

Exodus – Sh'moth

Version 3: 3-7-16

Chapter 1

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

Ya'akob *himself*. נא 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* נא filled the land.

1:8 And a new king arose over Egypt, who did not know Yoseph *himself*. נא

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

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* נא and Ra'amses *itself*. נא

1:12 But as they humiliated *they themselves* נא 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* נא with severity.

1:14 And they embittered *their lives themselves* נא with severe labor with mud and with brick and with all the work of the country; all their work *itself* נא 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.

1:6 "In your midwifing the women themselves תנא
and you see upon the birthstones,
if it is a son you are to kill he himself. תנא
But if it is a daughter she is even to live."

1:7 But the midwives revered The Elohim Himself. תנא
And they did not do as the king of Egypt said to them.
And the male children themselves תנא lived.

1:18 And the king of Egypt called for the midwives.
And he said to them, "Why have you done this matter?
Even the male children themselves תנא 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 they became very powerful.

There's a Hebraism involved here. **yatab** is used to identify
The Elohim's pleasure with the midwives. The term normally
means to make well, sound, happy, etc. But they're not
needing "healing". Hence, the idiom.

1:21 And it was because because the midwives revered
The Elohim himself. תנא
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 she gave birth to a son.
And she saw he himself, תנא 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 she smeared it with bitumen and pitch.
And she placed in it the boy himself. תנא
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 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 תנא in the midst of the reeds.
And she sent her female slave herself תנא to take it.

2:6 And she opened it.
And she saw the boy himself. תנא
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?" אָנֹכִי

2:8 And the daughter of Pharaoh said to her, "Go!"
And the young woman went and called
the mother herself אָמִי of the boy.

2:9 And the daughter of Pharaoh said to her,
"Go with this child himself אָנֹכִי and nurse him for me.
And I will give your compensation itself." אָנֹכִי
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."
Moshe means drawing 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. אָנֹכִי
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?" אָנֹכִי
And Moshe was afraid.
And he said, "Surely the word is known!"

2:15 And Pharaoh heard of this matter itself. אָנֹכִי
And he sought to kill Moshe himself. אָנֹכִי
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 אָנֹכִי
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 excellence. Who is also identified as the priest of Midyan). And he is called Hobab (cherished). It's unclear why he's referred to in a different manner in other places in Scripture.

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'akob 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 he came to the mountain of The Elohim, to Horeb.

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

3:2 And the messenger of YAHWEH was seen by him in a flame of fire from the center of a bush.
And he looked. And behold! The bush was burning with fire.
But the bush itself was not being consumed.

Note first of all the shift to YAHWEH, from The Elohim. The change in terminology accompanies a shift of major importance in the text. This name will take on primary significance in this chapter.
There are no 'angels' in Scripture. The Hebrew word used here is **mal'ak**. It means to dispatch as a deputy, a messenger. It's also translated as 'ambassador', one who legally represents another carrying with them the full authority of their name and office. 'Angel' is from the Greek word, **aggelos** - pronounced ahn-geh-los. It also means a messenger.
The messenger was seen by Moshe. This can also be a Hebraism meaning he was "experienced by" Moshe, in whatever manner that experience may involve.

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

3:3 And Moshe said,

"Now I will turn aside and see this great sight *itself*. **nx**

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'akov."

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

There's a different verb used here instead of the normal one for "seeing". This one implies looking intently at something, gazing at it for an extended period of time. The text also states to look "toward" rather than "at". Certainly in this situation one would have a great curiosity and want to see more. Yet Moshe shows the utmost respect toward YAHWEH. Note also the confirmation that The Elohim of those mentioned is indeed YAHWEH.

3:7 And YAHWEH said,

"I have seen, seen the humiliation *itself* **nx** of My people
who are in Egypt.

And their cry *itself* **nx** I have listened to attentively
because of the faces 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.

The reference to "the faces of those" is the literal sense of the term used. The face is a vital concept in The Old Covenant Scriptures. This literal sense will be used often to keep the continuity of its usage in the forefront. The terminology is also used to represent the "presence" of someone. Interestingly, traditional texts use "because of their taskmasters" which misses both senses.

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*, **אני**

how the Egyptians are distressing they *themselves*. **אני**

3:10 And now, go!

And I am sending you to Pharaoh.

And you are to bring out My people *themselves*, **אני**

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* **אני** from Egypt?"

3:12 And He said, "Indeed I will be with you.

And this will be the sign to you that I Myself have sent you.

In your bringing forth the people *themselves* **אני** from Egypt

ou will serve The Elohim *Himself* **אני** 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: **היה** *hyh* **Verb** qal imperfect first common singular **to be** (Predicate) We'll return to this in verse 14 because it has extremely important impact in that verse.

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*. אנ

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* אנ

and what *itself* אנ is being done to you in Egypt!

3:17 And I say I will cause *you yourselves* אנ

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* אנ 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* אנ to go,

not even with a strong hand.

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

And I will strike *Egypt itself* אנ

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 been seen by 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*. נח
they will trust the voice of the last sign *itself*. נח

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*, נח
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".
yarah - to flow like water, to point out, to teach. This is the root word for **torah**, which means instruction, not 'law'. As with **torah** YAHWEH is the One who teaches us what to say and what to do - on His behalf.

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.

4:14 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 you will put the words *themselves* נח in his mouth.
And I Myself, I will be with your mouth and with his mouth.
And I will teach you *yourself* נח what you are to do *itself*. נח

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* **וְהָאֵלֶּלֶךְ** you are to take in your hand with which you will do the signs *themselves*.” **וְהָאֵלֶּלֶךְ**

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.”

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

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* **וְהָאֵלֶּלֶךְ**

and his sons *themselves* **וְהָאֵלֶּלֶךְ** and placed them on a male ass.

And he returned to the land of Egypt.

And Moshe took the staff *itself* **וְהָאֵלֶּלֶךְ** 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*. **וְהָאֵלֶּלֶךְ**

so that he does not send out the people *themselves*. **וְהָאֵלֶּלֶךְ**

4:22 And you are to say to Pharaoh,

‘Thus says YAHWEH, “Yisra’el is My son, My firstborn.

4:23 And I say to you,

Send forth My son *himself* **וְהָאֵלֶּלֶךְ** and let him serve Me.

And if you refuse to send him forth, behold!

I Myself am going to kill your son *himself*, **וְהָאֵלֶּלֶךְ** your firstborn.” ’

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 Tzipporah took a sharp stone.

And she cut off the foreskin *itself* **וְהָאֵלֶּלֶךְ** 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. Its place in the overall story is not clear. YAHWEH apparently sought to kill Moshe because of his refusal to serve Him. But Tzipporah's act of circumcision is totally out of character. This would have been the husband's role. And apparently Moshe had not yet circumcised his son in accord with the covenant with Abraham. Perhaps this is why YAHWEH

sought to kill him. He was in a state of rebellion, failing to follow YAHWEH's instructions.
 It's possible this is a mis-reading of the original text. Perhaps YAHWEH sought to kill Moshe's firstborn. Perhaps this is what triggered the circumcision. That would make more sense in this context. Tzipporah's actions and response would better fit the story.
 Note: The "feet" are often used as a euphemism for the genitals in Hebrew thought. In the context of this story Tzipporah's specific action would make sense, as it ties the concept of sexuality to the circumcision itself.

