

Study of Exodus 3

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Exodus 3:1-22

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of Elohim, even to Horeb.

וּמֹשֶׁה תָּנָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֵנוּ כִּתְּנָן מִדְיָן וַיִּבְהַג אֶת-הַצֹּאן אַחַר הַמִּדְבָּר נִיבָא)
אֶל-הַר הָאֱלֹהִים חֹרֵבָה,

וּמֹשֶׁה הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֵנוּ כִּתְּנָן מִדְיָן וַיִּבְהַג אֶת-הַצֹּאן אַחַר הַמִּדְבָּר נִיבָא)
אֶל-הַר הָאֱלֹהִים חֹרֵבָה,

UMosheh Hayah Roeh Et Tzon Yitro Chotno Kohen Midyan VayiNahag Et Achar HaMidbar VayaBo El Har HaElohiym Chorebah, where the **word** or name, HaMosheh, מֹשֶׁה, means, drawn out of the water, the **word**, Hayah, הָיָה, means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become**, he made, the **word**, Roeh, רֹעֵה or רֹעִי, means, pasture, tend, graze, ruler, shepherd, **he led a flock, directed, guided, ruled**, it also means to associate with, keep company with, friend, companion, it also means to think, have intention, strive, he broke, crushed, and with different vowel points it means evil, wickedness, distress, misery, injury, harm, wrong, it is related to the **word** Ra'a, רָעָה, which means to be evil, be bad, he misled, he did evil, did harm, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crush, shatter, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that **the whole Hebrew Alphabet, also represents, the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Tzon, צֹאן or צֹאֲוֹן means, **a flock of small cattle, sheep, goat**, the name, Yitro, יִתְרוֹ, means, **abundance**, it is also **the name of a Priest of Midian who was Mosheh's father in law**, he is also called Reuel, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, Chobab, חֹבָב, means, to love, he loved, he was loved, he endeared himself, he

became endeared, the **word**, Chotno, is from the **word** Chatan, **חָתָן**, which means, **son in law, daughter's husband, bridegroom, a connection by marriage, son in law, brother in law, to become related by marriage**, he married off, gave in marriage, was married off, the **word**, Kohen, **כֹּהֵן**, means, priest, to serve as a priest, to officiate, he helped, he ministered as a priest, he was or became a priest, one who stands serving Elohim, the **word** or name, Midyan, **מִדְיָן**, is the name of one of Abraham's and Keturah's sons, and it is also the name of place that is part of Arabia, that lies East of the gulf of Aqabah, the **word**, VayiNahag, is from the **word** Nahag, **נָהַג**, which means, **to drive, conduct, he went along the road, was, road, method, he drove cattle, he drove, led conducted, he drove away, he drove off, he conducted himself, he behaved**, he was accustomed to, was customary, he drove away, carried away, led off, he led he guided, directed, he established a custom, introduced, was established as a custom, the **word**, Et, is repeated, and it is formed with the first and last letters of the Hebrew Alephbet, and they represent Messiah, this **word** is defined in more detail above, the **word** Achar, **אַחַר**, means, **after, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, backward, backside**, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, HaMidbar, **מִדְבָּר** means, **the wilderness, the desert**, it means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the **word** Midbar, could be translated as, of or from the **word**, of or from the leader, the **word**, VayaBo, is form the **word** Bo, **בֹּא**, means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, **בֹּא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, **אֵל**, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Har, **הָר**, means, **mountain, mount**, the **word**, HaElohiym, means, the mighty ones, the judges, the powers, the **word**, Chorebah, **חֹרֶבָה**, means, waste, ruin, dry ground, it also means a pruning knife, furthermore, it is the name of a mountain, which is also known as Mount Sinai)

Here we are told that Mosheh kept and or tended to the flock of his father in Law, **יִתְרוֹ**, Yitro, pronounced Jethro in english, which is just another name for Reuel. We are also told that he led the flock to the backside of the mountain of Elohim. One might ask, why did Mosheh go to the backside of the Mountain of YHVH Elohim? Was it because he was looking for new pasture for the sheep, or was he lead there by the Holy Spirit? Please remember, that Mosheh has not had any kind of encounter with YHVH, as of yet. So the question of **WHY** Mosheh went to the backside of the Mountain of YHVH, still remains unanswered!

2 And the messenger (angel) of YHVH appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

וַיֵּרָא מַלְאָךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהִנֵּה הַסֵּנֶה בֹּעֵר בְּאֵשׁ וְהַסֵּנֶה (אֵינְנוּ אֹכֵל

וַאֲפֹרָא פְּסוּלֵי אֵשׁ מִתּוֹךְ הַסֵּנֶה וְהִנֵּה הַסֵּנֶה בֹּעֵר בְּאֵשׁ וְהַסֵּנֶה אֵינְנוּ אֹכֵל

VayeRa Malak YHVH Elayv Belabat Esh Mitok HaSeneh VayaRe VeHineh HaSeneh Bo'er BaEsh VahaSenah Eynenu Ukal, where the *word*, VayeRa, is from the *word* Ra'ah, רָאָה, means, *see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself*, but it also means vulture, it means lung, lungs, the *word*, Malak, מַלְאָךְ, means, *messenger, messenger of Elohim, angel*, it is related to the *word* Lak, לָקַח, which means, to send, and the *word* Malakah, מַלְאכָה, which means work, the *word* or Name YHVH, which is, *Yahweh*, the *word*, Elayv, means, *to him*, the *word*, BeLabat, is from the *word*, Labah, לָבַח, which means, *flame, flame of fire*, to set ablaze, inflame, lava, torrent, stream, the *word*, Esh, אֵשׁ, means, *fire, fever*, the *word*, the *word*, MiTok, is from the *word*, Tavek, תָּוֵךְ, means, *in the midst of, middle, among, inside, interior*, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the *word*, HaSeneh, סֵנֶה, means, the thorn bush, the blackberry bush, the *word*, VayaRe, is from the *word* Ra'ah or Re'ah, רָאָה, which means, *see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible*, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, VeHineh, וְהִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, *lo, behold, since, now, thus far, yet*, the *word*, HaSeneh is repeated, and it means, *thornbush*, the *word*, Bo'er, is from the *word*, Ba'ar, בָּעַר, which, means, *to burn, consume, he caused fire to burn, it burned, was kindled, was set on fire*, to remove, cleared, destroy, as an adjective, it means foolish, stupid, ignorant, the *word*, BaEsh, is the *word* Esh, repeated, and it means, *fire*, and with the Bet prefix, in means, *on fire or with fire*, the *word*, VahaSenah, is the *word*, Seneh, repeated for a third time, and it means, *the thorn bush*, the *word*, Eynenu, is from the *word* Ayn or Eyn, אֵין, which means, *nothing, naught, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify*, as an adverb it means, where, the *word*, Ukal is from the *word* Akal, אָכַל, means, *to eat, he ate, devoured, consumed, destroyed*, he digested, *burned*, fed, nourished, was fed, was nourished, food, meal)

Here we are told that the Messenger of YHVH, VayeRa, וַיֵּרָא, appeared to Mosheh, in a flame of Fire. We also read, that a Messenger of YHVH appeared to Mosheh in the midst of the bush, but all Mosheh saw, was a *FIRE* burning in the midst of the bush, so, I asked myself, where *IS* YHVH's

גָּדוֹל means, **great**, greater, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the **word**, HaZeh, is from the **word** Zeh, and it means, **this**, the **word**, Madua, מַדּוּעַ, is an adverb, which means, **why, wherefore**, what is known, **for what reason**, something knowable, the **word**, Lo, means, **no or not**, the **word**, YeBar, is from the **word**, Ba'ar, בָּעַר, which means, **to burn, consume, he caused fire to burn, it burned, was kindled, was set on fire**, to remove, cleared, destroy, as an adjective, it means foolish, stupid, ignorant, the **word**, HaSeneh, is repeated, and it means, thornbush)

Here we see that Mosheh was intrigued by the fact that the **BUSH** was on fire, **BUT** it was **NOT** being consumed. Wouldn't you also be curious if you saw something that was on fire, and yet, it was **NOT** being consumed nor destroyed by that Fire?

4 And when YHVH saw that he (Mosheh) turned aside to see, Elohim called unto him out of the midst of the bush, and said, Mosheh, Mosheh. And he said, Here am I.

