*, תא ten hangings of fine linen and blue-violet and purple and maggot scarlet, with cherubim, of skillful work they made they *themselves*. תא

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.

36.10 And he joined the five hangings *themselves*, תא one to another. And five curtains he joined, one to another.

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.

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.

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.

36.14 And he made hangings of goats' hair for the tent above The Dwelling Place. Eleven curtains he made, they *themselves*. תא

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.

36.16 And he joined five hangings themselves תא separately, and six hangings themselves תא separately.

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.

36.18 And he made hooks of copper, fifty for joining the tent *itself*, תא to become one.

36.19 And he made a covering for the tent of ram's skins dyed red, and a covering of fine leather over that.

36.20 And he made for The Dwelling Place itself תא boards of acacia wood, standing upright,

36.21 ten cubits the length of each board and a cubit and a half the width of each board,

36.22 two tenons for each board for joining one to another. Thus he did to all the boards of The Dwelling Place.

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 the board
for its two tenons,
two sockets
under each other board
for its two tenons.

36.25 And for the side
of The Dwelling Place,
the second one
for the north side,
he made twenty boards,
36.26 and their forty
sockets of silver,
two sockets under the one board,
and two sockets under another board.

36.27 And for the side
of The Dwelling Place
toward the sea
he made six boards.
28 And he made two boards
for The Dwelling Place
at its sides.
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.

36.30 And there were eight boards,
and their sockets of silver,
sixteen sockets,
two sockets,
two sockets under
each of the boards.

36.31 And he made bars
of acacia wood,
five bars for the boards
on one side
of The Dwelling Place,
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.

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.

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 overlaid
the bars *themselves* תא
with gold.

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.

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.

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,
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

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.

37.2 And he overlaid it
with pure gold
inside and outside,
and made a rim of gold
all around it.

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.

37.4 And he made sticks
of acacia wood.
And he overlaid
they *themselves* תא
with gold.

37.5 And he put
the sticks *themselves* אֵת
into the rings
on the sides of the chest,
to carry The Chest itself. אֵת

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 sin-debt is most important.

37.7 And he made two cherubim
of gold.
Of hammered work he made
they *themselves* אֵת
from the two ends of
The Cover of Atonement,
37.8 one cherub from this end
and the other cherub
from the other end.
He made
the cherubim *themselves* אֵת
from the two ends.

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.

37.10 And he made
the table *itself* אֵת
of acacia wood,
two cubits its length,
a cubit its width,
and a cubit and a half its height.

37.11 And he overlaid
it *itself* אֵת

with pure gold.
And he made for it
a rim of gold
all around it.

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.

37.13 And he cast for it
four rings of gold.

And he put
the rings *themselves* אֵת

at the four corners,
which are its four legs.

37.14 The rings were
next to the border,
holders for the sticks,
to carry the table.

37.15 And he made
the sticks *themselves* אֵת

of acacia wood
and overlaid
they *themselves* אֵת

with gold,
to carry the table itself. אֵת

37.16 And he made
the utensils *themselves* אֵת

which were on the table,
its dishes *themselves*, אֵת

and its cups *themselves*, אֵת

and its bowls *themselves*, אֵת

and its jars *themselves* אֵת
which were for pouring from them,
of pure gold.

37.17 And he made
the menorah *itself* אֵת

of pure gold,
Of hammered work he made

the menorah *itself*. אֵת

Its shaft,

and its stem,

its cups,

its knobs,

and its blossoms

were from it.

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,

37.19 three almond-shaped goblets

on one stem,

with knobs and blossom,

and three almond-shaped goblets

on the other stem,

with knobs and a blossoms,

the same for the six stems

coming out of the menorah,

37.20 and on the menorah *itself*,

four almond-shaped goblets

with their knobs and blossoms,

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.
37.22 Their knobs
and their stems from it
were all of one hammered work
of pure gold.