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* אֵת of YAHWEH Who had sent him,
 and all the signs *themselves* אֵת
 with which He had instructed him.

4:29 And Moshe and Aharon went.
 And they gathered all the elders *themselves* אֵת
 of the children of Yisra'el.
 4:30 And Aharon spoke all the words *themselves* אֵת
 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* אֵת
 and because He had seen *their humiliation itself*. אֵת
 And they bowed their heads.
 And they prostrated themselves.

Chapter 5

5:1 And afterwards Moshe and Aharon went in.
 And they said to Pharaoh,
 "Thus said YAHWEH, The Elohim of Yisra'el,
 'Send forth *My people themselves*. אֵת
 And they are to 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*? אֵת
 I do not know YAHWEH *Himself*. אֵת
 And also *Yisra'el itself* אֵת 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 are to 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* אֵת 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* אֵת
 to cease from their burdens!"

5:6 And that same day Pharaoh charged
 the taskmasters *themselves* אֵת of the people
 and *their officers themselves* אֵת 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* **תנן** of the bricks
which they were making yesterday and the day before
is to be placed upon them.
You are not to reduce it from them 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 are to 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 will 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 toward 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 **תנן** 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* **תנן** and Aharon *himself* **תנן**
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 he 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*." **תנן**

Chapter 6

6:1 And YAHWEH said to Moshe,

"Now you will 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.

Ei Shaddai

But My Name, YAHWEH, I 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* אני
with they *themselves*, אני to give them the land of Kena'an
itself אני the land of their sojournings *themselves*, אני
in which they were strangers.

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

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

6:6 For this reason say to the children of Yisra'el,
'I am YAHWEH!

And I will bring out you *yourselves* אני
from under the burdens of the Egyptians!
And I will snatch away you *yourselves* אני from their work!
And I will redeem you *yourselves* אני
with an arm stretched out and with great judgments!

6:7 And I will take you *yourselves* אני 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* אני
from under the burdens of the Egyptians!

6:8 And I will bring you *yourselves* אני
to the land which I lifted in oath My hand *itself* אני
to give to they *themselves*, אני
to Abraham, to Yitzhak, and to Ya'akob,
to give it *itself* אני 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, that he might send out
the children of Yisra'el *themselves* אני 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* אנ
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 firstborn 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'i
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, אנ
his father's sister, as wife.

And she bore to him Aharon *himself* אנ
and Moshe *himself*. אנ

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, אנ
daughter of Amminadab, sister of Nahshon, to himself as wife.

And she bore to him Nadab *himself*, אנ
and Abihu *himself*, אנ El'azar *himself*, אנ
and Ithamar *himself*. אנ

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 Pin'has *himself*. אנ

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* אנ
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* אנ 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*." אנ

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*. אנ

And Aharon, your brother, is to speak to Pharaoh.

And he is to send forth the children of Yisra'el *themselves* אנ from his land.

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

And I will increase My signs *themselves* אנ

and My awesome displays *themselves* אנ

in the land of Egypt.

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

And I will put My hand *itself* אנ upon Egypt.

And I will bringout My assemblies *themselves*, אנ

My people *themselves*, אנ 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* אנ over Egypt.

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

7:6 And Moshe and Aharon did as YAHWEH directed they *themselves*. אנ 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* אנ 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* אנ

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*. nn

7:13 But Pharaoh's heart was strengthened.
And he did not listen attentively to them
according to what 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* nn
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! 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* nn *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
according to what 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*. תנא

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

8:4 And on you and on your people and on all your servants he frogs will climb up." ' ' "

8:5 And YAHWEH said to Moshe, "Say to Aharon,

'Stretch forth *your hand itself* תנא with your staff

over the streams, over The Nile, and over the ponds,

and cause *the frogs themselves* תנא

to climb up upon the land of Egypt." ' "

8:6 And Aharon stretched forth *his hand itself* תנא

over the waters of Egypt.

And the frogs climbed up.

And they covered *the land of Egypt itself*. תנא

8:7 And the diviners did so with their magic.

And they brought up *the frogs themselves* תנא

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*. תנא

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
according to 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
according to what 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 Indeed 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 תא 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 **תא** 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. **תא**

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 **תא** 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 **תא** heavy also at this time.

And he did not send forth the people themselves. **תא**

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 **תא** 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 **תא** 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 Sodom and Amorah, 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 אנ
of the smelting furnace.

And they stood before the face of Pharaoh.

And Moshe scattered they themselves אנ 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. אנ

And he did not listen attentively to them
according to what 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 אנ

and let them serve Me

9:14 because at this time I Myself am sending
all My pestilences themselves אנ 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 אנ
and struck you yourself אנ and your people themselves אנ
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 אנ
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 אנ
and all that is yours itself אנ 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 אנ

and their livestock *itself* **תא** 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* **תא**
and their livestock *itself* **תא** in the field.

9:22 And YAHWEH said to Moshe,
"Stretch out *your hand itself* **תא** 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* **תא**
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*, **תא** from human being to animal.
And the hail struck *every plant of the field itself* **תא**
and *every tree of the field itself* **תא** 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 he called for Moshe and for Aharon.
And he said to them, "I have offended this time.
YAHWEH is just, and I and my people are morally wrong.
9:28 Intercede with YAHWEH!
And on account of there being abundant mighty thunder
and hail I am even sending forth *you yourselves*. **תא**
And no longer are you to stay."

9:29 And Moshe said to him,
"As I go out of *the city itself* **תא**
I will spread out *my hands themselves* **תא** 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
because they were late crops.

9:33 And Moshe went out of *the city itself* **תא** 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, **תא**
according to what 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* **אָנ** and the hearts *themselves* **אָנ**
of his servants in order that I might place these signs of Mine
in his inner being,

qereb is the term used for "inner being". It's apparently a Hebraism, based on the meaning of the word being the nearest part, i.e. the center. It's used in Scripture to refer to the middle, interior, inner part, even inner thoughts. While it's normally translated as "in his midst" or "among them", "before him", etc., those all seem to fall short of what's implied by the context. YAHWEH has chosen to make a direct impact upon Pharaoh himself with these signs. This is clearly demonstrated by the final one, the death of the firstborn. These signs leave an indelible impact upon Pharaoh.

10:2 and so that you can recount in the ears of your son
and your son's son
what I have thoroughly accomplished *itself* **אָנ** in Egypt,
and My signs *themselves* **אָנ** 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* **אָנ**

Behold! Tomorrow I am bringing locusts into your territory.

10:5 And they will cover the face *itself* **אָנ** of the ground.

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

And they will eat the rest *itself* **אָנ** of what has escaped,
what remains for you from the hail.

And they will eat every tree *itself* **אָנ**

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 exsited 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* **אָנ**
And let them serve YAHWEH *Himself* **אָנ** their Elohim.
Do you not yet understand that Egypt is destroyed?"