וַיֵּרָא יְהוָה כִּי סָר לְרֵאזוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּבִּיחַ וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר
הֲנִי

וַיֵּרָא יְהוָה כִּי סָר לְרֵאזוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּבִּיחַ וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר
הֲנִי

VayaRe YHVH Kiy Sar Lirot Vayiqra Elayv Elohiym Mitok HaSneh VaYomer Mosheh Mosheh VaYomer Hineniy, where the **word**, VayaRe, is form the **word** Ra'ah, רָאָה, means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld**, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, YHVH, is the Name Yahweh, some say Yahuwah, some say Yehovah, the **word**, Kiy, כִּי means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless**, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Sar, is from the **word** Sur, סָר, means, **turn aside**, to depart, it came to an end, ceased, **he caused to turn aside**, he caused to depart, removed, he put aside, was taken away, was removed, to stack, heap, as an adjective it means, removes, separated, it also means, a degenerate branch, it means, leaven, character, the **word**, Lirot, is from the **word** Ra'ah, or Re'ah, רָאָה, means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, and with the Lamed prefix, it means, **to see**, the **word**, Vayiqra, וַיִּקְרָא, means, **and he called**, and he cried out, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קַרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the

interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Elayv, means, **to him**, the **word** Elohiym, means, **mighty ones, judges, powers**, the **word**, MiTok, is from the **word** Tavek, תוֹךְ, which means, **in the midst of, middle, among, inside, interior**, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, HaSeneh, means, the thornbush, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word, speech, saying, utterance**, the word or name Mosheh is repeated twice, and his name means drawn out of the water, the word, Hineniy הִנֵּנִי, means, here I am)

Now. We are told that when Mosheh made the decision to investigate this event, and YHVH saw that Mosheh had turned aside to **SEE** what was happening, because he probably did not believe what his own eyes were seeing, that, that is when, Elohim spoke, and said, Mosheh, Mosheh, and we are told that Mosheh answered and said, Hineniy, הִנֵּנִי, which means, here I am)

So the details are, a Messenger of YHVH appeared to Mosheh, as a flame in the midst of a Bush, and when Mosheh sees the Bush that is burning, with a flame that is called, the Messenger of Elohim, who was in the midst of the Bush, we are told, that YHVH saw that Mosheh turned to go look at the burning Bush, that Elohim called his name, saying Mosheh, Mosheh, and then we are told that Mosheh answered, saying, here I am.

What has just happened here, what is YHVH communicating to us here in this *verse*? In the Shema, in *Deuteronomy 6:4*, it says: *Hear, O Israel, YHVH our Elohiym, YHVH IS ONE*; שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד, Shema Yisrael, YHVH Eloheynu YHVH Echad. I believe that YHVH is communicating to us, that He is **ONE** Elohiym, even though, He appears in many different forms, and that His Memorial name **IS** Yahweh.

5 And he said, do **NOT** draw near here: **PUT OFF** your shoes from off your feet, for the place whereon you stand **IS** Holy ground.

וַיֹּאמֶר אֶל-תִּקְרַב הַלָּם שָׁל-נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו (אֲדַמַּת-קֹדֶשׁ הִוא

וַיֹּאמֶר אֶל-תִּקְרַב הַלָּם שָׁל-נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו (אֲדַמַּת-קֹדֶשׁ הִוא

VaYomer Al TiQrav Halom Shal NeAleyka MeAl Ragleyka Kiy HaMaqom Asher Atah Omed Alayv Admat Qodesh Hu, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word, speech, saying, utterance**, the **word**, Al, אֵל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, not, nay, as a prefix it means, not, non, un**, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TiQrav, is from the **word** Qarav, קָרַב, which means,

to come near, approach, he came near, approached, was offered as a sacrifice, he was brought near, he came near, approached, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the *word* Halom, הָלַם, means, *here, hither, hitherto, thither, the word*, Shal, is from the *word* Nashal, נָשַׁל, means, *to slip or drop off, pull off, to draw off, cast off*, he cast out from the house, it slipped off, dropped off, he drew off, he drove out, ejected, he drove out, was driven out, was rejected, he dropped, let fall, it fell of itself, the *word*, Neleyka, is from the *word* Na'al, נָעַל, which means, *sandal, boot, shoe, to shoe, to bar, bolt, lock, close, to shoe or close the foot, he concluded, he bound on sandals, he shod a horse, he furnished with sandals, he put shoes on somebody's feet, was shod, the word*, MeAl, *from upon, from all*, the *word*, Ragleyka, is from the *word*, Regel, רָגַל, means, *foot, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, was made to go about, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, the word*, Kiy, כִּי, means, *that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the word*, HaMaqom, מָקוֹם, which means, *place, locality, spot, place where you stand*, to localize, but hidden in this *word* Maqom, is the *word* Qum, which means, *to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is telling us, to keep our eyes open, because there is some kind of resurrection or birthing or renewal event, that is about to happen, the word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, *to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as an adverb and conjunction, it means, *for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the word*, Atah, means *you, the word*, Omed, is from the *word*, Amad, עָמַד, which means, *to stand, stood, stood up lean against*, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the *word*, Alayv, אָלָיו, means, *on, upon or over him or it, the word*, Admat, is from the *word*, Adamah, אֲדָמָה, which means, *ground, soil, earth, land, it also means to be red, because it is related to the word* Dam, דָּם, which means *blood, and it originally denoted the red arable land, the word*, Qodesh, קֹדֶשׁ, means, *to be holy, be sacred, he hallowed, sanctified, consecrated*,

dedicated, was set apart, was forbidden, *was hallowed, he declared holy, he cleansed, purified*, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Hu, means he or it)

There is a lot said here in this very important *verse*, and the implication of these words are very far reaching. YHVH tells Mosheh that He is **NOT** to approach this burning Bush, from which YHVH Elohim Himself is speaking, until he, Mosheh, removes the sandal's from off of his feet, for this **IS** Holy Ground. The first thing we have to ask is, **WHY** is the ground Holy? It is Holy because of YHVH's presence. The ground was ordinary ground until YHVH decided to appear to Mosheh. You might ask, why is that important? Just ask yourselves, when and why is the temple Holy? The temple is only Holy when YHVH, is present. The First Temple was **NOT** Holy when the Babylonians tore it down, nor was the Second Temple Holy when it was torn down by the Romans. The Temple is only Holy when YHVH's presence **is there**, and the presence of YHVH, is only there, when His people, willingly choose to believe, follow and obey **ALL** the Words of His Torah of Life, for in doing so, they become Holy as YHVH is Holy.

The far reaching implications are the Fact that YHVH has declared, His Feasts and His Shabbat as being Holy convocations. **IF** what I told you is true, that the Temple is only Holy when YHVH is present and indwelling it, then that means that when He calls His Shabbat, Holy, it is because He is present, at every Shabbat meeting where His people choose to congregate together, to praise and worship Him. Although YHVH **IS** omnipresent, He has only called **ONE DAY** of the week Holy, and that is **BECAUSE** He is present, on that Day, so that He can bless all the people, that set the time aside to commune with Him, in praise and worship on that Day, because they love Him, and **WANT** to obey His Commandments, because they **KNOW** in their hearts, that that is what pleases our heavenly Father, for obedience is **BETTER** than sacrifice. So the next time someone asks you why you treat the Sabbath as a Holy day, tell them, it is because YHVH has called it Holy, which means that YHVH is present on His Holy Shabbat Day, as He promised, throughout all of Scripture, that He would be.

6 Moreover He said, I am the Elohey of your father, the Elohey of Abraham, the Elohey of Yitzchaq, and the Elohey of Ya'aqov. And Mosheh hid his face; for he was afraid to look upon Elohim.

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֵלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִנְּשֵׂה פָנָיו כִּי יָרָא מִתְּהַבֵּיט אֶל־הָאֱלֹהִים

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֵלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִנְּשֵׂה פָנָיו כִּי יָרָא מִתְּהַבֵּיט אֶל־הָאֱלֹהִים

VaYomer Anokiy Elohey Aviyyka Elohey Avraham Elohey Yitzchaq VeElohey Ya'aqov VayaSeter Mosheh Panayv Kiy YaRe MaHabiyyt El HaElohiym, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word, speech, saying, utterance**, the **word**, Anokiy, means, **I**, the **word**, Elohey, means, mighty one, judge, power, it is YHVH

