

Study of Exodus 33

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Exodus 33:1-23

1 And YHVH said unto Mosheh, Depart, and go up hence, you and the people which you have brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Yitzchaq, and to Ya'aqov, saying, Unto your seed will I give it:

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר עֲלֵה מִזֶּה אֲתָה וְהָעָם אֲשֶׁר הָעֵלִיתָ מֵאֶרֶץ מִצְרַיִם אֶל־הָאָרֶץ (אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנָּה

אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנָּה
אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנָּה

VayeDaber YHVH El Mosheh Lek Aleh MiZeh Atah VehaAm Asher HeEliyta MeEretz Mitzrayim El HaAretz Asher Nishbatiy LeAvraham LeYitzchaq UIYa'aqov Lemor LeZaraka Etnenah, where the **word**, VayeDaber is from the **word** Dabar, דָּבַר, means, to **speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, matter, affair, business, occupation, manner, 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, the word**, YHVH is the Name Yahweh, Yehuwah, Yehovah, 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, and 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 be drawn out of**, the **word**, Lek, is form the **word**, Halak, הָלַךְ, means, **go, depart, 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**, Aleh, עָלָה, means, **to go or come up**, ascend, carry up, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, was set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, MiZeh, means, from this, the **word**, Atah, means you, VehaAm, means and the 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, *wherewith, 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**, HeEliyta, is the **word**, Alah, **עלה**, repeated, here it is translated as, **you have brought**, the **word**, MeEretz, means, **from the land**, the **word**, Mitzrayim, **מִצְרַיִם**, means, *Egypt*, and it is from the root **word** Mitzry **מִצְרִי**, which means, Egyptian and they are both from the root **word**, Matzar, **מִצַּר**, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, 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, and 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**, HaAretz, means, **the land**, the **word**, Asher, is repeated and here it is translated as, **which**, the **word**, Nishbatiy, is from the **word** Shaba or Sheva, **שֶׁבַע**, means, seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, **to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath**, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, the **word** or name, LeAvraham, **אַבְרָהָם**, is a composite **word**, made up of the **word** Av, which means father, the **word** Rabah, **רַבָּה**, which means, many, or numerous, multiplied, and the **word** Am, which means, people, nations, together these **words** tell us that Abraham's name means, **he will be the father of many nations**, the **word** or name, LeYitzchaq, **יִצְחָק**, is the name, Isaac, Abraham's son, 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** or name, UIYa'aqov, **יַעֲקֹב**, is a composite **word**, made up of the letter Yod, which means, hand, and the **word**, Egev, which means, **heel, to follow at the heel, to circumvent, overreach, he attacked at the heel**, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, **heel**, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, all the other so called definitions, are attributes and not definitions of his name, the **word**, Lemor, is form the **word** Amar, **אָמַר**, which means, **to say, saying, said, speak, 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**, LeZaraka, is from the **word**, Zera, **זָרַע**, means, **sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow**, he scattered seeds, was sown, he produced seed, he inseminated, and in the form, that it is used here, it means **unto your seed**, Etnenah, is from the **word** Natan, **נָתַן**, which means, **to give, gave, bestow upon, yield, granted, he permitted, allowed**, he gave up, delivered, restored, he put, set, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, it means, **I will give**)

After the golden calf incident, YHVH commands Mosheh, *Depart, and go up hence, you and the people which you have brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Yitzchaq, and to Ya'aqov, saying, Unto your seed will I give it.* At this point, YHVH is no longer calling Yisrael His people, He is calling them, Mosheh's people. It appears that He has

was set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, BeQirbeka, is from the **word**, Qerev, קרב, 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**, Kiy is repeated, and here, it is translated as, the **word**, **for**, the **word**, Am, means, **people**, the **word**, Qesheh, קשה, means, **hard, hardly, to be stiff, stiffnecked**, to be severe, to be difficult, became hard, became stiff, became solid, he found difficult, met with difficulties, she had severe labour, cruel, he became cruel, he was reluctant, he made hard, **he made stiff, hardened, stiffened, he was stubborn**, he asked a difficult question, as an adjective, it means, hard, hardly, difficult, severe, cruel, fierce, violent, difficult to understand, the **word**, Oreph, ערף, which means, **the back of the neck, neck**, rear, hinterland, it also means to drip, drop,, the first rain, it can also mean, to break the neck, to behead, guillotine, the **word**, Atah, means, **you**, the **word**, Pen, פן, is a conjunction, meaning, **lest, in order not to, perhaps, peradventure**, would that, it also means, form, kind, the **word**, Akelka, is from the **word** Akal, אכל, means, **to eat, he ate, devoured, consumed, destroyed**, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, BaDarek, is from the **word**, Derek, דרך, means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger)

In verse 3 YHVH says something that I personally never want to hear Him say to me. He says, *For I will NOT go up in the midst of you*. Prior to the Golden Calf fiasco, YHVH said to Mosheh, in Exodus 25:8, *let them make Me a sanctuary that I MAY DWELL AMONG THEM*. But now, because of Yisrael's Sin of rebellion against the **Words** of His Torah of Life, and because many of them turned to idolatry, and actually worshipped and or participated in the Golden Calf incident, YHVH tells Mosheh, *I will NOT go up in the MIDST of you; for you are a stiffnecked people:*
 כִּי עַם־קָשֶׁה־עֲרָף אַתָּה, Kiy, for, Am, people, Qesheh Oreph, hard hearted, stiffnecked, difficult, cruel, reluctant, stubborn, violent, Atah, you are.

Then YHVH says to Mosheh, *IF I did go up with you, My anger would cause Me, to consume you on the way to the Promised Land, because of the evil that you have done, by making, and then worshipping a golden calf, an idol of metal, made by men's hands.*

We have to understand, that when YHVH calls the Promised Land, the Land of Milk and Honey, He is referring to a land where the Words of His Torah are the constitution of the Land and wher they will be obeyed buy all people.

Proverbs 19:7-11 The Torah of YHVH is PERFECT, converting the soul:

The Testimony of YHVH is SURE, making the simple wise.

The Statutes of YHVH are RIGHT, rejoicing the heart:

The Commandment of YHVH is PURE, enlightening the eyes.

9 The Fear of YHVH is CLEAN, enduring for ever:

The Judgments of YHVH are TRUE and RIGHTEOUS altogether.