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

And he said to them,

"Go! Serve YAHWEH *Himself* **אָנ** 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 את
and your little ones themselves! את
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, את
because He is seeking you yourselves." את
And they themselves את were driven out from
the face itself of Pharaoh. את

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, את
all that remains from the hail itself." את

10:13 And Moshe stretched out his staff itself את
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. את

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 את
of the whole ground.
And they darkened the ground.
And they ate every plant itself of the land את
and all the fruit itself את 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." את

10:18 And he went out from Pharaoh.
And he interceded with YAHWEH.
10:19 And YAHWEH turned about a west wind,
exceedingly strong.
And it carried away the locusts themselves. את
And it 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. **אֵת**
And he did not send forth
the children of Yisra'el *themselves*. **אֵת**

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* **אֵת**
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*. **אֵת**
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!* **אֵת**
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.
Not a hoof is to remain because from them we will take
for serving *YAHWEH Himself* **אֵת** our Elohim.
And we ourselves will not know
with what we are to serve *YAHWEH Himself* **אֵת**
until we go there."

10.27 But YAHWEH strengthened
the heart *itself* of Pharaoh. **אֵת**
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* **אֵת** from here.
In sending you forth he will completely drive out,
drive out *you yourselves* **אֵת** from here.

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

11:3 And YAHWEH gave *favor itself* **אֵת** 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 firstborn in the land of Egypt will die,
from the firstborn of Pharaoh who sits on his throne,
even to the firstborn of the female servant who is behind the
mill stones, and all the firstborn of animals.
11:6 And there will 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 they will bow down to me saying,
'Get out, you and all the people at your feet!'
And after that I will go out."
And he went out from Pharaoh in fierce anger.

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 תנ
before Pharaoh.
But YAHWEH strengthened the heart itself of Pharaoh. תנ
And he did not send forth
the children of Yisra'el themselves תנ 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.
There is something to note concerning this directive from
YAHWEH Himself. YAHWEH establishes this month, the
month of the Exodus/Passover as **the first month of the
year**. He explicitly states this. Yet the children of Yisra'el do
not observe this as the beginning of their year. They still
cling to the old pattern which uses Yom Kippur in the fall of
the year as "The Jewish New Year.
This appears to blatantly reject what YAHWEH declares in
this passage.

12:3 Speak to the whole assembly of Yisra'el saying,
'On the tenth day of this new moon
you are also to take to yourself each man a lamb
according to the household of his father,
a lamb for each household.
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 they are to 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 you are not to leave any of it until morning.
And 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.

pesach - a pretermission, i.e. an exemption; used only technically of the Jewish Passover.
The root for this word means to skip over, pass over, to bypass. It is tied directly to the action of the messenger of death who skips over the houses with the blood on their doorways. This "festival" which is established here in the story of The Exodus is the most profound of all the festivals of YAHWEH. Every act of offense against YAHWEH ends up being accommodated by this specific festival. If you are a believer in YAHWEH this should be **number one** on your observances.

12:12 And I will pass over the land of Egypt on that night.
And I will smite all the firstborn 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 men's minds. They do not exist. And that's the point of stating "I am YAHWEH!" - which literally means I am existence itself, the eternally existing One.

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*. **תא**
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 is to be for you a memorial.
 And you are to observe it *itself* **זמן**
 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.
 Indeed whoever eats leavened bread from the first day until the seventh day,
 that life will be cut off from Yisra'el.

There are three different terms to consider in this verse that are all connected to each other.
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 part assembly,
 and on the seventh day a set apart assembly is to exist for you.
 Any work is not to be done on them.
 Only that which is to be eaten by every life
 is to be made by you.

miqra qodesh - two extremely important terms. They refer to the "set apart assembly".
miqra means something called out, i.e. a public meeting or convocation; an assembly.

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

The children of Yisra'el are a "called out" people. They are called out of the world by YAHWEH, for YAHWEH. Having been called out, they are "sanctified", set apart. YAHWEH's people are **always called out, and always set apart for Him alone. They are different, distinct, separate from the rest of the world.**

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

There are many debates about the meaning of this term. Some would make it include any effort at all - of any kind. But the general sense of the term, especially in our culture, would be "gainful employment", your regular job where you are "working for your own benefit." The key lies in "for your own benefit". Nothing is to be done that is not focused on YAHWEH.

12:17 And you are to protect *the festival of unleavened bread itself* **nx**

because on this very same day

I brought out *your assemblies themselves* **nx**
from the land of Egypt.

And you are to protect *this day itself* **nx**
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 you are to apply it to the lintel and the two doorposts
from the blood that is in the bowl.
And you yourselves are not to go out,
no one from the door of his house until morning.

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 He not allow the destruction
to come against your houses for the sake of striking 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
then you are to protect *this service itself*. **תא**
12:26 And it will be that your children will say to you,
12:27 And you are to say,
'It is a slaughter of exemption to YAHWEH
who passed over the houses of the children of Yisra'el in Egypt
in His striking of the Egyptians *themselves*. **תא**
But *our households themselves*. **תא** He rescued.' ”

And the people bowed their heads.
And they 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 firstborn in the land of Egypt,
from the firstborn of Pharaoh, the one sitting on his throne,
to the firstborn of the captive who was in the pit house,
and all the firstborn of 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 he 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 הו according to your word!
 12:32 Take even your flocks, even your herds
 according to what 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 הו
 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, הו
 and flocks and herds, exceedingly many livestock.

12:39 And they baked the dough itself הו
 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 הו 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. נא

12:48 And when a stranger sojourns with you yourself נא

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 what YAHWEH directed

Moshe himself נא and Aharon himself. נא

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 נא

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 firstborn, 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 firstborn in Yisra'el belongs to YAHWEH!** This is an imperative statement. It's profoundly significant. It's to be a continual reminder of the deliverance from Egypt. It's ramifications for Yisra'el are pervasive within the culture, including the Levites being set apart as "replacements" for the firstborn, and dedicated to serving YAHWEH.

13:3 And Moshe said to the people,

"Remember this day itself נא

in which you came out from Egypt,

from the house of slavery!

For with strength of hand YAHWEH brought out

you yourselves נא 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 **nx** are going out,
in the new moon of Abib.

Abib means to be tender. It refers to the newly formed head of grain on barley. Abib is the same as Nisan in terms of names of months.

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

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

There's a word-play here that presents itself in English to a degree. The words are '**abad** - '**abodah**'. They are both formed from the same root and both mean 'work'. Work is a 'task', so they are instructed they are to do the same thing in the new land they are doing here. This will involve The Passover and its associated Feast of Unleavened Bread.

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*. **nx**

And leavened bread is not to be seen by you.

And leaven is not to be seen by you in all your territory.

This aspect of leaven has been taken to ridiculous extremes by "Pharisaic" interpretations. They have required the 'removal' of all leaven from the houses and even from the land of Yisra'el during this time. They "sell" the leaven to someone else, pretending that they no longer 'own' any. It's a ludicrous ruse. YAHWEH knows! It's also a physical impossibility to get rid of "every speck" of it from one's home or from the land.

The point of the instruction seems more appropriately to encourage 'purity' on the part of the Yisra'elites - faithfulness to YAHWEH's instructions. No leavened bread is permitted. It is "bread of defilement", both through it's fermented corruption and through the refusal to do as YAHWEH instructs.