Elohim referring to Himself in the singular, the **word**, Aviyka, means your father, the **word** Elohey is repeated a second time, the **word** or name, Avraham, means, father of many nation, the **word** Elohey is repeated a third time, the **word** or name Yitzchaq, יִצְחָק, is the name, Isaac, it is from the **word**, Tzachaq, צַחֵק, which means, **to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh**, the **word**, Elohey, is repeated a fourth time, the **word** or name Ya'aqov, means, hand on heel, the **word**, VayaSeter, is from the **word**, Satar, סָתַר, means, **to hide, conceal, the hidden things, he hid, concealed, he covered, sheltered, he hid himself, he hid carefully**, it also means, to pull down, destroy, to refute, contradict, he broke down, pulled down, he disarranged, upset, he refuted, contradicted, he neutralized, was torn down, was undone, it means covering, cover, hiding place, secret, secrecy, where the **word** Sitrah, סִתְרָה, means shelter, protection, the **word** or name, Mosheh, means, drawn from the water, the **word**, Panayv, is from the **word** Paniym, פָּנִים, which means, **face, countenance, presence**, forefront, before, before me, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Kiy, כִּי, means, **that, because, for, when, while**, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YaRe, is from the **word** Ra'ah or Re'ah, רָאָה, which means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred**, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, MaHabiyt, is from the **word**, Nabat, נָבַט, means, **to look**, to shine, it welled out, gushed out, streamed forth, **he looked at, looked upon, he regarded**, showed regard to, considered, it also means to sprout, burst forth, grow, it sprouted, germinated, grew, budded, he caused to sprout, bud, blast, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning, **nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay**, HaElohiym, means, mighty ones, judges, powers)

Why do you think that YHVH told Mosheh that He was the Elohiym of Abraham, Yitzchaq and Ya'aqov? He could have said, I am the Elohim of all creation, or, I am the Elohiym who created all things, **BUT**, YHVH Elohim chose to tell Mosheh, I am the Elohim of **YOUR** Fathers, the Elohim of Abraham, Yitzchaq, and Ya'aqov. I believe, that YHVH did that, because He wanted to make Himself familiar to Mosheh, put Mosheh at ease, by saying I am the Elohim of **YOUR** Fathers.

At this point, we are told that Mosheh was afraid, and that he hid his face. Why do you think that Mosheh was afraid? Well, for one reason, he can hear a voice, but he cannot see anyone, all he sees is a bush that is on fire, but it is **NOT** being consumed, and he probably reasons, that if the entity that is talking to him, caused the Bush to be on fire, then maybe, the same entity that is speaking to him, can also put him on fire. His fear was indeed genuine.

7 And YHVH said, I have surely seen the affliction of My people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

וַיֹּמֶר יְהוָה רָאֵה רָאֵה רְאִיתִי אֶת-עַנֵּי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו (כִּי) יִדְעֵתִי אֶת-מַכָּאֲבֵיו

וַיֹּמֶר יְהוָה רָאֵה רָאֵה רְאִיתִי אֶת-עַנֵּי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו (כִּי) יִדְעֵתִי אֶת-מַכָּאֲבֵיו

VaYomer YHVH Ra'oh Raiytiy Et Aniy Amiy Asher BeMitzrayim VeEt Tza'aqatam Shamatiy Mipney Nogshayv Kiy Yadatiy Et Makovayv, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the name, Yahweh, Yahuwah, or Yehovah, the **word**, Ra'oh, is from the **word** Ra'ah or Re'ah, רָאָה, which means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred**, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Raiytiy, is the **word** Re'ah repeated, and it emphasizes the fact that Yahweh has seen, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Aniy, is from the **word**, Oniy, עָנִי, which means, poor, needy, humble, **afflicted, to be poor, impoverished, he became poor, impoverished, affliction, oppression, poverty**, the **word**, Amiy, is from the **word**, Am, עַם, which means, **people, kinsman, related, ancestor**, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, **my people**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, BeMitzrayim, means, in Egypt, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, Tza'aqatam, is from the **word** Tza'aqah, צָעָקָה, means, **cry outcry**,

cry of distress, prayer, Shamatiy, is from the *word* Shema, שָׁמַע, which means, *to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed*, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, *to hear, listen, pay very close attention to, understand, believe, follow and obey* the words that you heard, the *word*, Mipney, מִפְּנֵי, means, *in the face of, from the presence of, because of*, the *word*, Nogshayv, is from the *word* Nagash, נָגַשׁ, means, to draw near, come near, approach, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, *to press, drive, oppress, he forced, ruled, he exacted as debt*, the *word*, Kiy, כִּי, means, *that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but*, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Yadatiy, is from the *word* Yada, יָדַע, which means, *to know, he knew, he perceived, observed, he considered, became acquainted with*, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the *word*, Da, דָּע, means, knowledge, wisdom, and in the form that it is used here, it means, I know, the *word* Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, and this *word* is defined more completely above, the *word*, Makovayv, is from the *word* Makob, מַכְאוֹב, or Makobah, מַכְאֹבָה. Which means, pain suffering, to be in pain, causing pain, painful)

Next YHVH says, to Mosheh, I have surely seen the Aniy, the affliction and oppression of My people, who are in Egypt, and I have chosen to Shema, I have chosen to hear, listen, pay very close attention to, understand, believe, what they say, and I will answer them, I will act on the words that I have heard from them, where they have cried unto Me, because of the harsh treatment of their taskmasters; for I know their Makovayv, their Makob, מַכְאוֹב, their, Makobah, מַכְאֹבָה, their pain, their suffering, and their sorrows. Since YHVH is omniscient, it means that He knows everything that is going on in the world, that He Himself created, therefore, He knows what the people of Yisrael are going through, but He also knows, that **THEY** brought this misery upon themselves, and furthermore, He knows that **IF** they are not punished, for their rebellious disobedience to the Words of His Torah of Life, that they will simply continue to walk contrary to the Words of His Torah of Life, and they will be lost forever. Therefore, since it is YHVH's wish that not even one person perishes, He punishes the people of Yisrael, for what they have done, so that hopefully, they will see the error of their ways, and then, call upon Him, to ask for His help, to take them out of the bondage that they are in, which is what the people of Yisrael are doing here. We have to understand that Yisrael, has been in a self imposed bondage to the task masters of Egypt, for over two centuries now, and because they are now crying out onto Him, YHVH has decided that it is time to set them free, and therefore he tells Mosheh in *verse 8*:

8 And I am come down to deliver them (Yisrael) out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

the *word*, Chalav, חָלָב, means, *milk, to milk, he milked, was milked*, it means fat, grease, the *word*, UDbash, is from the *word* Dabash, דָּבַשׁ, which means, *honey*, became honey coloured, to be sweet, to be as sweet as honey, was and or made as sweet as honey, he sweetened, the *word*, El , אֵל , *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Meqom, מְקוֹם, which means, *place, locality, spot, place where to stand*, to localize, but *hidden in this word Maqom, is the word Qum*, which means, *to arise*, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is translated as the *word* resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* Maqom, is used, it is telling us, *to keep your eyes open, because there is some kind of resurrection or birthing or renewal event, that is about to happen*, the *word*, HaKenaaniy, means, *the Canaanites*, the *word*, VahaChitiy, means, *and the Hittites*, the *word*, VahaEmoriy, means, *and the Amorites*, the *word*, VahaPriziy, means, *and the Perizzites*, the *word*, VahaChiviy, means, *and the Hivites*, the *word*, VahaYebusiy, means, *and the Jebusites*)

Here YHVH makes it very clear that He has heard the cry of the people of Yisrael, and that He has come down from heaven, to deliver them out of the hand of their Egyptian taskmasters, so that He can bring them up out of the Land of Egypt, the land of their captivity, unto a good land that is very large, a land that is flowing with Chalav, חָלָב, milk, and Dabash, דָּבַשׁ, honey. The milk was more than likely goats milk and the honey was the sticky syrup made from fruit nectar, and more than likely, from dried dates. Date palms have been prolific in the Middle East for thousands of years, and dates have remained a staple food source. The fact that it says that it is flowing with milk and honey, tells us that there was some very fertile soil, which means, that there was a lot of good grazing land. Therefore that means that the Land that YHVH was going to give them, is a land that could support both farming, ranching, agriculture and livestock, large quantities of sheep, goats, and or cattle, all potential sources of milk, and date palms, from which they made their honey.

Then YHVH goes on to say that the land that He will be giving them, is now the land, or the place of the *Canaanites*, the *Hittites*, the *Amorites*, the *Perizzites*, the *Hivites*, and the *Jebusites*. If you count these nations, you will see that there are **Six** nations, that currently occupy the land that is called Canaan. The number six in Scripture, usually refers to, and or represents man or mankind, for man was formed on the **Sixth** day. What, I believe YHVH is telling Yisrael and us also in this verse, **IS**, that when anyone lives by their own understanding, or lives by the lust of their own flesh, and rejects the Ways and the Words of YHVH's Torah of Life, they will be dispossessed from their land, that He has given to His people Yisrael. To me, this is a picture of end times, where all the people that have chosen to reject, discard, abolish, and or ignore the Words of YHVH Torah of Life, will be removed from this earth, and **NOT** be permitted to enter the kingdom of Elohim, which of course, will be here on earth. I want to make sure that all people who read this understand what I am saying, I believe that YHVH is telling us, that **ALL** people who reject the Ways and the Words of YHVH's Torah of Life, will, on resurrection day, be sent to their second death, by being tossed into the lake of Fire, and this fire, unlike the fire that was in the burning bush, will indeed consume all that are tossed into it.