10 More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

11 Moreover by them, (by the Words of YHVH's Torah of Life) **IS** Your servant warned:
And in keeping of them (the Words of the Torah) **there is great REWARD.**

That my friends, **IS** what awaits all people who make it into the Land of Milk and Honey, the Promised Land, and who choose to believe, follow and obey the Words of YHVH's constitution, the Words of His Torah of Life. Please remember that the Promised Land is a metaphor for YHVH's everlasting kingdom here on earth, where the Words of the Torah will be the constitution of that Kingdom forever

4 And when the people heard these evil tidings, they **mourned**: and no man did put on him his ornaments.

וַיִּשְׁמַע הָעָם אֶת-הַדְּבָר הַרָּע הַזֶּה וַיִּתְאַבְּלוּ וְלֹא-שָׁתוּ אִישׁ עֵדִיו עָלָיו

YaiShma HaAm Et HaDabar HaRa HaZeh VayitAbalu VeLo Shatu Iysh Edyo Alayv

Vayishma HaAm Et HaDabar HaRa HaZeh VayitAbalu VeLo Shatu Iysh Edyo Alayv, where the **word**, Vayishma, is from the **word**, Shema, שמע, 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, obey and or act upon the words that you heard**, the **word**, HaAm, means the people, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, 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**, HaDabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated**, was agreed, he talked, speaking, **word, speech, tidings, thing, matter, affair**, business, occupation, manner, 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, the **word**, HaRa, is from the **word**, Ra, רָע, means, **bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong**, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, the **word**, HaZeh, means this, the **word**, VayitAbalu, is from the **word** Abal, אָבַל, and as an adverb, it means, truly, indeed, verily, but, however, but the same letters are also defined as, **to mourn, lament, he caused to mourn**, and as an adjective it means, mourner, one who laments, desolate, and in the form that it is used here, it means, **and they mourned**, the **word** VeLo, means, **and no or and not**, the **word**, Shatu, is from the **word** Shiyt, שִׁית, which means, to set, put, put on, put in place, lay, laid, he made, established, constituted, it means garment, that which is put on,

the **word** Qesheh, קשה, means, **hard, hardly, to be stiff**, to be severe, to be difficult, became hard, became stiff, became solid, he found difficult, met with difficulties, she had severe labour, cruel, he became cruel, he was reluctant, **he made hard, he made stiff, hardened, stiffened**, he was stubborn, he asked a difficult question, as an adjective, it means, hard, hardly, difficult, severe, cruel, fierce, violent, difficult to understand, the **word**, Oreph, ערף, which means, **the back of the neck, neck**, rear, hinterland, it also means to drip, drop, the first rain, it can also mean to break the neck, to behead, guillotine, the **word**, Rega, רגע, means, to be at rest, repose, **he came back, returned to his former position, returned to rest after wanderings, calmed himself, was relaxed, was quieted, to move, set in motion**, disturb, to return to rest, be at rest, to calm something that is in motion, like troubled waters, as an adjective, it means, quiet, restful, peaceful, it also means, moment, instant, suddenly, in the twinkling of an eye, the **word**, Echad, means one, the **word**, E'Eleh, is from the **word** Alah, עלה, means, **to go or come up, ascend, carry up, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled**, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, was set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, BeQirbeka, is from the **word**, Qerev, קרב, 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**, VeKiliytiyka, is from the **word**, Kalah, כלה, means, **to be completed, finish, end, be finished**, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease, **it also means bride**, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the **word**, VeAtah, means and now, the **word**, Hored, is from the **word**, Yared, ירד, which means, **to come or go down, descend, he went down, descended, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down**, removed, the **word**, EdYeka, is from the **word** Adiy עדי, which means, **ornament, finery, excellent**, as an adjective it means choice, best, the **word**, MeAleyka, is from the **word**, Al, על, which means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in,, and in the form that it is used here it means, **from on you**, the **word**, VeEdah, is from the **word** Yada, ידע, 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, דע, means, **knowledge, wisdom**, and in the form that it is used here, it means, **that I may know**, the **word**, Mah, means, **what**, the **word**, E'Eseh, is from the **word**, Asah, עשה, which means, **to do, make, doing, done, he did, made**, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Lak, means, **to you**)

Here we see that when the people heard the evil tidings, that YHVH pronounced over them, where He informed then the He would **NOT** be in the midst of them, and therefore they mourned, and YHVH commanded, that no man put on his ornaments. YHVH also said, to them a second time, you are a stiffnecked people; and I could come up in the *midst* of you in a moment, in the blink of an eye and consume you, therefore **put off your ornaments from yourself**, that I may know what to do unto you. Let's discuss and look into what YHVH meant when He told the people of Yisrael to put off their ornaments? The **word** ornament is the Hebrew **word** Adiy, אָדִי, spelled with an Ayin, a Dalet, and a Yod; this word Adiy is a cognate to the **word witness**, which is the Hebrew **word** Ed, עֵד, spelled with an Ayin and a Dalet, and when you add a Yod on the end of the Word Ed, עֵדִי, it forms the **word** Edy, עֵדִי which can be translated as, **my witness**, עֵדִי. It is the exact same spelling, only the vowel points are different. Therefore, I believe that YHVH is telling them and us, that unless you willingly choose to believe, follow, and obey the Words of My Torah, My Testimony, My inerrant and everlasting teaching and instructions, the very same instructions that I gave to Mosheh at Mount Sinai, you **CANNOT BE MY WITNESS**. YHVH does not want the people of world, nor the future generations of the people of Yisrael, to be exposed to **FALSE WITNESSES**. He wants all peoples, to be exposed to His **TRUTH**, which happens to be the **Words** of His inerrant and everlasting **DOCTRINE**, the **Words** of His Torah of Life, so that **ALL** future generations can make a decision for themselves, as to whether or not, they want to follow YHVH's inerrant and everlasting **Word** made flesh, His Torah, His Doctrine for everlasting Life, or choose instead to follow man's ways, into oblivion.

6 And the children of Yisrael stripped themselves of their ornaments by the mount Horeb.

וַיִּתְנַצְּלוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲדֵימָם מִהָר חוֹרֵב

וַיִּתְנַצְּלוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲדֵימָם מִהָר חוֹרֵב

VayitNatzlu Beney Yisrael Et Edyam MeHar Chorev, where the **word**, VayitNatzlu, is from the **word**, VayitNatzlu, is from the **word** Natzal, נָצַל, which means, **to strip, tear away, snatch, deliver, recover, escape, 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, he exploited, utilized, he let drop, it poured, it oozed, and in thwe form that it is used here it means, they stripped themselves, the word, Beney, means, the children of, 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 also, 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 all of the members of 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, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, 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**, Edyam, is from the **word** Adiy, עדי, which means, **ornament, finery, excellent**, as an adjective, it means, choice, best, the **word**, MeHar, is from the **word**, Har, which means, mount, and with the mem prefix, it means, **by the mount**, the **word**, Chorev, חרב, means, **dryness, drought, desolation**, related to the **word** Cherev, which means, **waste, desolate**, it also means, **sword**, furthermore, it is the name of a mountain, which is **also known as Mount Sinai**)