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* **nx**
at its appointed time from year to year.

choq - an enactment; hence, an appointment. Often translated as ordinance, command, decree, etc., but having the fundamental meaning of an appointment.

mow'ed - **mo'ed** - an appointment, i.e. a fixed time or season; especially a festival. The same term is used in Gen 1.14 when the sun, moon and stars are set in the skies to regulate these "appointments". The entire focus is on "appointments with YAHWEH" for special purposes.

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

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

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

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 firstborn in the land of Egypt,
from the firstborn of human being to the firstborn of animal.
And for this reason I am slaughtering to YAHWEH
all the male womb openers.
But every firstborn 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 as the people themselves תא
were being sent forth from Pharaoh.
And The Elohim did not guide them by the road
to the land of the Philistines, although it was closer,
because The Elohim said,
"Perhaps the people will be sorrowed by seeing war
and they will return to 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 because 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. תנא
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*. תנא
And took his people *themselves* תנא 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, תנא 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* תנא 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*. תנא
And behold!
The Egyptians were traveling behind them.
And they were exceedingly afraid.
And the children of Yisra'el cried out 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*?' תנא

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 behold!
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 it stood behind them.

mal'ak - to dispatch as a deputy; a messenger; an ambassador. **Not an 'angel'**. That word comes from the Greek word meaning the same thing. Note that there is a messenger of The Elohim who is going with the children of Yisra'el. Other references seem to indicate this messenger is in fact The Messiah, The Rock of Yisra'el

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 they 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 they 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.

15:18 YAHWEH reigns to time without end, even eternity!

This is present active terminology. It is not 'future' in its sense, it's now! And it continues without any limitations.

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*. **הָיָה**

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 **הָיָה** 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 vitrually impossible to duplicate that in English.

15:20 And Miryam, the prophetess, the sister of Aharon,

took the tambourine *itself* **הָיָה** 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 to 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* **וְהָיָה**
to journey from the Sea of Reeds.
And they went out to the Wilderness of Shur.
And they went three days in the wilderness
and they found no water.

Shur means wall.

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* **וְהָיָה**
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 was 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* **תָּא**
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*, **תָּא** bake it!
And what you will boil *itself*, **תָּא** boil it!
And all that is left over set aside for yourselves
watching over it until the morning.' "

Two special terms occur in this verse. They are extremely important. YAHWEH is giving specific instructions through Moshe concerning both The Sabbath Day, and "special sabbaths".

shabbathown - s sabbatism or special holiday; rest
shabbath - intermission, i.e. specifically The Sabbath.
Both terms refer to resting, to an intermission. They are connected directly to the seventh day of creation, where The Elohim "ceased" (rested) from the 'work' of creating.
While that was the first "shabbath", the children of Yisra'el are now being given specific instructions concerning how they are to treat each Sabbath Day. This begins with how they deal with picking up the manna. The following details 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* **תָּא** until the morning
as Moshe had 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 "Now observe that YAHWEH has given to you The Sabbath.

For this reason He is giving you food on the sixth day (*for two days - implied*).

Each one is to sit down on his bottom.

No man is to go out from his place on the seventh day."

There's an obvious problem with the text here. It moves from YAHWEH speaking to Moshe, back to Moshe speaking to the people - with no intervening connection. This is likely due to an editorial adjustment to the text, perhaps based on the use of some fragmented copies being reassembled. This portion appears to belong in a different location.

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

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* תא 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* תא

with which I fed you *yourselves* תא in the wilderness,

in the going forth of you *yourselves* תא

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 **תָּא** 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 **תָּא**
forty years, until their coming to the land of *their* dwelling.
They ate the manna itself **תָּא** 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?" **תָּא**
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 **תָּא**
and our children themselves **תָּא**
and our livestock themselves **תָּא** 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 **תָּא** take from the elders of Yisra'el.
And take in your hand your staff with which you struck
The Nile itself **תָּא** 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* **אני** 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 Amalek *himself* **אני**

and his people *themselves* **אני** 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* **אני** of Amalek

from under the skies."

zeke - 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, "Indeed, hand upon the throne of YAH, a battle of YAHWEH *is* against Amalek from generation to generation!"

The phrase, "hand upon the throne of YAH" is a formulaic description of an oath. This oath 'swears' war forever against Amalek by YAHWEH Himself. It affirms what's stated in v. 14.

Chapter 18

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 he bowed down. And he 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*. אַתָּא

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* אַתָּא for the people.

And he said, "What is this matter which *you yourself* אַתָּא are doing for the people?

Why are *you yourself* אַתָּא 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* אַתָּא are doing is not good.

18:18 Wear out, you will wear out, both *you yourself* אַתָּא 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 אַתָּא are to exist for the people before The Elohim.

And *you yourself* אַתָּא are to bring the matters *themselves* אַתָּא to The Elohim.

18:20 And you are to enlighten *they themselves* אַתָּא of the regulations *themselves* אַתָּא

and of the instructions *themselves*. אַתָּא

And you are to make known to them *the way itself* אַתָּא so they will walk in it,

and *the things themselves* אַתָּא which they are to do.

18:21 And *you yourself* אַתָּא 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.

18:22 And they are to judge the people *themselves* אֵת at all times.

And it will be that every great matter they will bring to you.

And all the small matters they will judge themselves and make it lighter for yourself.

And they will bear it with you *yourself* אֵת

18:23 If you will do this word *itself* אֵת

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* אֵת at all times.

The difficult matters *themselves* אֵת 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* אִנְּכֶם have seen

what I have done to the Egyptians.

And I carried you *yourselves* אִנְּכֶם upon the wings of eagles.

And I brought you *yourselves* אִנְּכֶם to Me.

19:5 And now if you listen attentively,

listen attentively to My voice,

and will protect My covenant *itself* אִנְּכֶם

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 yourself **nx** will be to Me a kingdom of priests and a set apart nation.' Those are the words which you are to speak to the children of Yisra'el."

What is a priest? It is one who serves as a mediator between YAHWEH and His people. Yet Yisra'el is being told they will be a 'kingdom of priests'. They will all be under One King, YAHWEH. They will all be mediators between Him and - who? The rest of the peoples of the world - the non-Yisra'elites. This is their designated role **IF they follow YAHWEH's instructions!** They will become a 'holy nation', one set apart from the rest.

19:7 And Moshe went and called for the elders of the people. And set before their faces all these words themselves **nx** 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 **nx** of the people to YAHWEH.

If you're paying careful attention to the text you will recognize that these verses appear to be out of the proper sequence for the story. The covenant is not yet given. The people have not yet, therefore, affirmed their assent to the covenant. Yet that's exactly what's implied in these verses. This reveals to us that there has been some type of editing of the text that has occurred. Given our current level of knowledge of the text itself it seems surprising that someone has not "re-edited" these misplaced verses so they integrate better with the story line. As you look at the following verses this issue becomes crystal clear.

19:9 And YAHWEH said to Moshe, "Behold! I Myself am coming to you in the thick cloud. The people are to listen attentively as I'm speaking with you. And also, in you they will trust, forever."

And Moshe reported the words themselves **nx** of the people to YAHWEH.