9 Now therefore, behold, the **CRY** of the children of Yisrael **IS** come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them.

וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בָּאָה אֵלַי וְגַם-רָאִיתִי אֶת-הַלְחֹץ אֲשֶׁר מִצְרַיִם לַחֲצִימָם
 אֹתָם,

וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בָּאָה אֵלַי וְגַם-רָאִיתִי אֶת-הַלְחֹץ אֲשֶׁר מִצְרַיִם לַחֲצִימָם אֹתָם

VeAtah Hineh Tza'aqat Beney Yisrael Ba'ah Elay VeGam Ra'iytiy Et HaLachatz Asher Mitzrayim Lochatziym Otam, where the **word**, VaATah, means, **and now**, the **word** Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far, yet**, the **word**, Tza'aqat, is from, the **word** Tza'aqah, צַעֲקָה, which means, **cry outcry, cry of distress, prayer**, the **word**, Beney, means, children, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Ba'ah, is form the **word**, Bo, בּוֹא, means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Elay, אֵלַי, is a preposition, which means, **to me, toward me, unto me**, VeGam, is from the **word**, Gam, גַּם, is a conjunction, that means, **also, lo, moreover, to, even, as well**, neither, heap, abundance, much, and with the Vav prefix it means, and also, the **word**, Ra'iytiy, is from the **word** Ra'ah or Re'ah, רָאָה, which means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, and in the form that it is used here it means, **and I have seen**, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and **they represent Messiah**, the First and the Last, the **word**, HaLachatz, לַחֲצִי, means, **to press, squeeze, to oppress, he pressed himself, he was oppressed, distress, pressure**, the **word** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**,

Mitzrayim, means, Egypt or Egyptians, the **word**, Lochatziym, is from the **word** Lachatz, defined above, and it means, oppression, to oppress, the **word**, Otam, means, them)

Here YHVH once again tells Mosheh that the cries of the people of Yisrael have come up to Him, and He tells Mosheh, I have also seen the Tza'aqah, צַעֲקָה, the cry, the outcry, the cry of distress, the oppression wherewith the Egyptians oppress them. Here YHVH is telling Mosheh that He has heard the complaints, the prayers, the crying of His people, and that He intends to act upon it, so He tells Mosheh in *verse 10*:

10 Come now therefore, and I will send YOU Mosheh, unto Pharaoh, that YOU may bring forth My people, the children of Yisrael, out of Egypt.

וְעַתָּה לְכָה וְאַשְׁלַחְךָ אֶל-פַּרְעֹה וְהוֹצֵא אֶת-עַמִּי בְנֵי-יִשְׂרָאֵל מִמִּצְרָיִם.

וְעַתָּה לְכָה וְאַשְׁלַחְךָ אֶל פַּרְעֹה וְהוֹצֵא אֶת עַמִּי בְנֵי יִשְׂרָאֵל מִמִּצְרָיִם

VeAtah Lekah Ve'eShlachaka El Paroh VeHotze Et Amiy Beney Yisrael MiMitzrayim, where the **word** VaAtah, means, and now, the **word**, Lekah, לָכָה, means, **go, come**, and it is also, the personal pronoun, meaning, to thee, to you, the **word**, VeEshlachak, is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, **he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Paroh, means, **Pharaoh**, the **word**, VeHotze, is from the **word** Yatza, יָצָא, which means, **to go or come out, bring forth, went out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth**, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet and they represent Messiah, for a more complete definition of this **word**, see verse 1, the **word**, Amiy, is from the **word** Am, עַם, which means, **people, kinsman**, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, **my people**, the **word**, Beney, means children, the **word** Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeschar and El, where the **word** Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeschar El, means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MiMitzrayim, means, **from or out of Egypt**)

Here YHVH tells Mosheh, come now, וְאַשְׁלַחְךָ, Ve'eShlachaka, and I will, Shalach you, I will send you unto Pharaoh, so that **YOU** Mosheh, may bring forth My people, the children of Yisrael,

out of Egypt. In *verse 6*, we are told that Mosheh hid his face from YHVH, because he was afraid, and here, the entity that He is afraid of, the one he hid his face from, YHVH, said to him, I will send **YOU**, Mosheh, unto Pharaoh, so that **YOU** may bring forth My people, the children of Yisrael, out of Egypt. It appears that YHVH is not giving Mosheh the opportunity to say **NO**, so YHVH continues on as if nothing has happened and he says in *verse 11*

11 And Mosheh said unto Elohim, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Yisrael out of Egypt?

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִי אֵלֶיךָ אֶל-פְּרֹעֶה וְכִי אוּצִיא אֶת-בְּנֵי יִשְׂרָאֵל (מִמִּצְרַיִם,

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִי אֵלֶיךָ אֶל-פְּרֹעֶה וְכִי אוּצִיא אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם

VaYomer Mosheh El HaElohiyn Miy Anokiy Kiy Elek El Paroh VeKiy Otze Et Beney Yisrael MiMitzrayim, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name, Mosheh, means, drawn out of the water, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaElohiym, means, the mighty ones, the judges, the powers, the **word**, Miy, מִי, is the pronoun, **who, whose, whoever, someone**, anyone, the **word**, Anokiy, means, **I**, the **word** Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so**, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Elek, is from the **word** Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked**, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, El, אֵל, is repeated, and it denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, the **word**, Paroh, means, Pharaoh, the **word**, VeKiy is the **word** Kiy repeated, and here it means, that, the **word**, Otze, is from the **word**, Yatza, יָצָא, which means, **to go or come out, went out, goes forth, went forth, burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Et, is defined above and these two letters represent messiah, the **word**, Beney, means children, the **word** Yisrael is defined above and it means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MiMitzrayim, means, **from or out of Egypt**)

Here we can see that Mosheh does **NOT** want to go to Egypt and speak with Pharaoh, and therefore he degrades himself, by saying who am I that I should go and confront Pharaoh, I am just a nobody, therefore you should send someone else. Please remember, that Mosheh is aware that he is wanted for murder in Egypt, and it very obvious at this point, that he does not want to return to Egypt, because he is afraid that he will be arrested and more than likely hanged for what he did forty or so years ago.

12 And He said, Certainly I will be with you; and this shall be a token unto you, that I have sent you: When you have brought forth the people out of Egypt, you shall serve Elohim upon this mountain.

וַיֹּאמֶר כִּי־אֶתְיַהֵב עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרָיִם (תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה
 וַיֹּמֶר כִּי־אֶתְיַהֵב עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרָיִם
 וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרָיִם

VaYomer Kiy Ehyeh Imak VeZeh Leka HaOt Kiy Anokiy Shlachtiyka BeHotzeyka Et HaAm MiMitzrayim TaAvdun Et HaElohiym Al HaHar HaZeh, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so**, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Ehyeh, is from the **word** Hayah, הָיָה, means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Imak, means, **with you**, the **word**, VeZeh, means, **and this**, the **word**, Leka, means, **to or for you**, the **word**, HaOt, אוֹת, means, **the sign, the signal, the symbol, the token, the miracle**, it also means, to consent, agree, the **word**, Kiy is repeated and here it is translated as, **that**, the **word**, Anokiy, means, I, the **word**, Shlachtiyka, is from the **word** Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, **was dispatched**, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed**, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, BeHotzeyka, is from the **word** Yatza, or Yatze, יָצָא, which means, **to go or come out, went out, goes forth, went forth, burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Et, is defined above, and these two letters **represent Messiah**, the **word**, HaAm, means, **the people**, the **word**, MiMitzrayim, means, **from or out of Egypt**, the **word** TaAvdun, is from the **word**, Eved, עָבַד, means, **to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper**, he imposed forced labour, he

worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, Et, is repeated again, and these two letters **represent Messiah**, the **word**, HaElohiym, means, the mighty ones, the judges, the powers, the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, the **word**, HaHar, means, **the mountain**, the **word**, HaZeh, means, **this**)

As you can see, YHVH does **NOT**, take **NO** for an answer, and He says to Mosheh, Certainly I will עִמָּךָ, Imka, be with you. If Mosheh had known and completely understood who it was that was saying to him, I will be, עִמָּךָ, Imka, with you, then I believe he would not have hesitated for one second, he would have obeyed YHVH's request and gone to Egypt to confront Pharaoh right away. But obviously, Mosheh did **NOT** know the extent of the power, that YHVH Elohim possesses, and therefore, he was reluctant to go to meet with Pharaoh, for the reasons that I mentioned in the summary of *verse 11*.