Here we are told that the people complied with YHVH's commandment, and they stripped themselves of their ornaments, there at mount Horeb. That is all fine and good, but just taking off those ornaments, does **NOT** guarantee a change of heart. To have a change of heart, one **MUST** repent of the wrongdoing, surrender one's heart to YHVH, **AND THEN, COMMIT** to allow the Holy Spirit of YHVH, to cause them to willingly and lovingly believe, follow and obey the **Words** of our heavenly Father's Torah of Life. No one, but **YOU** and YHVH, **KNOW, IF** you have indeed changed your heart condition, so that **YOUR WORKS** from that point one, actually line up with our heavenly Father's inerrant and everlasting teaching and instructions, the **Words** of our heavenly Father's Torah of Life. The only way that we can know for sure, that someone has indeed had a change of heart, is by what they do from that point on. Are they walking on the Path of Righteousness that YHVH has designed for all of His children to walk on, **or not?**

*Deuteronomy 6:24-25 And YHVH Commanded us **TO DO ALL** these Statutes, to fear YHVH our Elohim, for our good always, that He might preserve us alive, as it is at this day. And **it shall be our RIGHTEOUSNESS, IF WE OBSERVE TO DO ALL** these Commandments before YHVH our Elohim, as He has Commanded us.*

7 And Mosheh took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought YHVH went out unto the tabernacle of the congregation, which was without the camp.

וּמֹשֶׁה יָקַח אֶת-הָאֹהֶל וּנְטָה-לוֹ מִחוּץ לַמִּחֲנֶה הַרְחֵק מִן-הַמִּחֲנֶה וְקָרָא לוֹ אֹהֶל מוֹעֵד (וְהָיָה כָּל-מִבְקֵשׁ יְהוָה יֵצֵא אֶל-אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה

עַד יֵצֵא אֶל-אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה וְקָרָא לוֹ אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה וְהָיָה כָּל-מִבְקֵשׁ יְהוָה יֵצֵא אֶל-אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה

UMosheh YiQach Et HeOhel VeNata Lo Michutz LaMachaneh HaRcheq Min HaMachaneh VeQara Lo Ohel Moed VeHayah Kal MeBaqesh YHVH Yetze El Ohel Moed Asher Michutz LaMacahaneh, where the **word** or name UMosheh, means, **and Mosheh** and the name Mosheh means, **to be drawn out of**, the **word**, YiQach, is from the **word** Qach, קח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, 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 Alphabet that form the **words** that created all things, HeOhel, אֹהֶל, means, the tent, the shelter, the tabernacle, the dwelling, the habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, VeNatah, נָטָה, means, **to stretch or spread out, extend**, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, stretch out, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as **pitched**, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, to, unto, upon or for him, upon or for **it**, as an adverb, it means, would that, oh that, if only, the **word**, Michutz, is form the **word** Chutz, חוּץ, which means, **without, outside**, outdoors, abroad, in the street, and as an adverb it means, except, excepting, **apart from**, the **word**, LaMachaneh, מַחֲנֵה, means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, HaRecheq, is from the **word**, Rachaq, רָחַק or רָחוּק, means, **far off, to be far, to become far, was far, was remote, was distant, he kept off, kept aloof, he removed far away**, he extended, he rejected, he put off, he delayed, was regarded as improbable, he kept himself distant, he retired, withdrew, dismissed, distance, dimension, the **word**, Min, מִן, denotes separation, and means, **away from, from**, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the **word**, HaMachaneh, is the **word** Machaneh repeated, and it means, **the camp**, the **word**, VeQara, קָרָא, means, **to cry, call, called**, invoke, to invite, to say, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read aloud before others, recited, taught reading, he dictated, to encounter, meet, happen, befall, to collect, harvest, he caused to read, taught reading, it means biblical scholar, reader of Scripture, a biblical verse, it also means, to collect, harvest, pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the **words** of the written Torah actually say, and **NOT** by the interpretations of the Rabbis, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him, upon or for it**, as an adverb, it means, would that, oh that, if only, the **word**, Ohel, אֹהֶל, is repeated, means, **the tent, the shelter, the tabernacle**, the dwelling, the habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, **appointed time, set time, festival, appointed place, place of meeting**, appointed sign, signal, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also

represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עֵד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, VeHayah, וַיְהִי, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, Kal, means, all, the whole of, every one, the **word**, MeBaqesh, בִּקֵּשׁ, means, **to ask, he inquired, require, to quest, to search, to seek, he strived**, he agitated, he searched, examined, sought, he begged, prayed, he intended, aimed to, was summoned, request, entreat, wish, desire, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Yetze, יָצָא, means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, 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, and 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**, Ohel, אֹהֶל, is repeated, means, **the tent, the shelter, the tabernacle**, the **word**, Moed, מוֹעֵד, is repeated, and means, **appointed time, set time, festival, appointed place, place of meeting**, it also means, **assembly, congregation**, 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, **wherewith, 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** MiChutz, is the **word** Chutz repeated, and it means, **outside**, the **word**, LaMachaneh, is also repeated, and it means, **the camp**)

Here in *verse 7*, we can see in actual fact, that YHVH will **NOT** be in the midst of the people of Yisrael, for He Commands Mosheh to move the Tabernacle from the centre of the camp, to an area that is **FAR OFF**, out of the camp. This is a very graphic picture of YHVH no longer dwelling in the midst of them, for YHVH has chosen, at least for a certain period of time, **NOT to live among a people**, because, through this golden Calf incident they have actually rejected YHVH and His Ways, the Words of His Torah of Life, the Constitution of His everlasting Kingdom, and have chosen instead to adopt the Sinful ways of the world, as a way of life. Please notice however, that although YHVH is **NOT** in the midst of them He is not far away. That my friends is a picture of Elohim's Grace at work.