The first portion of this verse is very significant. YAHWEH declares He is personally coming to Moshe within a 'thick cloud'. The term implies heavy dark clouds, the kind that withhold light - in this case, the light of YAHWEH's presence. The people are to listen attentively. This is not a description of what will happen (will listen...), it is an instruction. They are to listen as YAHWEH speaks to Moshe himself. The dialog is not directly with the people. Moshe is their intermediary. He is YAHWEH's Ambassador to Yisra'el. The consequence of this dialog is that the people will trust Moshe forever. This literally became true. The words of Moshe are venerated in Yisra'el even today. Some 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 את
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. את

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 את
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 Amorah 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 אנכי
 have repeated to us saying,
 'Set limits for the mountain *itself* אנכי and set it apart.' "
 19:24 And YAHWEH said to him, "Go down!
 And come up, you yourself אנכי and Aharon with you.
 But the priests and the people are not to break through
 for the sake of coming up toward YAHWEH
 lest He breaks out against them."

19:25 And Moshe went down to the people.
 And he 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 perversion of fathers upon children to the third and fourth *generations* of those hating Me,

The whole point of the first part is 'worship', allegiance to and serving them as if to honor them. This is not to be done. **qanna'** means jealous. But it's root word means to be zealous. This is the more accurate rendering here. YAHWEH is not 'jealous' or 'envious', just as we are instructed in other portions of Scripture not to be such. But He is indeed zealous about His honor. This is the issue.
 In His zeal for His honor he 'visits' - pays attention to, the perversity of fathers, and more importantly, to its effects, upon the children - to the third and fourth in the series of offspring. Generations is implied, though not stated in the text.
 Now, it is the perversity of those hating YAHWEH that is involved. The following verse helps to clarify this. To hate someone is to act as their enemy in Hebrew thought. Thus, it is the enemies of YAHWEH to whom He pays very careful attention, even to their third and fourth generations, to see what they do.

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*, **nx** your Elohim, for the sake of emptiness because YAHWEH will not cause to be undefiled whoever lifts up His Name *itself* **nx** 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* **נח** 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.

mala'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* **נח**

and the earth *itself* **נח**

the sea *itself* **נח**

and everything *itself* **נח** 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 they 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 **אנ** have seen
that I have spoken to you from the skies.

20:23 You are not to make of Me *Myself* **אנ** 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* **אנ**
and your shelem *itself* **אנ** your sheep *themselves* **אנ**
and your oxen *themselves*. **אנ**

In every place where I cause My Name *itself* **אנ**
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* **אבן** 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*, **אני** my wife *herself*, **אני** and my children *themselves*. **אני** 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 **תָּנָה** 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 with 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 **תָּנָה** 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, his healing.

21:20 And when a man strikes his male slave himself **תָּנָה** or his female slave herself **תָּנָה** 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* נא
of his male slave or the eye *itself* נא 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* נא
or a woman *herself* נא and he dies
then the ox is to be stoned, stoned
and its flesh *itself* נא 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* נא
of his neighbor and it dies they are to sell the live ox *itself* נא
and split in two the silver *itself* נא from it,
and they are also to split in two the dead one *itself*. נא

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 he 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*, נא 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* **nx** 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 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 he lies *carnally* with her he is to pay the bride price, the bride price for her to be his wife.

patah - to open wide; figuratively, to delude. This is often translated as 'seduce'. However, there is also a literal sense involved here that's less subtle. The concept of opening wide means exposing her.

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 you are not to 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, **אָה**
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 **אָה** 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, **אָה**

to the humble themselves **אָה** 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 offended. 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 **אָה** 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 gift because a gift 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 you
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 take note of.
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* **תָּא** 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* **תָּא**
and I will distress those distressing you,

23:23 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.

matsebah 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*. את

And He will bless your food *itself* את
and your water *itself*. את

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* את I will send out before your faces.

And I will cause confusion for all the people *themselves* את
who come against you.

And I will give to you the backs
of all your adversaries *themselves*. את

23:28 And I will send out the hornet *itself* את
before your faces.

And I will drive out the Hivvite *themselves*, את

the Kena'anite *themselves*, את

and the Hittite *themselves* את 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*. את

23:31 And I will establish your boundary *itself* את
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*. את
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 an offense for you *yourselves* את 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* את
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 he 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."

tora - a precept or statute. From a root word that means to teach, instruct. **Tora = 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* **אָנ** whose heart urges him

you are to accept My elevated gift *itself*. **אָנ**

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, **אָנ**

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, **אָנ** the structure *itself* **אָנ**

of The Dwelling Place *itself* **אָנ**

and the structure *itself* **אָנ** 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* **תָּא** with pure gold.
Inside and outside you are to overlay it.
And you are to make on it a border of gold all around.

tahowr - pure. The key concept here is 'undefiled'. Everything related to The Dwelling Place is to be undefiled, and kept that way. Nothing defiled, 'unclean' or 'impure' was allowed in or near it.
There's a fascinating connection here with Noah's 'box'. He was to cover it within and without also. It was covered with 'pitch'. But the word 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 seems appropriate to use that terminology here.

25:13 And you are to make separate sticks of acacia, and overlay *they themselves* **תָּא** with gold.

25:14 And you are to put the sticks *themselves* **תָּא** into the rings on the sides of the chest for the sake of carrying *the chest itself* **תָּא** with them.

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* **תָּא** 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. Its 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 firstborn. 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* **תָּא** 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* **תָּא**
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* תָּא
on top of the chest, over it.
And you are to put into the chest The Testimony *itself* תָּא
which I am giving to you.

25:22 And I will meet with you by appointment there.
And I will speak with you *yourself* תָּא
from above The Cover of Atonement,
from between the two cherubim
which are upon The Chest of The Testimony,
everything *itself* תָּא which I direct you *yourself* תָּא
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* תָּא 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* תָּא 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* תָּא
25:28 And you are to make the sticks *themselves* תָּא
of acacia wood.
And you are to overlay they *themselves* תָּא with gold.
And the table *itself* תָּא 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* תָּא 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 to 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 תנן 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 תנן 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 תנן you are to overlay with gold.

And their rings themselves תנן you are to make of gold as holders for the bars.

And you are to overlay the bars themselves תנן with gold.

26:30 And you are to erect The Dwelling Place itself תנן 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 תנן is to be made with cherubim.

26:32 And you are to put it itself תנן

on the four columns of acacia, overlaying them with gold, their clasps of gold, upon four sockets of silver.

26:33 And you are to put the screen itself תנן

under the clasps. And you are to bring there, within the screen

The Chest of The Testimony itself. תנן

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* תָּא upon The Chest of The Witness in the Set Apart, Set Apart Place.

26:35 And you are to station the table *itself* תָּא outside the screen, and the menorah *itself* תָּא 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 תָּא 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* תָּא 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* תָּא 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 תָּא 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 תָּא with copper.