YHVH continues to talk to Mosheh and says: וְזֶה-לְפָנֶיךָ הָאוֹת, VeZeh, and this, Leka, to you, HaOt, אוֹת, is the sign, the signal, the symbol, the token, **the miracle**, that it is I, YHVH, that has sent you: When you have brought forth the people out of Egypt, you **SHALL SERVE** YHVH Elohim upon this mountain. What Mountain is YHVH talking about? It is Mount Horeb which is also called Mount Sinai.

The word Horeb, הֹרֵב, occurs 17 times in the Hebraic Scriptures, in,
Exodus 3:1; 17:6; 33:6;
Deuteronomy, 1:2, 6, 19; 4:10, 15; 5:2; 9:8; 18:16; 29:1;
1 Kings 8:9; 19:8;
2 Chronicles 5:10;
Psalms 106:19
Malachi 4:4.

The word or name, Sinai, סִינַי, occurs 35 times:
Exodus 16:1; 19:1; 19:2, 11, 18, 20, 23; 24:16; 31:18; 34:2, 4; 34:29, 32;
Leviticus. 7:38; 25:1; 26:46; 27:34;
Numbers 1:1, 19; 3:1, 4, 14; 9:1, 5; 10:12; 26:64; 28:6; 33:15, 16; 33:2;
Judges 5:5;
Nehemiah. 9:13;
Psalms 68:8; 68:17

Mount Horeb is called *the mountain of Elohim*, here in *Exodus. 3:1*; and in *1 Kings 19:8*.

Although there is nothing in the Scriptures that actually say, that Mount Horeb is another name for Mount Sinai, the biblical evidence strongly suggests that they are one and the same place.

Furthermore, there are people such a Ron Wyatt who claim the Mount Sinai, is right across from the sea of Reeds or the Red sea, in Saudi Arabia, which is called Midian on the map that is on the next page.



13 And Mosheh said unto Elohim, Behold, when I come unto the children of Yisrael, and shall say unto them, The Elohim of your fathers has sent me unto you; and they shall say to me, What is His Name? What shall I say unto them?

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בֹא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם (שְׁלַחַנִי אֵלֵיכֶם וְאָמַרְוּ לִי מַה שְּׁמוֹ מַה אָמַר אֱלֹהִים

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בֹא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם (וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בֹא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם

VaYomer Mosheh El HaElohiym Hineh Anokiy Ba El Beney Yisrael VeAmartiy LaHem Elohey Avoteykem |Shlachaniy Aleykem VeAmru Liy Mah Shmo Mah Omar Alehem, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name, Mosheh, means, drawn out of the water, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaElohiym, means the mighty ones, the judges, the powers, the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial,

was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far, yet**, the **word**, Anokiy, means, **I**, the **word**, Ba, is from the **word**, Bo, בּוֹא, which means, **to go or come, came, went, come in, arrive**, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּ, means, **he who comes, he who arrives**, and as an adjective, it means, coming, subsequent, next, the **word**, El, is repeated and it means, **to or unto**, the **word**, Beney, means, the children, the **word**, Yisrael, is defined above and it means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeAmartiy, is the **word** Amar, אָמַר, repeated, and it means, **to say, saying, said, spoke, you told, uttered**, the **word**, LaHem, means, **to or unto them**, the **word**, Elohey, means, **mighty one, judge, power**, the **word**, Avoteykem, means, **your fathers**, the **word**, Shlachaniy, is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, **was dispatched, was transmitted, he was ordered to go, he sent away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Aleykem, means, **to you, plural**, the **word**, VeAmru, is the **word** Amar, אָמַר, repeated, and it means, **to say, saying, said, spoke, you told, uttered**, the **word**, Liy, לִי, means, **to me**, the **word**, Mah, מַה, means, **what**, which, how, something, why, wherefore, how much, the **word**, Shmo, is from the **word** Shem, שֵׁם, means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Mah, is repeated, and it means, **what**, the **word**, Omar, is the **word**, Amar, repeated, and it means, **to say, saying, said, spoke, you told, uttered**, the **word**, Alehem, means, to or unto them)

Here we can see, that Mosheh is very concerned about what YHVH is asking him to do, and he says to YHVH, when I finally get to Egypt, what am I supposed to say unto the children of Yisrael, when I tell them that the Elohim of their fathers sent me, and they ask, what is His Name? Mosheh did not feel that he was equipped, nor able to do what YHVH was asking him to do, so he is trying to make all kinds of excuses, in order to convince YHVH Elohim to send someone else. But YHVH is determined to send Mosheh and He says in *verse 14*:

14 And Elohim said unto Moses, I AM THAT I AM: and He said, Thus shall you say unto the children of Yisrael, I AM has sent me unto you.

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶתְּהָא אֲשֶׁר אֶתְּהָא וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶתְּהָא שְׁלַחְנִי
אֵלֵיכֶם

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶתְּהָא אֲשֶׁר אֶתְּהָא וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶתְּהָא שְׁלַחְנִי
אֵלֵיכֶם

VaYomer Elohim El Mosheh Ehyeh Asher Ehyeh VaYomer Koh Tomar LiBeney Yisrael

Ehyeh Shlachaniy Aleykem, where the *word*, VaYomer, is from the *word*, Amar, אָמַר, which means, to *say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Elohiym, means, *the mighty ones, the judges, the powers*, the *word*, El, אֱלֹהִים, denotes, *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word* or name Mosheh, means, drawn out of the water, the *word*, Ehyeh, is from the *word* Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened*, it was done, brought about, he caused something to become, he made, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'akov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word* Ehyeh is repeated, and as I said it is from the *word*, Hayah, הָיָה, which means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened*, it was done, brought about, he caused something to become, he made, the *word*, VaYomer, is the *word* Amar, אָמַר, repeated, and it means, to *say, saying, said, spoke, you told, uttered*, the *word*, Koh, כֹּה, as an adverb, means, *so, thus, here, now, there, beyond*, the *word*, Tomar, is the *word* Amar, אָמַר, repeated, and it means, to *say, saying, said, spoke, you told, uttered*, and in the form that it is used here it means, *you shall say*, the *word*, LiBeney, means, *to the children*, the *word*, Yisrael, is defined above, and it means, *the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, Ehyeh, is from the *word* Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened*, it was done, brought about, he caused something to become, he made, the *word* Shlachaniy, is from the *word* Shalach, שָׁלַח, means, *to send, sent*, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the *word* Aleykem, means, *to you, plural*)

YHVH answers Mosheh's question and He says to Mosheh, אֶהְיֶה אֲשֶׁר אֶהְיֶה, Ehyeh Asher Ehyeh, thus shall you say to the children of Yisrael, Ehyeh has sent me to you.

The word Ehyeh, אֶהְיֶה, is from the word Hayah, הָיָה with the letter Aleph, א, prefix. The word Hayah, means, to be, **exist**, happen, shall happen, continue, become, has or will become, was, were, **existed**, come or came to pass, come or came into being, became, he remained, it came to pass, happened, and the letter Aleph, א, always represents YHVH, and for your information, the Hebrew language does not have a word for the present tense. Therefore, this word Ehyeh, אֶהְיֶה is telling us, that the Aleph, which represents YHVH, **Exists**, and that He has always **existed** and He will **always exist**. The word Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, **blessed happiness**, was easy, **prospered**, called blessed, to strengthen, confirm, he authenticated, was **corroborated**, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then**, and as an adverb and conjunction, it means, **for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever**; as it is, it is often accompanied by the personal pronoun expletively used to show the connection

Therefore when we put the definition of these three words אֶהְיֶה אֲשֶׁר אֶהְיֶה, Ehyeh Asher Ehyeh, together, it means, that YHVH is telling us, I, the Aleph, **Exist**, I will lead all people who willingly choose to corroborate and follow My Words, onto a life of blessed happiness and prosperity, because I exist, and have always existed. Therefore we could say that since YHVH exists, then, so too will all who obey Him, exist alongside of Him, forever.

15 And Elohim said moreover unto Mosheh, Thus shall you say unto the children of Yisrael, YHVH, the Elohim of your fathers, the Elohey of Abraham, the Elohey of Yitzchaq, and the Elohey of Ya'aqov, has sent me unto you: (and said) this is My Name for ever, and this is My memorial unto all generations.

וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דָּר
וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דָּר
וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דָּר

VaYomer Od Elohiym El Mosheh Koh Tomar El Beney Yisrael YHVH Elohey Avoteykem Elohey Avraham Elohey Yitzchaq, VeElohey Ya'aqov Shlachaniy Aleykem Zeh Shmiy LeOlam VeZeh Zakriy LeDor Dor, where the word, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Od, עוֹד, means, **to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully**, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, long time, yet, already, the **word**, Elohiym, means,

mighty ones, judges, powers, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name Mosheh, means, **to draw out of the water**, the **word**, Koh, כֹּה, as an adverb, means, **so, thus, here, now, there, beyond**, the **word**, Tomer, is the **word**, Amar, repeated, and it means, **to say, saying, said, spoke, you told, uttered**, and in the form that it is used here, it means, **you shall say**, the **word**, El, is repeated, and it means, **to or unto**, the **word**, Beney, means, the children the **word**, Yisrael, is defined above, and it means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, YHVH, means Yahweh, Yahuwah or Yehovah, the **word**, Elohey, means the mighty one, the judge, the power, and it is YHVH referring to Himself, the **word**, Avoteykem, means, **your fathers**, the **word**, Elohey, is repeated, the name, Avraham, means, **the father of many nations**, the **word** Elohey is repeated again, the name Yitzchaq, יִצְחָק, is the name, Isaac, it is from the **word**, Tzachaq, צַחֵק, which means, **to laugh, he laughed**, he mocked, derided, he sported, he played, **he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh**, the **word**, VeElohey, is the **word** Elohey repeated, the **word** or Ya'aqov, means, hand on heel, the **word**, Shlachaniy, is from the **word** Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Aleykem, means onto you, plural, the **word**, Zeh, means this, the **word**, Shmiy, is form the **word** Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is also the name of one of Noach's sons, the **word**, LeOlam, is from the **word** Olam, עוֹלָם, means, **long duration, antiquity, continuous existence, eternity, everlasting, uninterrupted future**, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the **word** Olam, עָלַם, which means, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed, and with the Lamed prefix, it means forever, the **word**, VeZeh, means this, the **word**, Zakriy, is from the **word** Zakar, זָכַר, means, **to remember, to say, name, swear, call to mind, he mentioned**, swear, to prick, to pierce, to fix one's mind, remembrance, memory, remembered, called to mind, was mentioned, reminder, and it means, **to speak and act on behalf of, remembrance, memory**, it also means, to be born male, to treat as masculine, the male organ, penis, the **word** LeDor, is form the **word** Dor, דָּוַר, means, to move in a circle, go round, to dwell, he moved in a circle, went about, to dwell, abode, housed, accommodated, wall fortress, **also duration, eternity, everlasting, it also means, generation, period, age, circle**, the **word** Dor is repeated and together the words, LeDor Dor, means, **from generation to generation**)

Here Elohim reaffirms to Mosheh, what He has commanded him to say to the children of Yisrael. And that is, **YHVH**, the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitzchaq, and the Elohim of Ya'aqov, has sent me unto you: this is My Name for ever, and this is My Memorial unto all generations. Here we can see that Elohim has instructed Mosheh to tell the people of Yisrael, that His Name, **IS** YHVH, and that, **זֶה שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דָּר**, Zeh, this, Shmiy, is My Name, LeOlam, forever, VeZeh, and this, Zikriy, is My, Memorial, LeDor Dor, from generation to generation.

The word Shmiy, is from the word Shem, **שֵׁם** means, **name, designation, reputation, renown, fame, character, the essence of who he is**, it could be said, that **it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, **there, existing, in existence**, therefore. The word Zikriy, is from the word Zakar, **זָכַר**, which means, **to remember, to say, name, swear, call to mind**, he mentioned, prick, to pierce, to fix one's mind, **remembrance, memory, remembered, called to mind**, was mentioned, **reminder**, and it means, **to speak and act on behalf of, remembrance, memorial**.

Now, as we look at the definition of these two words, I believe that YHVH is telling Mosheh, through these two words, that he, Mosheh, is to say to the people of Yisrael, of whom you and I are a part of, My Name, YHVH, contains the essence, the character of who I truly am, and the Way of Life that I want all of you to walk in, and therefore, I want all of you, to speak and act on behalf of My Name, My Character, the essence of who I am, all the days of your life, and in doing so, you will bring all of My blessings upon yourselves, and the promises that I made to your forefathers, will be given onto you.

16 Go, and gather the elders of Yisrael together; and say unto them, YHVH, the Elohim of your fathers, the Elohim of Abraham, of Yitzchaq, and of Ya'aqov, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי
אֲבוֹתֵיכֶם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הָעֲשׂוּי לָכֶם בְּמִצְרָיִם

שׁוּ אֲסַפְּךָ אֶת־אֲבוֹתֶיךָ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבוֹתֵיכֶם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הָעֲשׂוּי לָכֶם בְּמִצְרָיִם

Lek VeAsaphta Et Ziqney Yisrael VeAmarta Alehem YHVH Elohey Avoteyhem Nirah Elay Elohey Avraham Yitzchaq VeYa'aqov Lemor Paqod Paqadtiy Etkem VeEt HeAsuy Lakem BeMitrayim, where the **word**, Lek, **לֵךְ**, is from the **word**, Halak, **הָלַךְ**, means, **to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax**, it is related to the **word** Halakah, **הַלְכָה**, which means, **law, rule, traditional law, something to go by, your personal day to day walk**, the **word**, VeAsaphta, is from the **word** Asaph, **אָסַף**, which means, **to gather, collect, reap, harvest, he gathered, collected**, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting collection, the **word**, Et, is made up of the first and last letters iof the Hebrew Alephbet, and **they represent Messiah**, for a more complete definition of this **word** refer to verse 1, page 1, the **word**, Ziqney, is from the **word**,

Zaqen, זָקֵן, means, *old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old*, the *word*, Yisrael, is defined above, and it means, *the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, VeAmarta, is from the *word* Amar, אָמַר, and it means, *to say, saying, said, spoke, you told, uttered*, and in the form that it is used here it means, *you shall say*, the *word*, Aleyhem, means, *to them*, the *word*, YHVH, is the name, Yahweh, Yahuwah or Jehovah, the *word*, Elohey, means the mighty one, the judge, the power, and it refers to Yahweh Elohim, the *word*, Avoteyhem, is from the *word* Av, which means, *father*, and in the form that it is used here, it means, *your fathers*, the *word*, Nirah, is from the *word* Ra'ah, רָאָה, means, *see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded*, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, Elay, means, *to them*, the *word*, Elohey, means, *the mighty one, the judge, the power*, the *word* or name, Avraham, means, *father of many nations*, the *word* or name, Yitzchaq, יִצְחָק, is the name, Isaac, it is from the *word*, Tzachaq, צָחַק, which means, *to laugh, he laughed*, he mocked, derided, he sported, he played, *he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh*, the *word*, VeYa'aqov, is from the name Ya'aqov and it means, *hand on heel*, the *word*. Lemor, is from the *word*, Amar, אָמַר, and it means, *to say, saying, said, spoke, you told, uttered*, the *word*, Paqod, פָּקַד, means, *to attend to, to visit, muster, to appoint, to attend to, take care of, to muster, he visited, he needed, he desired, he attended to, observed*, he commanded, ordered, passed in review, he numbered, counted, enumerated, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, the *word*, Paqadtiy, is the same *word* Paqad, repeated, and it simply amplifies the fact that YHVH visited, the *word*, Etkem, means you, plural, the *word*, VeEt, is the *word* Et repeated, and it is defined many times above, and these two letters represent Messiah, the *word*, HeAsuy, is from the *word*, Asah, עָשָׂה, which means, *to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained*, the *word*, Lakem, *to you, plural*, BeMitzrayim, means, *in Egypt*)

Here YHVH tells Mosheh that he shall gather זִקְנֵי יִשְׂרָאֵל, Ziqney Yisrael, the elders of Yisrael, and say unto them, YHVH, the Elohim of your fathers, the Elohim of Abraham, of Yitzchaq, and of Ya'aqov, נִירָאָה, appeared unto me,

פָּקַד פְּקַדְתִּי אֶתְכֶם וְאֶת־הָעָשׂוּי לְכֶם בְּמִצְרָיִם saying, Paqod Paqadtiy, I have surely visited, Etkem, you, VeEt, and Aleph Tav, and HeAsuy, what is done, LaKem, to you, in Mitzrayim, in Egypt.

This tells us that YHVH *IS*, and always will be, aware of everything that is happening to His people, and even though, He might have sanctioned what is happening to them, because of their rebellious disobedience to the Words of His Torah of Life, He still watches over them, until the time of their punishment is over, and that is when, He comes to their rescue, as He is doing here through Mosheh.

unto the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, and here in this *verse*, YHVH instructs Mosheh to tell the elders of Yisrael that He, YHVH, will bring you up out of the affliction of Egypt unto the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, unto a land flowing with milk and honey.