Verse 7 continues on and says, everyone that sought YHVH *went out* unto the Tabernacle of the congregation, which was outside of the camp. To me, the fact that people had to **GO OUT of the CAMP** is a picture of people choosing to leave, a sinful world system behind, in order that they might be permitted to approach YHVH. In other **words**, I believe that by leaving the camp behind in order to

verse above, *IS* the **word** Qayamta, קימתא. This Aramaic **word** translates into Hebrew, as the **word** TeQumah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection, *IS* this **word** TeQumah, תקומה, which is the very same **word** that is used in the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** TeQumah, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies.* From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, Kal, means, all, the whole of, the **word**, HaAm, means, *the people*, the **word**, VeNitzvu, is from the **word**, Natzav, נצב, which means, *to stand, he fixed, planted, founded, he set up, erected, he stationed, place, set up, fixed, established*, it means, *standing, appointed over others*, it is also the handle of a knife or a **word**, the **word**, Iysh, איש, means, *man*, husband, masculine, male, hero, everyone, each one, anyone, whosoever, anybody, it also means, to man, was manned, the **word**, Petach, פתח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, *door, doorway, opening, entrance, starting point*, possessing the faculty of sight, not blind, the, Ahalu, is from the **word** Ohel, which means tent, and in the form that it is nused here it means, *his tent*, the **word**, VehiBeytu, is from, the **word** Nabat, נבט, which 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**, Acharey, אחרי, means, behind, *after*, since, other, the hinder part, the **word** or name, Mosheh, means, *to be drawn out of*, the **word**, Ad, עד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, *until*, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, Bo'o, בוא, means, *to go or come in, come, came, arrive, went, go, gone, enter, reach, happen*, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, HaOhelah, is the **word**, Ohel, אהל, repeated, and it means, *tent, shelter, tabernacle, dwelling, habitation*)

Now, when Mosheh, who is a picture of Messiah, went out to the Tabernacle, all the people rose up and stood at their tent door, and looked at Mosheh until he entered the Tabernacle. Then Scripture tells us that when Mosheh entered the Tabernacle, the presence of Elohim descended upon the Tabernacle, and when the people *saw* that the presence of Elohim was in the Tabernacle, evidenced by a cloudy pillar that descended upon the Tabernacle, the people YaQumu, Rose up, VeNitzvu and stood every man and worshipped YHVH at their tent door.

usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אָתְּ, 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 Alphabet that form the **words** that created all things, the **word** Amud, עֲמוּד, means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עָמַד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word** HeAnan, עָנָן, means, the cloud, the clouds, he brought the clouds, covered with clouds, was clouded, became cloudy, the **word**, Omed, עָמַד, means, **to stand, stood, stood up**, lean against, rest, rested, 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**, Petach, פֶּתַח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, **door, doorway, opening, entrance, starting point**, possessing the faculty of sight, not blind, the **word**, HaOhel, אֹהֶל, means, the tent, the shelter, the tabernacle, the dwelling, the habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, VeQam, is from the **word**, Qum, קָוַם, which means, **to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified**, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word Anastasis** in the Greek Septuagint, and then it is translated as the **word Resurrection** in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish* (in the sense of something standing firm) *My Covenant with you, and with your seed after you*. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the **word** Qayamta, קַיַמְתָּא. This Aramaic **word** translates into Hebrew, as the **word** TeQumah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for

resurrection, **IS** this **word** TeQumah, תקומה, which is the very same **word** that is used in the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** TeQumah, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies.* From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, Kal, means, **all, the whole of, every one**, the **word**, HaAm, means, **the people**, the **word**, VehiShtachavu, is from the **word**, Shachah, שָׁחָה, which means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship**, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word**, Iysh, means, **man**, the **word**, Petach פֶּתַח, is repeated and it means, **door, doorway, opening, entrance, starting point**, the **word**, Ahalu, is from the **word** Ohel, which means, **tent**, and in the form that it is used here it means, **his tent**)

Here we are told that **ALL** the people רָאִוּ, VeRa'ah, **saw**, they *looked at, beheld, they perceived, they understood, they observed, they considered, they regarded*, and they approved of what they saw, and it appears that they preferred what they saw, much more than the golden calf, for it says, they קָמוּ, VeQam, they rose up, and worshipped, at their own tent door. This word VeQam, is from the word Qum which does indeed mean to rise, but this word, Qum, is translated as the word Anastasis in the Greek Septuagint, and from the Septuagint, it is translated as the word resurrection in our English Scriptures. I believe that YHVH is showing us through the use of this word, Qum, that this Pillar or Cylinder of a cloud, that is now speaking to Mosheh, is a picture of the judgement day where all people will be resurrected, and be Judged by the Torah Scroll, the Words of the Living Torah made flesh, as to whether they chose to obey it or not.

*John12:44-50 44 Yeshua cried and said, He that believes on Me, does **NOT** believe on Me, **BUT** on Him that sent Me. 45 And he that sees Me, sees Him that sent Me. 46 I am come to be a light into the world, that whosoever believes on Me should **NOT** abide in darkness. 47 And **IF** any man hear My Words, and does **NOT** believe them, I do **NOT** judge him: for I did **NOT** come to judge the world, **BUT** to **SAVE** the world. 48 He that rejects Me, and does **NOT** receive My Words, has One that judges him: the **WORDS** (of the Torah) that I have spoken, these same **WORDS** shall judge him in the last day. 49 For I have **NOT** spoken of Myself; **BUT** the Father, who sent Me, He gave Me a Commandment, **what I should say, and what I should speak**. 50 And I know that His Commandment **IS LIFE** everlasting: whatsoever I speak therefore, **even as the Father said unto Me, so I speak**.*

Messiah Himself tells us, that the Words of our heavenly Father, the Words of His Torah of Life, **IS** indeed what all people will be judged by, on judgement Day; and the cloud that appeared as a pillar or a cylinder, at the doorway of the Tabernacle here in *Exodus 33*, **IS**, I believe, a shadow picture of a Torah Scroll, since it **IS** indeed, the Words of the Torah that will judge all people on judgement Day.

away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, and in the form that it is used here it means, **and he turned**, the **word**, El, means, **to or unto**, the **word**, HaMachaneh, מַחֲנֶה, means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, UmSharto, is from the **word**, Sharto, שָׂרַת, which means, **to serve**, minister, officiate, filled an office, service, ministry, **servant**, and in the form that it is used here, it means, his servant, the **word** or name, Yehoshua, יְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, which means, salvation, and together they mean, **Yahweh IS salvation**, and it is the name of the son of Nun, the **word**, Ben, means on, the **word** or name, Nun, נֹון, means, **fish**, and, **it is the name of the father of Yehoshua**, an Ephraimite, the **word**, Na'ar, נָעַר, means, to shake, shake out, shake off, stir, he shook himself free, was shaken out, was stirred, was emptied. He encouraged, it means to bray, roar, growl, it means, **boy, lad, youth, young man**, servant, boyhood, youth, the **word**, Lo, means, **no or not**, the **word**, YaMiysh, is from the **word** Mush, מוּשַׁ, which means, to feel, touch, **to depart, to leave, to remove**, not to care for, **he removed, took away**, it is from the **word** Mashash, which means, to feel, touch, the **word**, Mitok, is from the **word**, Tavek, תָּוֶק, which means, **in the midst of, middle**, between, 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**, HaOhel, means, **the tent, the Tabernacle, the habitation**)

Here we are told that YHVH spoke unto Mosheh, פָּנִים אֶל-פָּנִים, Paniym El Paniym, which is translated as **face to face**, but it really means, that the presence of YHVH, the essence of who YHVH **IS**, His Spirit, is what spoke with Mosheh, **AS** a man speaks unto רֵעֵהוּ, Re'ehu, his friend, his companion, his associate.