27:7 And you are to put the sticks *themselves* תָּא into the rings. And the sticks are to be on the two sides of the slaughter site for carrying *it itself*. תָּא

27:8 With hollow boards you are to make *it itself*. תָּא

As it was shown to you yourself תָּא 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*. תָּא

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, אָתָּה you are to instruct the children of Yisra'el themselves. אֲנִי

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. אֲנִי 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. אֲנִי

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, אָתָּה bring near Aharon himself, אֲנִי your brother, and his sons themselves, אֲנִי he himself, אֲנִי 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.

begeh - 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, אתָּ 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 אתָּ of Aharon, to set him apart 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, אתָּ

and the blue violet itself, אתָּ

and the purple itself, אתָּ

and the maggot scarlet itself, אתָּ

and the fine linen itself, אתָּ

28:6 and they are to make the ephod itself אתָּ

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. אתָּ

And you are to engrave upon them the names of the sons of Yisra'el,

shoham - generally thought to be onyx, but also thought to be beryl or chrysoprase

28:10 six of their names on the first stone, and the remaining six names themselves אתָּ

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 אתָּ

with the names of the sons of Yisra'el.

You are to surround they themselves אתָּ with braids of gold.

28:12 And you are to put the two stones themselves אתָּ

on the shoulder pieces of the ephod, memorial stones for the sons of Yisra'el.

And Aharon is to carry their names themselves אתָּ

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 אתָּ of braided work.

And you are to put the braided chains themselves אתָּ 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. אתָּ

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 תן on the two ends of the breastpiece.

28:24 And you are to put the two cords of gold themselves תן into the two rings at the ends of the breastpiece.

28:25 And the two ends themselves תן 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 תן 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 תן 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 תן 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 תן and the Tummim itself תן

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 תן 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 תן 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* אָתָּא 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* אָתָּא 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 them, for splendor and for beauty.

28:41 And you are to clothe *they themselves* אֹתָם
Aharon *himself* אָתָּא your brother,
and his sons *themselves* אֹתָם with he *himself* אָתָּא.
And you are to anoint *they themselves* אֹתָם.
And you are to fill their hands *themselves* אֹתָם.
And you are to set apart *they themselves* אֹתָם.
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* אֹתָם 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 את

29:3 And you are to put they themselves את in one basket.

And you are to bring near they themselves את

in the basket, and the bull itself את

and the two rams themselves. את

29:4 And Aharon himself את and his sons themselves את

you are to bring near to the entrance

of The Tent of Appointment.

And you are to wash they themselves את with water.

29:5 And you are to take the garments themselves. את

And you are to put on Aharon himself את

the tunic itself, את

and the robe of the ephod itself, את

and the ephod itself, את

and the breastpiece itself. את

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 את

upon the turban.

29:7 And you are to take the anointing oil itself. את

And you are to pour it on his head.

And you are to anoint he himself. את

29:8 And his sons themselves את you are to bring near.

And you are to put on them the tunics.

29:9 And you are to tie they themselves את 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 את

before The Tent of Appointment.

And Aharon and his sons are to lean

their hands themselves את upon the head of the bull.

29:11 And you are to slaughter the bull itself את

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 את you are to pour out at the base of the altar.

29:13 And you are to take all the fat itself, את

the fat covering the inner parts themselves, את

and the lobe of the liver itself, את

and the two kidneys themselves את

and the fat itself את which is on them

and turn them into smoke upon the slaughter site.

29:14 But the flesh *itself* את of the bull, and its skin *itself* את and its excrement *itself* את 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 you are to take one ram. And Aharon and his sons are to lean their hands *themselves* את on the head of the ram.

29:16 And you are to slaughter the ram *itself*. את

And you are to take its blood *itself*. את

And you are to sprinkle it all around on the slaughter site.

29:17 And the ram *itself* את 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* את 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*. את

And Aharon and his sons are to lean their hands *themselves* את upon the head of the ram.

29:20 And you are to slaughter the ram *itself*. את

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* את 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*. את

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

29:22 And you are to take the fat from the ram,

and the fat tail, and the fat *itself* את

covering the inner parts *themselves*. את

and the lobe of the liver *itself*, את

and the two kidneys *themselves* את

and the fat *itself* את that is on them,

and the right thigh *itself* את

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, a 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

And 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 slaughtersite 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,

29:42 a continual olah for your generations
at the entrance to The Tent of Appointment,
before the face of YAHWEH,

where I will meet with you there by appointment
to speak to you there.

29:43 And there I will meet by appointment
with the children of Yisra'el.

And it will be set apart by My glory.

The concept is more than simply 'meet with you'. The terms mean to meet by appointment. These are pre-arranged meetings, not casual, spur-of-the-moment events.
Throughout Scripture, beginning in Genesis 1, the concept of appointed times is presented to us. Yet because of a failure to convey this concept into the English translations we miss this factor. The Festivals Yisra'elites were to maintain were identified as "YAHWEH's appointed times". Each meeting has a specific purpose from YAHWEH's perspective. It's vital that we comprehend this reality so we can more fully appreciate what He has established for us.

29:44 And I will set apart The Tent of Appointment itself תא

and the slaughter site *itself*. אָה

And Aharon *himself* אָה and his sons *themselves* אָה

I will set apart to officiate as priests to Me.

We are reminded by these last verses that ALL of the foregoing 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* אָה

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* אָה 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* אָה with pure gold,

its top *itself* אָה and its sides *themselves*, אָה

all around, and *its horns themselves*. אָה

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*. אָה

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

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

30:6 And you are to put *it itself* אָה 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* אָה

he is to turn into smoke incense upon it.

30:8 And as Aharon is lighting *the lamps themselves* אָה

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 נפשו 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, נפשם and there will be no infliction of disease on them as you account for they themselves. נפשם
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 are giving the gift itself תתת to YAHWEH for the sake of making atonement for your lives.
30:16 And you are to take the atonement silver itself תתת from the children of Yisra’el.
And you are to give it itself תתת 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 תתת 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 תתת and their feet themselves. תתת

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 be put to death.
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, תתת 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* את

with the Divine Nature of The Elohim, with wisdom, and with intelligence, and with knowledge, and with total stewardship

ruach - wind, by resemblance breath. Hebraically this represents the divine nature.
mla'kah - properly, deputyship, ministry; generally employment or work. It's often translated as workmanship, but it seems to imply something more than that. Deputyship means acting on someone else's behalf, not your own. That implies stewardship, careful management, of the activities involved.

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* את *Oholiab himself*, את 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 *yourself* את

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

31:7 The Tent of Appointment *yourself*, את
and The Chest of The Testimony *yourself*, את
and The Cover of Atonement *yourself* את that is on it,
and all the utensils *themselves* את of The Dwelling,

31:8 and the table *yourself*, את
and its utensils *themselves*, את
and the undefiled menorah *yourself* את
with all its utensils *themselves*, את
and the table of incense *yourself*, את

31:9 and the slaughter site of olah *yourself* את
with all its utensils *themselves*, את
and the basin *yourself* את
and its base *yourself*, את

31:10 and the woven garments *themselves*, את
and the set apart garments *themselves* את
for Aharon the priest,

and the garments *themselves* את of his sons
for officiating as priests,

31:11 and the oil of anointing *yourself* את
and the sweet incense *yourself* את 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*, את
speak to the children of Yisra'el saying,
'Certainly My Sabbaths *themselves* את 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 *yourself* את
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*, **נא** to do The Sabbath *itself* **נא** 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* **נא** and the earth *itself*. **נא**
 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* **נא** on Mount Sinai
 two tables of The Testimony, tables of stone,
 engraved by the finger of The Elohim.