37.23 And he made
its seven lamps themselves, את
and its tongs,
and its trays,
of pure gold.

37.24 He made it itself את
of a talent of pure gold,
and all its utensils themselves. את

37.25 And he made
the table of incense itself את
of acacia wood,
a cubit its length
and a cubit its width, square,
and two cubits its height.
Its horns were from it.

37.26 And he overlaid
it itself את
with pure gold,
its top itself את
and its sides themselves את
all around,
and its horns themselves. את
And he made
a rim of gold for it.
all around it.

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 את
upon them.

37.28 And he made
the sticks themselves את
of acacia wood.
And he overlaid
they themselves את
with gold.

37.29 And he made
the set apart anointing oil itself, את
and the sweet incense itself, את
pure,
the work of a perfumer.

Chapter 38

38.1 And he made
the slaughter site
of olah itself את
of acacia wood,
five cubits its length,
and five cubits its width,
square,
and three cubits its height.
38.2 And he made its horns
on its four corners,

Its horns were from it.
And he overlaid it itself את
with copper.

38.3 And he made
all the utensils themselves את
for the slaughter site,
the pots themselves, את
and the shovels themselves, את
and the bowls themselves, את
and the forks themselves, את
and the firepans themselves. את
He made all its utensils
of copper.

38.4 And he made
for the slaughter site
a grating,
a network of copper
from beneath its rim, downward
at its middle.

38.5 And he cast four rings
for the four corners
of the copper grating,
as holders for the sticks.

38.6 And he made
the sticks themselves את
of acacia wood.
And he overlaid
they themselves את
with copper.

38.7 And he put
the sticks themselves את
into the rings
on the sides
of the slaughter site
to carry it itself את
with them.
Hollow boards he made
for it itself. את

38.8 And he made
the basin itself את
of copper
and its stand itself את
of copper
from the copper mirrors
of those who were assembling,
who assembled
at the door
of The Tent of Meeting.

38.9 And he made
the courtyard itself. את
For the Negev side, southward,
the hangings of the courtyard
were of fine linen,
one hundred cubits,
38.10 their columns, twenty
and twenty sockets, twenty,
of copper,
the hooks of the columns
and their binders,

of silver.

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.

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 binders,
of silver.

38.13 And for the front
toward the sunrise,
fifty cubits.

38.14 hangings,
fifteen cubits to the side,
their columns, three,
and their sockets, three,

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.

38.16 All the hangings
of the courtyard
all around

were of fine linen,

38.17 and the sockets
for the columns
of copper,

the hooks of the columns
and their binders,
of silver,

and the overlay of their tops,
of silver.

And they had bands of silver,
all the columns
of the courtyard.

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,

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.

38.20 And all the pegs
of The Dwelling Place,
and of the courtyard all around,
were of copper.

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 Ithamar,
son of Aharon,
the priest.

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

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.

38.24 All the gold
used for the work,
in all the work
for 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.

38.25 And the silver
from the accounting
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,
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 accounting,
from twenty years old and above,
for six hundred
and three thousand,
five hundred
and fifty men.

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.

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 binders for
they themselves. תא

38.29 And the copper
of the elevated gifts
was seventy talents
and two thousand
four hundred shekels.

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,

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

39.1 And from
the blue-violet
and the purple
and the maggot scarlet
they made woven garments,
for officiating
in the Set Apart Place.
And they made
the set apart garments themselves תא
which were for Aharon,
as YAHWEH

had directed Moshe.

39.2 And he made
the ephod itself תא
of gold,
of blue-violet
and purple
and maggot scarlet,
and of fine linen.

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.

39.4 They made shoulder pieces for it
to join it together,
at its two edges.

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,
as YAHWEH
had directed
Moshe himself. תא

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.

39.7 And he put
they themselves תא
on the shoulders
of the ephod,
memorial stones
for the sons of Yisra'el,
as YAHWEH had directed
Moshe himself. תא

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.