Why did YHVH use this comparison, *As a man talks onto his friend*? It is because He wants us to see and understand that our relationship with Him, is to be a relationship based on love, trust and mutual respect, **as a true friendship should be**.

Then, we are told, that after Mosheh's encounter with YHVH, he turned again to go back into the camp: **BUT** his servant יְהוֹשֻׁעַ, Yehoshua, the son of נֹון, Nun, a young man, did **NOT** depart out of the Tabernacle.

Why did Yehoshua **NOT** depart from the tabernacle? What is YHVH communicating to us, by giving us this bit of information about Yehoshua staying in the midst of the Tabernacle?

The name Yehoshua, יְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, which means, salvation, and together they mean, **Yahweh IS salvation**, and therefore, this Yehoshua can be considered, a shadow picture of our Messiah, and this Yehoshua, is said to be the son of Nun, נֹון. The name Nun, is spelled with the Letters Nun, Vav, Nun. The letter Nun is often used to depict Life, the letter Vav, has a pictographic meaning of a nail, or something that connects things together, and then we have another Nun, which represents Life. The fact that there are two Nun letters, in the name of Yehoshua's father, speaks of

elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֶת, 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**, HaAm, means, **the people**, the **word**, HaZeh, means, **this**, the **word**, VeAtah, **and you**, the **word**, Lo, means, no or not, the **word**, HoDataniy, is from the **word**, Da'at, דָּעַת, means, **know, have knowledge of, knowledge**, wisdom, intelligent, sensible, it 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 made known, was known, became known, he assigned, appointed, made definite, he informed, the **word** Yadah יָדָה means, to confess, give thanks, he praised, lauded, he confessed, to throw, hurl, cast, enlarged, and the **word** Da, דָּע, means, knowledge, wisdom, and in the form that it is used here it means, let me know, the **word**, Et is repeated, and it is defined above, 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, wherewith, 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**, TiShlach, 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**, Imiy, means, **with me**, the **word**, VeAtah, **and you**, the **word**, Amarta, is the **word**, Amar, repeated, and it is translated as, **have said**, the **word** YeDatyka, 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, the **word**, BeShem, בְּשֵׁם 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**, VeGam, means, **and also**, the **word**, Matzata, is from

the **word**, Matza, מצא, which means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, and in the form that it is used here, it means, **you have found**, the **word**, Chen, חן, means, favour, grace, gracious, graciously, charm, to show favour, and if we add the suffix letter Nun, we form the **word** Chanan, חנן, 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**, BeEynay, is from the **word**, Ayin, עי, which 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**)

Before leaving the Tabernacle we are told that Mosheh said unto YHVH, See, You say unto me, Bring up this people (Yisrael):

By calling them, **this people**, it indicates to me that at least for the time being, after the golden calf incident that YHVH no longer considers them to be His people, and Mosheh said, You have **NOT** let me know whom You will send with me.

Here Mosheh is frustrated, because he knows how difficult these people are, and how they constantly murmur and complain, and he says to YHVH, you tell me to bring these people up, **BUT** I have no one to help me, and they are a very stubborn people that do not want to listen to me. Furthermore, You YHVH, have said, I know You by Shem, by name, which means **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.**

Mosheh is telling YHVH that he needs help to rule over these people, but that YHVH has **NOT** as of yet, given him the help that he needs to accomplish the task. Then Mosheh says to YHVH You have also said, that I, Mosheh have found Grace Favour in Your sight.

Mosheh's attitude seems to be, well **IF** I have indeed found Grace in your sight, then why are You not giving me more help with these people?

13 Now therefore, I pray You, **IF** I have found grace in Your sight, show me now Your Way, that I may know You, that I may find Grace in Your sight: and **consider** that this nation is Your people.

וַעֲתָה אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דְּרָכְךָ וְאֶרְעֶךָ לְמַעַן אֲמַצְא־חֵן בְּעֵינֶיךָ (

וְרָאָה כִּי עֲמָךְ הַגּוֹי הַזֶּה

אַחַת אֶת־נַפְשׁוֹ לְעַמְּךָ וְעַתָּה אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דְּרָכְךָ וְאֶרְעֶךָ לְמַעַן אֲמַצְא־חֵן בְּעֵינֶיךָ

VeAtah Im Na Matzatiy Chen BeEyneka HoDieniy Na Et Derakeka VeEda'aka LeMa'an EMtza Chen BeEyneka UReh Kiy Amka HaGoy HaZeh, where the **word**, VaAtah, means, **and now**, the **word**, Im, means, if, the **word**, Na, נָא, means, **please, I pray you, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, uncooked flesh, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the

word, Matzatiy, is form the **word** Matza, מצא, which means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, נתן, means, **favour, grace**, gracious, graciously, charm, to show favour, and if we add the suffix letter Nun, we form the **word**, Chanan, חנן, 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**, BeEynay, is from the **word**, Ayin, עי, which 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 your sight**, the **word**, HoDieniy, is from the **word** Yada, ידע, 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, דע, means, knowledge, wisdom, and in the form that it is used here, it means, **make me see**, the **word**, Na, is repeated and it means, **please I pray you**, the **word**, Et, את, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, את, 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**, Derakeka, is from the **word**, Derek, דרך, means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger, and in the form that it is used here, it means, **your way**, the **word**, VeEda'aka, is the **word** Yada, ידע, repeated, which means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, and in the form that it is used here, it means, **and let me know you**, the **word**, LeMa'an, למען, means, **answer, heed, purpose, on account of, in order that, so that, aim, because of, so as to, to the end, intent**, to address a letter, was addressed to someone, dwelling, habitation, on account of, in order that, because of, to the end or intent, for the sake of, lest, the **word**, EMtza, מצא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, and in the form that it is used here it means, **that I may find**, the **word**, Chen, is repeated, and it means, favour, grace, the **word**, BeEyneyka, is the **word** Ayin repeated and here it is translated as, in your eyes, the **word**, Ureh, is from the **word** Ra'ah, ראה, means, **see, cause you to see, saw, look, looked, showed, 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, consider, the **word**, Kiy, means, **that**, the **word**, Amka, means, **your people**, the **word**, HaGoy, means, **the nation**, the **word**, HaZeh, means, **this**)

After repeating YHVH's words, that he Mosheh has מַצְאֵתִי, Matzatiy, found favour בְּעֵינֶיךָ, BeEyneyka, in the eyes of YHVH, Mosheh says: Now therefore, I pray You, **IF** I have indeed found Chen, Grace, Favour in Your sight, הוֹדֵעֵנִי נָא אֶת־דְּרֹכְךָ, Hodieniy, help me to perceive and understand, and observe, Derakeka, Your Derek, דֶּרֶךְ, Your, way, Your path, Your road, the journey that You want me to undertake, which includes Your custom, and the conduct, manner, methods, and the course of life or mode of action, that you want me and all of Yisrael to follow.