The message that was given to Yisrael in *verse 8* regarding these **Six** nations, is still the same message, but this time it is Mosheh telling the elders of Yisrael, what YHVH told him about the land that He will be sending them to. As you can see, there are **Six** nations, that currently occupy the land that is called Canaan. The number **Six** in Scripture, usually refers to and or represents, man or mankind, for man was formed on the **Sixth** day, which is a metaphor, for man and or mankind, relying on his own understanding, and fulfilling the **lust of his flesh**, rather than choosing to obey the Words of YHVH's Torah of Life. I believe that YHVH is simply repeating the message that He gave to Mosheh to tell the people of Yisrael, and us also, and that message is, that when anyone that chooses to live by their own understanding, choose to reject the Ways and the Words of YHVH, they will be dispossessed from their land. To me, this is a picture of end times, where all the people that have chosen to reject, discard, abolish, and or ignore the Words of YHVH Torah of Life, will be removed from this earth, and **NOT** be permitted to enter the kingdom of Elohim, which of course, will be here on earth.

To make sure that you all understand what I am saying here, I believe that **ALL** people who reject the Ways and the Words of YHVH Elohim, will, on resurrection day, be sent to their second death in the lake of Fire, and this fire, unlike the fire that was in the burning bush, will indeed consume all that are tossed in it.

18 And they shall hearken to your voice: and you shall come, you and the elders of Yisrael, unto the king of Egypt, and you shall say unto him, YHVH the Elohim of the Hebrews has met with us: and now let us go, we beseech you, three days' journey into the wilderness, that we may sacrifice to YHVH our Elohim.

וְשָׁמְעוּ לְקוֹלְךָ וּבֵאתָ אֵתָהּ וְזָקְנֵי יִשְׂרָאֵל אֶל-מֶלֶךְ מִצְרַיִם וְאַמַּרְתֶּם אֵלָיו יְהוָה אֱלֹהֵינוּ
הָעֲבָרִיִּים נִקְרָה עָלֵינוּ וְעַתָּה נִלְכֶה-נָּא דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר וְנִזְבְּחָה לַיהוָה
אֱלֹהֵינוּ

עֲזָרָה יִצְחָק וְאַמַּרְתֶּם אֵלָיו יְהוָה אֱלֹהֵינוּ
וְעַתָּה נִלְכֶה-נָּא דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר וְנִזְבְּחָה לַיהוָה
אֱלֹהֵינוּ

VeShamu LeQoleka UBata Atah VeZiqney Yisrael El Melek Mitzrayim VaAmartem Elayv YHVH Elohey HaIvriyiyim Niqrah Aleynu VeAtah Nelakah Na Derek Shloshet Yamiym BaMidbar VaniZebechah LaYHVH Eloheyenu, where the **word**, VeShamu, is from the **word** Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice**, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, **to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard**, the **word**, LeQoleka, is from the **word** Qol, קוֹל, means, **voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim, report, rumour**, and in the form that it is used here, it means, **to your voice**, the **word**, UBata, is from the **word** Bo, בּוֹא,

means, *to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the word Bo, אָב, means, he who comes, he who arrives, and as an adjective, it means, coming,*

subsequent, next, the *word, Atah, אַתָּה or אַתְּהָ, is also the personal pronoun, you, thou, to address a person in a familiar way, it also means, to come, he came back, he arrived, the word, VeZiqney, is from the word, Zaqen, זָקֵן, means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the word, Yisrael, is defined above, and it means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim, the word, El, אֱלֹהִים, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Melek, מֶלֶךְ, means, to become king, be king, reign, was king, sovereign, it also means, to take counsel, consulted, the word, Mitzrayim, means Egypt, the word, VaAmartem, is form the word Amar, אָמַר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, and in the form that it is used here, it means, you shall say, the word, Elayv, means, to him, the word, YHVH, is the name, Yahweh, or Yahuwah, or Yahovah, the word, Elohey, means, mighty one, judge, power, and it is Yahweh referring to Himself, the word, Halvriyiyim, means, the Hebrews, the word, NiQrah, is from the word Qarah, קָרָה, means, to encounter, meet, befall, come to pass, to light upon chiefly by accident, occur, happen, made it come, bring about, brought it, impose timbers for the roof or floor, he went about, he chanced to be present, he received hospitality, entertained, he presented, offered as a sacrifice, he caused something good or right to occur, it also means, to lay beams, roof, cover, was furnished with beams, pleasure, satisfaction, feeling agreeably cool, to have nocturnal pollution, the word, Aleynu, means, with us, the word, VeAtah, and now, the word, Nelakah, is from the word Halak, הָלַךְ, means, to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הֲלָכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, Na, נָא, means, please, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנֹכִי, which means, ah, now, I or we beseech you, I or we pray, the word, Derek, דֶּרֶךְ, means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the word, Shloshet, means three, the word Yamim, means, days, it is form the word Yom, יוֹם, which does mean, day, time, year, but we also have to understand that the Hebrew letters of the word Yom, יוֹם, gives us a much more in depth meaning of what this word should mean to us; the word Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means,*

hand, he will, establish, strength, the letter Vav, means, nail, a bridge, a connection, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is sending us a message, through this **word**, Yom, and the message is, that His Right Hand (Messiah, the Words of the Living Torah made flesh) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, therefore, every time you see this **word** Day, Yom, it should remind you, of the **FACT** that YHVH created all that He did in seven Days, seven Yom, the **word**, BaMidbar, means, **in the wilderness**, the **word**, VaniZebechah, is from the **word** Zebach, זָבַח, which means, to sacrifice, to slaughter, he sacrificed, feast, meal, and in the form that it is used here, it means, **and you shall sacrifice**, the **word**, LaYHVH, means, **to Yahweh**, to Yahuwah or to Yahovah, the **word**, Eloheynu,, means, your Elohim, and the **word** Elohim, means, **mighty ones, judges, powers**)

Here YHVH tells Mosheh, that the elders of Yisrael, will hearken to your voice. And then, He tells Mosheh, once they have hearkened, or chosen to shema your voice, then you and the elders of Yisrael, shall come to the king of Egypt, and you shall say unto him, YHVH the Elohim of the Hebrews, has met with us: and now let us go, we beseech you, **three** days' journey into the wilderness, that we may sacrifice to YHVH our Elohim.

As you can see, YHVH instructs Mosheh to take the elders with him, and go and confront the king of Egypt, and tell him, that their Elohim, the Elohim of the Hebrews, has met with us, and we are come before you Pharaoh, to request, we beseech you, that you allow us to go on a **three** day journey into the wildness, that we may sacrifice unto YHVH our Elohim.

Now we all know that Mosheh's request for a **three** day trip into the wilderness, is not the complete truth, and that when they do leave, it will be for more than **three** days, but Pharaoh, the king of Egypt, does **NOT** know that. Now whether you have thought about this before, or not, the number **three** in Scripture represents resurrection, coming from death to Life, and that is exactly what will happen to the people of Yisrael, when they do eventually take that **three** day trip into the wilderness, they will be resurrected, from a nation that is in bondage and ready to die, to a nation that is now free from bondage, and able to follow and obey YHVH's Words of Life, the Words of His inerrant and everlasting Torah. Then, in the next *verse*, YHVH, kind of burst Mosheh's balloon, when He says in *verse 19*:

19 And I am sure that the king of Egypt will NOT let you go, NO, NOT by a mighty hand.

וַאֲנִי יָדַעְתִּי כִּי לֹא־יִתֶּן אֶתְכֶם מִלֶּךְ מִצְרַיִם לְהֵלֵךְ וְלֹא בְיַד חֲזָקָה

וַאֲנִי יָדַעְתִּי כִּי לֹא־יִתֶּן אֶתְכֶם מִלֶּךְ מִצְרַיִם לְהֵלֵךְ וְלֹא בְיַד חֲזָקָה

VaAniy Yadatiy Kiy Lo Yiten Etkem Melek Mitzrayim LaHalok VeLo BeYad HaZaqah, where the **word**, VaAniy, means, **and I**, the **word**, Yadatiy, is from the **word** Yada, יָדַע, means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da,

beat, strike, he hurt, harmed, injured, the inflicting of injury, *was beaten, was struck, was smitten*, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, the *word* Et is repeated, and these two letters represent Messiah, the *word*, Mitzrayim, means, Egypt, the *word*, BeKol, means, *by or with all*, the *word*, NiPelotay, is from the *word* Pala, פלא, means, *wonder, marvel, riddle, to be extraordinary, be difficult, to be wonderful, was extraordinary*, was difficult, *was wonderful, was marvellous, he wondered, was amazed, he made wonderful, acted wonderfully, he caused to marvel, amazed, appeared wonderful*, it also means to distinguish, make special, to cleave, split, set apart, separate, the *word*, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, E'eseh, is from the *word* Asah, עשה, means, *to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected*, he appointed, he acquired, got, gained, the *word*, BeQirbo, is from the *word* Qereb, קרב, which means, *to come near, the nearest part, the centre, the midst*, the stomach, approach, drew near, was offered as a sacrifice, eat or ate up, he befriended, he approached, came near, midst, interior, inward part, bowels, intestines, it also means battle, war, match, game, hostile approach, the *word*, VeAchariy, is from the *word* Achar, אחר, means, *after, to be or remain behind, he was late, tarried, he delayed*, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, *after, behind, hindermost, afterward*, the *word*, Ken, כן, as an adjective means, *right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established, be firm*, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, and together the words Acharey Ken, אַחֲרֵי־כֵן, mean, *and afterwards, following*, the *word*, YeShalach, is from the *word*, Shalach, שלח, means, *to send, sent, to stretch out, extend, extended, let loose, he sent a message, was dispatched*, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, Etkem, means, you plural)