39.9 It was square,
they made it double,
the breastpiece itself, תא

its length a span,
its width a span,
doubled.

39.10 And they filled it in
with four rows of stones,
a row of ruby,
topaz,
and emerald
was the first row;
39.11 and the second row,
turquoise,
sapphire,
and diamond;
39.12 and the third row
jacinth,
agate,
and amethyst;
39.13 and the fourth row
beryl,
shoham,
and jasper,
surrounded by
braided work of gold
in their settings.

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.

39.15 And they made
for the breastpiece
corded chains,
woven work,
of pure gold.
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.
39.17 And they put
the two cords of gold
on the two rings
on the ends of the breastpiece.

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.

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.

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.

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,
as YAHWEH had directed
Moshe *himself*. תא

39.22 And he made
the robe itself תא
of the ephod
of woven work,
all of blue.
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.

39.24 And they made
on the hem of the robe
pomegranates
of blue-violet
and purple
and maggot scarlet,
intertwined.

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,
39.26 a bell and a pomegranate,
a bell and a pomegranate,
on the hem of the robe
all around,
for the attending,
as YAHWEH had directed
Moshe *himself*. תא

39.27 And they made
the tunics themselves תא
of fine linen,

the work of a weaver,
for Aharon and his sons,
39.28 and the turban *itself* אַתָּה
of fine linen,
and the ornamented caps
of fine linen,
and the underwear *themselves* אַתָּה
of woven linen,
39.29 and the waistband *itself* אַתָּה
of woven linen
and blue-violet
and purple
and maggot scarlet,
the work of an embroiderer,
as YAHWEH had directed
Moshe *himself*. אַתָּה

39.30 And they made
the plate *itself* אַתָּה
of the set-apart
sign of dedication
of pure gold.
And they wrote upon it
written engravings,
of a signet,
SET-APARTNESS TO YAHWEH.
39.31 And they put on it
a blue cord,
to set it on the top
of the turban
as YAHWEH had directed
Moshe *himself*. אַתָּה

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*. אַתָּה
Thus they did.

39.33 And they brought
The Dwelling Place *itself* אַתָּה
to Moshe,
the tent *itself* אַתָּה
and all its furnishings *themselves*, אַתָּה
its clasps,
its boards,
its bars,
and its columns,
and its sockets,
39.34 and the covering *itself* אַתָּה
of rams' skins dyed red,
and the covering *itself* אַתָּה
of fine leather,
and the veil of the screen *itself*, אַתָּה
39.35 The Chest of The Testimony *itself* אַתָּה
and its sticks *themselves*, אַתָּה
and The Cover of Atonement *itself*, אַתָּה
39.36 the table *itself*, אַתָּה
and all its utensils *themselves*, אַתָּה
and the bread of the presence *itself*, אַתָּה

39.37 the undefiled menorah *itself* אַתָּה
its lamps of arrangement *themselves*, אַתָּה
and all its utensils *themselves*, אַתָּה
and the oil for light *itself*, אַתָּה
39.38 and the golden incense table *itself*, אַתָּה
and the anointing oil *itself*, אַתָּה
and the sweet incense *itself*, אַתָּה
and the hanging *itself* אַתָּה
for the entrance to the tent,
39.39 the copper slaughter site *itself*, אַתָּה
and its copper grating *itself* אַתָּה
which was for it,
its sticks *themselves*, אַתָּה
and all its utensils *themselves*, אַתָּה
the basin *itself* אַתָּה
and its base *itself*, אַתָּה
39.40 the hangings *themselves* אַתָּה
of the courtyard,
its columns *themselves* אַתָּה
and its sockets *themselves*, אַתָּה
the covering for the entrance
of the courtyard *itself*, אַתָּה
its cords *themselves*, אַתָּה
and its pegs
and all the utensils *themselves* אַתָּה
for the service
of The Dwelling Place,
for The Tent of Appointment,
39.41 the woven garments *themselves* אַתָּה
for attending
in the Set Apart Place:
the set apart garments *themselves* אַתָּה
for Aharon the priest,
and the garments *themselves* אַתָּה
for his sons
to officiate as priests.