Why does Mosheh want YHVH to do that?

וַאֲרַעֲךָ, VeEda'aka, So that he may know, Yada Him, so that he can have an intimate relationship with Him, understand Him, observe, consider, and become acquainted with YHVH, so that he Mosheh, can get to know YHVH better. This word is from the **word**, Da, דָּע, which means, knowledge, wisdom, so that You can make me see.

So that I may find Grace favour in Your sight:

Mosheh wants to do things in the manner that YHVH wants him to do them, and therefore he says, consider, Ra'ah, רָאה, **see, cause you to see, saw, look, show, appear, seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he showed himself, that this nation, **IS Your people**.

In *verse 1* YHVH told Mosheh that Yisrael were the people that he Mosheh brought up out of Egypt, and here, Mosheh says, these people are **YOUR** people, thereby telling YHVH that these people are **YOUR** responsibility.

14 And He said, My presence shall go with You, and I will give You rest.

וַיֹּאמֶר פָּנֵי יְיָ לִּכְנֹס וְהִנַּחֲתִי לָךְ

וַיֹּאמֶר פָּנֵי יְיָ לִכְנֹס וְהִנַּחֲתִי לָךְ

VaYomer Panay Yeleku VahaNichotiy Lak, where the **word**, VaYomer, is form the **word** Amar, אָמַר, which means, **to say, saying, said, speak, 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**, Paniy, is form the **word** Paniym, פָּנִים, means, **face, countenance, presence, forepart, before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Yeleku, 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, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, VehaNichotiy, is from the **word**, Nuach, נוח, means, **to rest, rested, repose, settled down, was quiet, was given rest, relieved, was set down, was placed, he caused to alight, set down, he let remain**, he abandoned, he permitted, it also means easy, convenient, pleasing, kind, benign, the **word**, Lak, means, **you**)

Here, what Mosheh heard YHVH say, must have been music to his ears, for YHVH said, My presence, My character, the essence of who I truly Am, my Righteousness and my Justice, **SHALL** go with You, and I, YHVH, will give You Nuach, נוח, rest, repose, quiet, relief from stress, I will set you down in a safe place, in an easy, convenient, and pleasing place.

15 And Mosheh said unto Him, If Your presence does **NOT** go with me, then do **NOT** carry us up hence.

וַיֹּמֶר אֵלָיו אִם-עַיִן פָּנֶיךָ הַלְכִים אֶל-תַּעֲלֵנוּ מִזֶּה
 וַיֹּמֶר אֵלָיו אִם-עַיִן פָּנֶיךָ הַלְכִים אֶל-תַּעֲלֵנוּ מִזֶּה

VaYomer Elayv Im Eyn Paneyka Holkiym Al TaAlenu MiZeh, where the **word**, VaYomer, is from the **word**, Amar, אמר, which means, **to say, saying, said, speak, 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**, Elayv, means, to or unto him, the **word**, Im, means is, the **word**, Eyn, עַיִן, means, **nothing, naught, none, 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**, Paneyka, is from the **word**, Paniym, פָּנִים, means, **face, countenance, presence**, forepart, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Holkiym, is form the **word** Halak, הלך, 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, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Al, אַל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, 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**, TaAlenu, is from the **word** Alah, עלה, means, **to go up, come up, bring up, ascend, carry up, he went up, ascended**, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, was

set up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, MiZeh, means **from here, from this place**)

Here Mosheh gives YHVH an ultimatum, he says, אִם-אֵין פְּנִיךָ הַלְכִים, Im, **IF** Eyn, Not, Paneyka, Your Essence, Your Presence, Your Character, Holkiym, goes with us, אֶל-תַּעֲלֵנוּ מִזֶּה, Al, not, TaAleynu, bring us up, nor carry us, nor ascend with us, MiZeh, from the this place. After giving YHVH this ultimatum, Mosheh does **NOT** wait for an answer, he immediately says in verse 16:

16 For wherein shall it be known here that I and Your people have found Grace in Your sight? IS it not in that You go with us? So shall we be separated, I and Your people, from all the people that are upon the face of the earth.

וּבַמָּה יוֹדַע אֲפֹא כִי-מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הַלֹּא בְּלִכְתֶּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמֶּךָ (מִכָּל-הָעָם אֲשֶׁר עַל-פְּנֵי הָאָרֶץ מָה

אֲפֹא אֲכַזֵּב אֶת-עַמִּי אֲשֶׁר עִמָּנוּ אֲנִי וְעַמֶּךָ הַלֹּא בְּלִכְתֶּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמֶּךָ (מִכָּל-הָעָם אֲשֶׁר עַל-פְּנֵי הָאָרֶץ מָה

1. Ubameh YivaDa Epho Matzatiy Chen BeEyneyka Aniy VeAmeka HaLo BeLektoka Imanu VeNiphleynu Aniy VeAmka MiKal HaAm Asher Al Peney HaAdamah, where the **word**, UBameh, is from the **word**, Mah, מָה, which means, **what**, which, how, something, why, wherefore, how much, and in the form that it is used here, it means, **and by what**, the **word**, YivaDa, is form 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, דָּע, means, knowledge, wisdom, and in the form that it is used here it means, **will be known**, the **word**, Epho, אֲפֹא, is an adverb, which means, **then, now, so**, 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**, Matzatiy, is from the **word** Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, and in the form that it is used here, it means, **I have found**, 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**, BeEyneyka, 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 your sight, the **word**, Aniy, means, I, the **word**, VeAmeka, means, **and your people**, the **word**, HaLo, means, it is not, the **word**, BeLektaka, is from the **word** Halak, הלך, 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, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Imanu, means with us, the **word**, VeNiphleynu, is from the **word**, Pala, פלה, means, **to be separated, be distinct**, he distinguished, was wonderful, he set apart, was made separate, it also means, to delouse, searched, examined, scrutinized, he examined, he searched for vermin, the **word**, Aniy, means I, the **word**, VeAmka, means and you people, the **word**, MiKal, means, **from all**, from the whole of, the **word**, HaAm, means, **the people**, 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, **wherewith, 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**, Al, על, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Peney, is from the **word** Paniym, פנים, means, **face**, countenance, presence, forepart, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, HaAdamah, means the earth)

Here Mosheh says, how will the people of the world **KNOW** that we have found favour in your sight, **IF** you do **NOT** go up with us into the Promised Land? For **IS** it not, in the **FACT** that You are with us, that will cause the peoples of the world to **KNOW** that we have found favour in Your sight?