Before Mosheh has the time to say anything, or answer the question that I posed you, YHVH says, I will stretch out My Hand, and smite Egypt בְּכֹל נִפְלְאוֹתַי, BeKal, with all, NiPelotay is from the word Pala, פלא, with all My, *wonder, marvel, riddle, to be extraordinary, be difficult, to be wonderful, was extraordinary*, was difficult, *was marvellous, was amazing, he acted wonderfully, he caused to marvel, he amazed, he appeared wonderful*, which I will do in the midst of the people and the leaders of Egypt, and then, when I have done all of that, Pharaoh, the

King of Egypt, **WILL** let you go. There is no ambiguity in this prophecy, there is only certainty. YHVH says, I will do this, and **THEN, THEY**, meaning Pharaoh and the people of Egypt, will gladly let you go.

21 And I will give this people **favour** in the sight of the Egyptians: and it shall come to pass, that, when you go, you shall **NOT** go empty:

וְנָתַתִּי אֶת־תֶּן הָעַם־תֵּינָה בְּעֵינֵי מִצְרַיִם וְהָיָה כִּי תֵלְכוּן לֹא תֵלְכוּ רֵיקָם

VeNatatiy Et Chen HaAm HaZeh BeEyney Mitzrayim VeHayah Kiy Telekun Lo Teleku Reyqam,

where the **word**, VeNatatiy, is form the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, he gave up, delivered**, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Et, is the first and last letters of the Hebrew Alephbet and **they represent Messiah**, the **word**, Chen, חֵן, means, **favour, grace, gracious, graciously**, charm, to show favour, and if we add the suffix letter Nun, we form the **word** Chanan, חָנַן, which means, to show favour, be gracious, had pity, he longed for, craved for, he granted amnesty, pitied, he was favoured with, he sought or implored favour, the **word**, HaAm, means, the people, the **word**, HaZeh, means, this, the **word**, BeEyney, is from the **word** Ayin, עֵין, means, **eye, sight, visible surface, appearance, gleam, sparkle**, hole, aperture, **to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw**, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where), and in the form that it is used here, it means, **in the sight of**, the **word**, Mitzrayim, means, Egypt or Egyptian, the **word**, VeHayah, is from the **word**, Hayah, הָיָה, which means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless**, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Telekun, is from the **word**, Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Lo, means, **nor or not**, the **word**, Teleku, is the **word**, Halak, repeated, and it is translated as, **go**, the **word**, Reyqam, רֵיקָם, means, **empty, vanity, in vain, without effect**, and as an adjective, it means, empty)

Here YHVH tells Mosheh, that after He has shown His Pala, His wonders, to Pharaoh and the people of Egypt, they will let you go. וְנָתַתִּי אֶת־תֶּן הָעַם־תֵּינָה, Venatatiy, And I will give you, Aleph Tav, Chen, I will pour my Grace, My Favour, unto Ha'Am HaZeh, this people, in the eyes of the Egyptians, and therefore, when you do go out of Egypt, you will **NOT** go out empty handed.

Now while Mosheh probably does not fully understand what YHVH means, when YHVH said that this people, that would be Yisrael, will **NOT** leave Egypt empty handed, we know what He meant, and in the next *verse* YHVH tells us what He meant.

22 *But every woman shall borrow of her neighbour, and of her that sojourns in her house, jewels of silver, and jewels of gold, and raiment: and you shall put them upon your sons, and upon your daughters; and you shall spoil the Egyptians.*

וְשָׂאֲלָה אִשָּׁה מִשְׁכֵּנֶתָּהּ וּמִגֵּרַת בֵּיתָהּ כְּלֵי-כֶסֶף וְכְלֵי זָהָב וְשִׁמְלֹת וְשִׁמְמֹתָם עַל-בְּנֵיהֶם (וְעַל-בָּנֹתֵיכֶם וְנָצַלְתֶּם אֶת-מִצְרַיִם,

פֶּלֶאֱשָׁא אִשָּׁה מִשְׁכֵּנֶתָּהּ וּמִגֵּרַת בֵּיתָהּ כְּלֵי כֶסֶף וְכְלֵי זָהָב וְשִׁמְלֹת וְשִׁמְמֹתָם עַל בְּנֵיהֶם וְעַל בָּנֹתֵיכֶם וְנָצַלְתֶּם אֶת מִצְרַיִם

VeSha'alah Ishah MiShkentah UMigarat Beytah Keliy Keseph Ukley Zahav USmalot VeSamtem Al Beneykem VeAl Benoteykem VeNitzaltem Et Mitrayim, where the **word**, VeSha'alah, is from the **word** Sha'al or Sha'el, שָׁאַל, means, **to ask, inquire, to entreat, to beg, to borrow, he asked, inquired**, he adopted words from another language, he asked for himself, asked leave of absence, was consulted, he inquired carefully, request, petition, question, query, the **word**, Ishah, אִשָּׁה, means, woman, wife, but the same spelling, also means, burnt offering, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, and the **word** Nashim, נָשִׁים which means, women, it is the plural of Ishah, the **word**, MiShkentah, is from the **word** Shaken, שָׁכַן, which means, to settle down, dwell, abide, he settled down, dwelled, abode, established, he made to dwell, be settled in a home, a haven, built a dwelling house for himself, he put, placed, dweller, inhabitant, neighbour, dwelling, lodging, habitation, the **word**, UMigarat, is from the **word**, Gur, גִּיר, which means, **to sojourn, dwell**, to be a stranger, **a foreign resident, was the neighbour of**, to turn off, leave the way, to be a stranger, **he sojourned, dwelled**, it burst forth, it also means to fear, was afraid, feared, it means to attack, he acted wrongfully against, he attacked, assailed, it also means cub, whelp, the **word**, Beytah, means, her house, the **word**, Keley, כְּלֵי, means, **article, object, thing, vessel, utensil, dress, garment, organ**, weapon, armour, artillery, **bag, carriage, furniture, instrument, jewels that are made, jewellery**, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word**, Keseph, כֶּסֶף, means, **silver, money**, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, Ukeley, is the **word** Keley repeated, and it is translated as Jewels, the **word**, Zahav, זָהָב, means, **gold**, to guild, plate with gold, gold coloured, golden, glittered like gold, the **word**, USmalot, is from the **word** Simlah, שִׁמְלָה, which means, **garment, raiment, mantle**, he wrapped, enveloped, the **word**, VeSamtem, is from the **word**, Siym, שִׁים or Sum, שׂוּם, which means, **to place, put, set**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert,

thrust in, the **word**, Beneykem, means, your sons, the **word**, VeAl, means, and on or and upon, the **word**, Benoteykem, means, on your daughters, the **word**, VeNitzaltem, is from the **word** Natzal, נָצַל, which means, **to strip, tear away, deliver**, he let drop, poured, pouring, dripping, he tore himself away, delivered himself, escaped, **he snatched away, took away, tore away, he rescued, delivered, saved, was snatched, was plucked**, was rescued, was saved, **he stripped, spoiled**, was exploited, was utilized, he excused himself, apologized,, it also means, decayed matter, it oozed, fell out, fell off, saved, to exploit, he utilized, he let drop, it poured, it oozed, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, the Tree of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Mitrayim, means, Egypt or Egyptians)

The word translated as and **borrow**, is one of the definition of the Hebrew word VeSha'alah, this word is from the root **word** Sha'al or Sha'el, שָׁאַל, which means, **to ask, inquire, to entreat, to beg, to borrow, he asked, inquired**, therefore it would be better to translate this phrase as, they **asked, entreated, inquired** of the people of Egypt, and YHVH prepared the way, for the people of Egypt, to give them whatever they wanted, just to get the people of Yisrael out of the land, before their Elohim, YHVH, totally destroyed them, with more and more plagues.

Therefore this *verse* should read, the people of Yisrael, asked, entreated, and or inquired of the people of Egypt to give them things for their journey, and because of what YHVH had already done, their path was already paved with YHVH's Favour, and therefore the people of Egypt gave them whatever they requested of them. For after all, they deserved a lot more than what they received from them, since they had worked for free, as slaves, for two centuries or so.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*