39.42 According to everything
that YAHWEH had directed
Moshe *himself*. אַתָּה
so the children of Yisra'el
did all the work *itself*. אַתָּה

39.43 And Moshe saw
all the work *itself*. אַתָּה
And behold!
They had done it *itself* אַתָּה
as YAHWEH had directed,
so they had done.
And Moshe blessed
they *themselves*. אַתָּה

Chapter 40

40.1 And YAHWEH
spoke to Moshe saying,
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*, אַתָּה
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.

40.3 And you are to put there
The Chest of The Testimony *itself*. את
And you are to screen off
The Chest
with the veil *itself*. את

40.4 And you are to bring in
the table *itself*. את
And you are to arrange
its arrangement *itself*. את
And you are to bring in
the menorah *itself* את
and light its lamps *themselves*. את

40.5 And you are to put
the table of gold *itself* את
for the incense
in front of
The Chest of The Testimony.
And you are to put up
the cover *itself* את
of the entrance to
The Dwelling Place.

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.

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.

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.

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.

40.10 And you are to anoint
the slaughter site of 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.

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

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.

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.

40.14 And his sons *themselves* את
you are to bring near.
And you are to clothe
they *themselves* את
with tunics.

40.15 And you are to anoint
they *themselves* את
as you anointed
their father *himself*. את
And they are to officiate
as priests to Me.
And it will exist,
being for them,
on account of their anointing,
for an everlasting priesthood
throughout their generations."

40.16 And Moshe did
according to all that YAHWEH
had directed
he *himself*. את
Thus he did.

40.17 And it was
in the first new moon
of the second year,
on the first day

of the new moon,
that The Dwelling Place
was raised up.

40.18 And Moshe raised up
The Dwelling Place *itself*. תא
And he set
its sockets *themselves*. תא
And he placed
its boards *themselves*. תא
And he put in
its bars *themselves*. תא
And he raised up
its columns *themselves*. תא

40.19 And he spread out
the tent *itself*. תא
over The Dwelling Place.
And he placed
the covering *itself* of the tent תא
over it,
on top of it,
as YAHWEH had directed
Moshe *himself*. תא

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.

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
as YAHWEH had directed
Moshe *himself*. תא

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.

40.23 And arranged
the bread of the presence
in order upon it
before YAHWEH,
as YAHWEH had directed
Moshe *himself*. תא

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.

40.25 And he lighted the lamps
before YAHWEH,
as YAHWEH had directed
Moshe *himself*. תא

40.26 And he placed
the golden table of incense *itself*. תא
in The Tent of Meeting
in front of the veil.

40.27 And he turned into smoke
sweet incense on it
as YAHWEH had directed
Moshe *himself*. תא

40.28 And he placed
the covering *itself*. תא
for the entrance
of The Dwelling Place.

40.29 And the slaughter site
of 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
as YAHWEH had directed
Moshe *himself*. תא

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.

40.31 And Moshe,
and Aharon,
and his sons
washed from it
their hands *themselves*. תא
and their feet *themselves*. תא

40.32 As they were going into
The Tent of Appointment,
and as they came near
the slaughter site
they washed
as YAHWEH had directed
Moshe *himself*. תא

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

40.34 And the cloud covered
The Tent of Appointment *itself*. אַתָּא
And the splendor of YAHWEH
filled The Dwelling Place *itself*. אַתָּא

40.35 And Moshe
was not able to go
into The Tent of Appointment
because the cloud settled on it,
and the splendor of YAHWEH
filled The Dwelling Place *itself*. אַתָּא

40.36 And at the ascending
of the cloud
from uupon 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.

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.