Mosheh is saying, the only way that I Mosheh and Your people Yisrael, shall we be separated, distinct, set apart, from all the people that are upon the face of the earth, **IS, IF** You come with us.

Mosheh is saying, the only way that the people of world will see, and understand that we are segulah to You, and set apart unto You, from all of the other nations of the world, **IS IF** Your Presence, Your

essence is with us; otherwise, we are just like the rest of the people of the world, and there would be no reason for them to want to join our ranks, and be part of the people of Yisrael.

17 And YHVH said unto Mosheh, **I WILL DO** this thing also that you have spoken: for you have found Grace in My sight, and I know you by name.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַם אֶת־הַדְּבָר תִּזְכֹּר אֲשֶׁר דִּבַּרְתָּ אֵעֱשֶׂה כִּי־מִצַּאתָ חֵן בְּעֵינַי וְאָדַעְתָּ (בְּשֵׁם)

הַאֲמַר אֶל־מֹשֶׁה גַם אֶת־הַדְּבָר תִּזְכֹּר אֲשֶׁר דִּבַּרְתָּ אֵעֱשֶׂה כִּי־מִצַּאתָ חֵן בְּעֵינַי וְאָדַעְתָּ

VaYomer YHVH El Mosheh Gam Et HaDabar HaZeh Asher Dibarta E'Eseh Kiy Matzata Chen BeEynay VaEda'aka BeShem, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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**, 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, and 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 be drawn out of**, the **word**, Gam, גַּם, is a conjunction, that means, **also, lo, moreover**, to, even, as well, neither, heap, abundance, much, the **word**, Et, (אֶת), as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, 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**, HaDabar, דִּבְרָה, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, **thing, matter, affair**, business, occupation, manner, 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, the **word**, HaZeh, means, **this**, 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, wherewith, 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**, Dibarta, is the **word** Dabar, repeated and

here it is translated as, spoken, the **word**, E'Eseh, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made**, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, **I will do**, 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**, Matzata, is from the **word** Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, and in the form that it is used here, it means, **you have found**, 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**, BeEynay, is from the **word** Ayin, עֵינַי, 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**, VaEda'aka, is from the **word** Yada, יָדָע, 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, and I know you, the **word**, BeShem, בְּשֵׁם, 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, and with the Bet prefix, it means, **by name**)

And YHVH said unto Mosheh, **I WILL DO** this thing also that you have spoken: for you have found Grace in My sight, and I know you by name.

As you can see, because Mosheh has found grace in the Sight of YHVH, and because YHVH says He knows Mosheh by name. He agrees to again call the people of Yisrael, His people and to once again walk in the midst of them.

Why did Mosheh find favour in the eyes of YHVH? The only way that anyone, including Mosheh can find favour in the eyes of YHVH, IS by willingly choosing to believe, follow and obey ALL the Words of our heavenly Father's Torah of Life, as Mosheh did.

What do you think YHVH meant, when He said to Mosheh, וָאֲדָעָךְ בְּשֵׁם, VaDa'aka, and I know you BeShem, by name? The word name in Hebrew is the word Shem, and this word is defined as **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. By using this word, YHVH is telling us that He knew Mosheh's heart, He knew that Mosheh character would compel Mosheh to believe, follow and obey all the Words of His Torah of Life.

All of that is confirmed for Mosheh did indeed interceded on behalf of all the people of Yisrael, and because of it, he did find grace in the sight of our heavenly Father. Now that he has tasted a little victory, Mosheh gets even a little braver, and takes it one step further, in the next verse, for he says:

18 And he said, I beseech You, show me Your glory.

וַיֹּמֶר הָרֵנִי נָא אֶת־כְּבוֹדְךָ

שׂוֹפֵשׂ אֲנִי לְבָרְכְךָ וְלְשׂוֹפֵשׂ

VaYomer HaReniy Na Et Kevodeka, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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**, HaReniy, is form the **word** Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, 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**, Na, נָא, means, **please, I pray you, I beseech you**, the **word**, Et, welcome, go to, now, then, and as an adjective, it means, raw, uncooked flesh, half done, it is related to the **word** Ana, אַנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, 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 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, Kevodeka, is from the **word** Kevod, כְּבוֹד, means, to be heavy, weighty, grievous, to honour, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, it was heavy, thick, became heavier, great, hard, sore, difficult, numerous, much, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, **honour, splendour, glory**, abundance, riches, glorious, beauty, stately, honouring, respect, offering, refreshment)

Mosheh says: *I beseech You, show me Your glory.* Now YHVH shows us His marvellous grace, mercy, compassion and love. He doesn't get mad at Mosheh for asking to have more of Him revealed to him, for YHVH knows, that Mosheh is doing this out of love for Him and for the people of Yisrael, and because he wants to draw nearer and nearer to YHVH.

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**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, Liphneyka, is the **word** Paniym, פָּנִים, repeated, and here it is translated as, *before you*, the **word**, VeChanotiy, is from the **word** Chanan, חָנַן, which means, *to show favour, be gracious, had pity, he granted amnesty, was pitied, he besought, was granted*, the **word**, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, 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 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**, 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, wherewith, 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**, AChon, is the **word**, Chanan, repeated, and here it is translated as, *I will favour*, the **word**, VaRichamtiy, is from the **word**, Racham, רָחַם, which means, to love, *have mercy, have compassion, to be merciful, be affectionate, he had mercy upon, had compassion upon, was shown mercy*, it also means womb, and as an adjective, it means, loving, a lover of scholars, mercy, compassion, pity, the **word**, Et is repeated, and it is defined above, the **word**, Asher, is repeated, and here it is translated as, *whom*, the **word** ARachem, is the **word** Racham, repeated, and here, it is translated as, *I will show mercy*)

Here YHVH says to Mosheh, I will make כָּל-טוֹבִי עַל-פְּנֵיךָ, Kal, all, Tuviy, My goodness, Al, pass, Paneyka, before me. The Word Tuviy if from the word Tov, which means, good, goodness, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, prosperity, to function in the manner that YHVH created it or them, to function. This tells us that YHVH will show Mosheh and all the people, who willingly and lovingly choose to surrender their hearts, minds, souls and strength to Him, how all of His creation functions, in the manner that He created it to function, which means that **IF** we willingly choose to surrender our hearts to His, He will show us how obedience to the Words of His Torah of Life, actually **FUNCTIONS**, in His redemption onto salvation plan.

וְקִרְאתִי, VeQaratiy, and I will announce, proclaim, I will call, BeShem, on the Name of YHVH before you; וְחַנְּנִי אֶת-אֲשֶׁר אֶחָן וְרַחֲמֵתִי אֶת-אֲשֶׁר אֶרְחָם, VeChanotiy, and I will be gracious, Et,

Aleph Tav, Asher, upon whomsoever, AChon, I will favour, VeRachamtiy, I will have mercy, compassion, and affection, Et, Aleph Tav, Asher, on whomsoever, ARachem, I will have mercy, compassion, and affection.