YAHWEH engraved the tables of stone Himself. Moshe did not engrave them. This point is often overlooked. It should not be ingored. It is His Word, not Moshe's. Many have tried to make the words belong to Moshe within the Yisra'elite community. Their loyalty then belongs to Moshe, not YAHWEH. That's a very huge mistake.

Chapter 32

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* **נָא** 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* **נָא** 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 olot.

And they brought shelem offerings.

And the people sat down to eat and drink.

And they rose up to make sport.

olot is the plural of **olah**. This is normally translated as 'burnt offerings', but it fails to convey fully the concept of an **olah**, which is a sacrifice of complete surrender. They are now doing this to a golden calf image, and not to YAHWEH Himself - Who is The Living Elohim!

The shelem offerings were "thanksgiving" offerings, and they were eaten, along with the priests, in what's understood to be a 'fellowship meal'.

tsachaq means to laugh outright. But it's also used to refer to sexual play (make sport), which was a duplication of the sexual activities that formed the worship of idols. It's the term used by Pharaoh's wife to accuse Yoseph of trying to sexually assault her.

Take note of the fact the children of Yisra'el did this **early the next morning**. They wasted no time in abandoning YAHWEH, replacing Him with a molten idol.

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*. **נָא**

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* **נָא** 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 You said to them, ‘I will increase your seed itself **תא**

like the stars of the skies. And all this land of which I have
spoken I will give to your seed. And they will inherit it forever.’ ”

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* **אנך** know the people *itself*, **אנך**
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*, **אנך**
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*, **אנך**
And each one his neighbor *himself*, **אנך**
and each one his near relative *himself*.' " **אנך**
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*, **אנך** 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 is not a natural flow of ideas.

33:7 And Moshe took The Dwelling Place itself. תא

And he pitched it outside the camp, far from the camp.

And he called it The Tent of Appointment.

And it was 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* תא 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 תא are saying to me,
'Bring up this people *themselves*.' תא
But You Yourself תא have not made known to us
who *himself* תא You are sending with us.
And You Yourself תא 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*, תא
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 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* **אני** 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*." **אני**

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

Once again the concept of "pass over" is presented to us. YAHWEH will "pass over" Moshe - in fulness of compassion, and with great favor shown, because Moshe is a human being also, regardless of his closeness to YAHWEH. This special revelation to Moshe is unique in all of Scripture. no one else is identified as having this kind of experience. Moshe was privileged to have "all the goodness of YAHWEH" pass over before his face. Astonishing! And YAHWEH would speak (call out or proclaim) His very own personal name to Moshe, to his face! No other human being is identified with this privilege in Scripture. And lest we miss the significance of this event, YAHWEH Himself states plainly that He determines upon whom He shows favor and upon whom He has compassion. He is doing both of these things for Moshe in this specific event. Otherwise, Moshe would not survive a personal exposure to such splendor and majesty.

33:20 **However, He said,**
"You are not able to see My face *itself* **אני**
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.
And I will place you in the cleft of the rock.
And I will shield you with the palm of My hand over you while I pass over.

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 you are to 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 he 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 he 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 אנ
will see the acts themselves אנ of YAHWEH.
Indeed, awesome is that which I will do for your people.
34:11 Protect for yourselves
what I am instructing you itself אנ this day!
Behold! I am driving out from before your faces
the Amorite themselves אנ 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 אנ
are going lest it become a snare in your midst.
34:13 Instead, tear down their slaughter sites themselves, אנ
and smash their monuments themselves, אנ
and cut off their Asherim themselves, אנ
32:14 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 אנ
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 it then you are to break his neck.
Every firstborn of your sons you are to ransom.
And he is not to be seen before My face without cause.

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* אַתָּה 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*. אַתָּה

And no one will desire your land *itself* אַתָּה

as you go up to be seen before the face *itself* אַתָּה
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*, אַתָּה
because according to the speech of these words
I have cut a covenant with you *yourself* אַתָּה
and with Yisra'el *itself*." אַתָּה

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* אַתָּה
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*. אַתָּה

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

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 gave as direction to them
all that YAHWEH had spoken *itself* אנ
with he *himself* אנ on Mount Sinai.

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

34:35 And the children of Yisra'el
saw the face *itself* of Moshe. אנ
And Moshe returned the veil *itself* אנ over his face,
until he went in to speak with He *Himself*. אנ

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* אנ 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* אנ a gift to YAHWEH.
Everyone whose heart is willing may bring the gift *itself* אנ
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 אנ has directed,
35:11 The Dwelling Place *itself*, אנ
its tent *itself*, אנ
and its covering *itself*, אנ
its clasps *themselves*, אנ
and its boards *themselves*, אנ
its bars *themselves*, אנ

its columns *themselves*, את
 and its sockets *themselves*, את
 35:12 the chest *itself*, את
 and its sticks *themselves*, את
 The Cover of Atonement *itself*, את
 and the curtain *itself* for the covering, את
 35:13 the table *itself*, את
 and its sticks *themselves*, את
 and all its utensils *themselves*, את
 and the bread of the presence *itself*, את
 35:14 and the menorah *itself* את for the light,
 and its utensils *themselves*, את
 and its lamps *themselves*, את
 and the oil *itself* את for the light,
 35:15 and the table of incense *itself*, את
 and its sticks *themselves*, את
 and the anointing oil *itself*, את
 and the fragrant incense *itself*, את
 and the screen *itself* את for the entrance,
 at the entrance of The Dwelling Place,
 35:16 the slaughter site of olah *itself*, את
 and its copper grating *itself*, את which is for it,
 its sticks *themselves*, את
 and all its utensils *themselves*, את
 the basin *itself*, את
 and its base *itself*, את
 35:17 the hangings *themselves* את of the courtyard,
 its columns *themselves*, את
 and their sockets *themselves*, את
 and the covering *itself* את for the gate of the courtyard,
 35:18 the pegs *themselves* את of The Dwelling Place,
 and the pegs *themselves* את of the courtyard,
 and their cords *themselves*, את
 35:19 the woven garments *themselves* את
 for attending in the Set Apart Place,
 the set apart garments *themselves* את for Aharon the priest
 and the garments *themselves* את
 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* את was willing came
 with the gift *itself* את 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*, את
 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* את of silver
 or copper brought it to YAHWEH.

And everyone who found, *he himself*, את 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*, את
 and the purple *itself*, את
 the maggot scarlet *itself*, את
 and the fine linen *itself*. את
 35:26 And all the women whose hearts lifted up
 they *themselves* את with wisdom spun
 the goats' hair *itself*. את

35:27 And the rulers brought shoham stones *themselves*, את
 and the stones *themselves* את for setting in the ephod
 and in the breastpiece,
 35:28 and the spices *themselves* את
 and the oil *itself* את 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*, את 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 Betzal'el, son of Uri,
 son of Hur, of the tribe of Yahudah.

35:31 And He has filled *he himself* את
 with the Divne 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* את
 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 Betzal'el and Oholiab, and every wise hearted man
 in whom YAHWEH has given wisdom and intelligence,
 to know how to do all work for the service
of the set- apart place itself, את
 they are to make all that YAHWEH has directed."
 36:2 And Moshe called Betzal'el and Oholiab,
 and every wise hearted man in whose heart
 YAHWEH had given wisdom in their heart,
 everyone whose heart lifted him up, to come near
 for the work *itself*. את
 36:3 And they received from the presence of Moshe
 every gift *itself* את which the children of Yisra'el had brought
 for the work of the service of the Set Apart Place,
 to make *it itself*. את
 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 את
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.

36:28 And he made two boards for The Dwelling Place
at its sides.

36:29 And they were double at the bottom,
and they were completely united at the top by the first ring.
In this manner he made two of them for the two corners.

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 he 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 **תא** into the rings
on the sides of the chest, to carry The Chest itself, **תא**

37:6 And he made a Cover of Atonement of pure gold,
two cubits and a half its length and a cubit and a half its width.

Cover of Atonement is used in place of the traditional 'mercy seat' translation. This title is far more descriptive and more directly connected to the function of this cover. First, it is a cover, not a 'seat'. No one sits on it. Second, it covers The

Testimony, the two tablets of The Covenant, that were placed inside.
But far more importantly, it serves as the place where atonement is made once a year for the offenses of the Yisra'elites. And critical to a proper understanding is the concept that their offenses are not 'removed', they are **covered** - by the blood of the sacrifices made on their behalf. The connection between this and The New Covenant established by the shed blood of YAHUSHUA, The Messiah, as a covering for our offense debt is most important.

37:7 And he made two cherubim of gold.

Of hammered work he made they themselves אֲנִי

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 אֲנִי 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 אֲנִי 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 אֲנִי 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 אֲנִי 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 אֲנִי of acacia wood.

And he overlaid they themselves אֲנִי with gold, to carry the table itself אֲנִי.

37:16 And he made the utensils themselves אֲנִי

which were on the table,

its dishes themselves, אֲנִי

and its cups themselves, אֲנִי

and its bowls themselves, אֲנִי

and its jars themselves אֲנִי

which were for pouring from them, of pure gold.

37:17 And he made the menorah itself אֲנִי of pure gold,

Of hammered work he made the menorah itself אֲנִי.

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, **תא** 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* הנ

that YAHWEH had directed Moshe *himself*. הנ

38:23 And with he *himself*, הנ 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* הנ for the Set Apart Place

and the sockets *themselves* הנ 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* הנ

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* תא of fine linen, and the ornamented caps of fine linen,

and the underwear *themselves* תא of woven linen,

39:29 and the waistband *itself* תא of woven linen and blue violet and purple and maggot scarlet,

the work of an embroiderer,

as YAHWEH had directed Moshe *himself*. תא

39:30 And they made the plate *itself* תא 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*. תא

39:32 And all the work of The Dwelling Place of The Tent of Appointment was completed.

And the children of Yisra'el did according to everything that YAHWEH had directed Moshe *himself*. תא

Thus they did.

39:33 And they brought The Dwelling Place *itself* תא

to Moshe, the tent *itself* תא

and all its furnishings *themselves*, תא

its clasps, its boards, its bars, and its columns, and its sockets,

39:34 and the covering *itself* תא of rams' skins dyed red,

and the covering *itself* תא of fine leather,

and the veil of the screen *itself*, את
 39:35 The Chest of The Testimony *itself* את
 and its sticks *themselves*, את
 and The Cover of Atonement *itself*, את
 39:36 the table *itself*, את
 and all its utensils *themselves*, את
 and the bread of the presence *itself*, את
 39:37 the undefiled menorah *itself* את
 its lamps of arrangement *themselves*, את
 and all its utensils *themselves*, את
 and the oil for light *itself*, את
 39:38 and the golden incense table *itself*, את
 and the anointing oil *itself*, את
 and the sweet incense *itself*, את
 and the hanging *itself* את for the entrance to the tent,
 39:39 the copper slaughter site *itself*, את
 and its copper grating *itself* את which was for it,
 its sticks *themselves*, את
 and all its utensils *themselves*, את
 the basin *itself* את and its base *itself*, את
 39:40 the hangings *themselves* את of the courtyard,
 its columns *themselves* את
 and its sockets *themselves*, את
 the covering for the entrance of the courtyard *itself*, את
 its cords *themselves*, את and its pegs
 and all the utensils *themselves* את for the service
 of The Dwelling Place, for The Tent of Appointment,
 39:41 the woven garments *themselves* את for attending
 in the Set Apart Place,
 the set apart garments *themselves* את for Aharon the priest,
 and the garments *themselves* את for his sons
 to officiate as priests.

39:42 According to everything that YAHWEH
 had directed Moshe *himself*. את
 thus the children of Yisra'el did all the work *itself*. את
 39:43 And Moshe saw all the work *itself*. את
 And behold!
 They had done *it itself* את as YAHWEH had directed.
 Thus they had done.
 And Moshe blessed *they themselves*. את

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*, את 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.
The Dwelling Place was raised up.

40:18 And Moshe raised up The Dwelling Place itself אֹתוֹ

And he set its sockets themselves אֹתָם

And he placed its boards themselves אֹתָם

And he put in its bars themselves אֹתָם

And he raised up its columns themselves אֹתָם

40:19 And he spread out the tent itself אֹתוֹ

over The Dwelling Place.

And he placed the covering itself of the tent אֹתוֹ over it,

on top of it, as YAHWEH had directed Moshe himself אֹתוֹ

40:20 And he took and he put The Testimony itself אֹתוֹ
into The Chest.

And he placed the sticks themselves אֹתָם

onto the The Chest.

And he put The Cover of Atonement itself אֹתוֹ

on top of The Chest.

40: 21 And he brought The Chest itself אֹתוֹ

into The Dwelling Place.

And he placed the veil itself אֹתוֹ the covering,

And he screened off The Chest of The Testimony

as YAHWEH had directed Moshe himself אֹתוֹ

40:22 And he put the table itself אֹתוֹ

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 אֹתוֹ

40:24 And he placed the menorah itself אֹתוֹ

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 אֹתוֹ

40:26 And he placed the golden table of incense itself אֹתוֹ

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 אֹתוֹ

40:28 And he placed the covering itself אֹתוֹ

for the entrance of The Dwelling Place.

40:29 And the slaughter site of olah itself אֹתוֹ

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 אֹתוֹ

and the grain gift itself אֹתוֹ

as YAHWEH had directed Moshe himself אֹתוֹ

40:30 And he placed the basin itself אֹתוֹ

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 אֹתָם

and their feet themselves אֹתָם

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 אֹתוֹ

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

And Moshe completed the work itself. אֵת

40:34 And the cloud covered
The Tent of Appointment itself. אֵת
And the splendor of YAHWEH
filled The Dwelling Place itself. אֵת

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. אֵת

40:36 And at the ascending of the cloud from upon
The Dwelling Place the children of Yisra'el
set out on all their journeys.
40:37 And if the cloud did not ascend then they did not set out
until the day it ascended.

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.