When YHVH says that He will have mercy upon whom He will have mercy, and be gracious upon whom I will be gracious. Who are the people that you think, YHVH will bestow His Grace and Mercy upon? It is or should be obvious, to anyone reading these verses, that YHVH will extend His Grace and Mercy upon all people, who willingly choose to surrender their hearts to His, and commit to believe, follow and obey the Words of our heavenly Father's Torah of Life. Unfortunately, all other people, will be on their own, and I am sad to say that they will all perish.

20 *And he said, you cannot see My Face: for there shall no man see Me, and live.*

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחָי
לִבְיָצָא אֶל־אֲדָמָה וְלִבְיָצָא אֶל־אֲדָמָה אֶל־אֲדָמָה אֶל־אֲדָמָה אֶל־אֲדָמָה

VaYomer Lo Tokal Lirot Et Panayv Kiy Lo YiRaniy HaAdam VaChay, where the *word* VaYomer is form the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, 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*, Lo, means no or not, the *word*, Tokal, is from the *word* Yokal, יָכַל or יָכוֹל which means, *to be able, can, could, may, any at all ways, might, have power to overcome, prevail*, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the *word*, Lirot, is from the *word* Re'ah, רָאָה, which means, *see, cause you to see, saw, look, looked, showed, 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*, Et, (אֶת), as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אֵת, 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*, Panayv, is from the *word*, Paniym, פָּנִים, means, *face, countenance, presence, forepart, before, before me, front part, in front of me*, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the *word* Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, and in the form that it is used here it means, *my face*, 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**, Lo, לֹא, means, **no or not**, the **word**, YiRaniy, is from the wored Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, 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 here it means see me, the **word**, HaAdam, אָדָם, means, to be red, was red, to be of the colour of blood, was reddened, became red, blushed, it also means, **man, mankind**, it is also the name of the first man, because he was formed from Adamah, אֲדָמָה, which means, ground, soil, earth, it also means to be red, because it is related to the **word** Dam, דָּם, which means blood, and with different vowel points we have the **word** Odem, which is the name of a red jewel, carnelian or ruby, the **word**, VaChay, is from the **word**, Chay, חַי, which means, alive, to live, living, lively, active, raw, and here it means, and in the form that it is used here, it means, **and live**)

Here, although YHVH has agreed to show Mosheh His Glory, He has placed some limitations on what even Mosheh can see, He says, you Mosheh, cannot see My Face: for there shall no man see My Face, and live.

On this side of eternity there is **NO ONE** made of flesh, other than Messiah, that is worthy to look directly upon the Face of the Creator, therefore since YHVH does **NOT** want Mosheh to die, He tells him what compromise He is willing to make to accommodate Mosheh's request.

21 And YHVH said, Behold, there is a place by Me, and you shall stand upon a rock:

וַיֹּמֶר יְהוָה הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ עַל-הַצֹּרֶר

וַיֹּמֶר יְהוָה הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ עַל-הַצֹּרֶר

VaYomer YHVH Hineh Maqom Itiy VeNitzavta Al HaTzur, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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, e **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**, here, since, now, thus far, yet, the **word**, Maqom, מָקוֹם, 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 our eyes open, because there is probably some kind of resurrection or birthing or renewal event, that is hidden in this verse, the **word**, Itiy, means, **with me**, the **word**, VeNitzavta, is from the **word** Natzav, נָצַב, which means, **to stand, he fixed, planted, founded, he set up, erected, he stationed**, place, set up, fixed,

offering, refreshment, the **word**, VeSamtiyka, is from the **word**, Siym, שים or Sum, שום, means, to place, **put, set, he laid, 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**, BeNiqrat is from the **word** Naqarah, נקרה, means, **hole, crack, crevice, fissure, pit, hollow, cleft, cavity**, the **word**, HaTzur, צור, means, to bind wrap, tie, to confine in, narrow, compress, to enclose, shut in, to lay siege, besiege, it also means, to fashion, form, shape, image, picture, statue, it also means to show hostility, treat as a foe, and it means, **rock, cliff, boulder**, support, defence, fortress, place of refuge, the **word** **word**, VeSakotiy, is from the **word**, Sakak, סכך, or שכך, which means, **to cover, lay over**, screen, **he covered, laid over, he hid, protected, he covered**, roofed, it means to subside, abate, appease, pacify, he humbled himself, it subsided, abated assuaged, was pacified, calmed down, the **word**, Kapiy is from the **word**, Kaph, כף, which means, **hand, the open hand, the hollow of the palm of the hand**, sole of the foot, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, and in the form that it is used here it means, my hand, the **word**, Aleyka, אֵלַיְכֶם, means, **of or about you**, or it, the **word**, Ad, אֶד, as a preposition and conjunction, means, **to, unto, up to, even to, as far as, as long as, how, until, during**, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Avriy, is from the **word** Avar, עבר, means, **to pass, pass over, cross over, traversed**, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and in the form that it is used here it means, **I pass over**)

Here YHVH says, it shall come to pass, that while My Glory passes by, I will put you Mosheh in a cleft of the Rock, and will cover you with My Hand while I pass by:

What does YHVH want us to learn from these words? We are told that Mosheh is to stand on the Rock, and here we are told that the rock that he will stand on will be in a cleft, a fissure, a crevice, which means that Mosheh will be standing on the Rock, and, since he is the cleft of a rock, it means that he is surround by Rock, on three sides. You might then ask, doesn't that leave Mosheh open on one side, and from above. Well above is the heavens and Scripture makes it very clear that the heavens are YHVH's abode, which means that YHVH will be watching over him from above. What about the side that is open? Well YHVH has thought of that also, for He says, as I walk by you Mosheh I will hold My hand in front of your face. So, here we can see, that Mosheh, who represents the Torah, is surrounded on all sides by YHVH, He is standing on the Rock, he is surrounded on three sides by the Rock, the fourth side, has the Right Hand of YHVH, who is Messiah, covering Mosheh's face, and from above, Mosheh has the protection of YHVH from His abode in heaven.

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 you shall see, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, 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 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**, Achoray, אַחֲרָי, means, **behind, after, since, other, the hinder part**, the **word**, UPhaniy is from the **word** Paniym, (פָּנִים), means, **face**, countenance, presence, forefront, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Lo, means, **no or not**, the **word**, YeRa'u, is the **word** Ra'ah רָאָה, repeated, and here it is translated as, **be seen**)

From Mosheh's vantage point in the cleft of the Rock, YHVH says to him: once I have passed by you, I will take My hand away, and you shall see My back parts: **BUT** My Face shall **NOT** be seen.

I am sitting here at my desk and trying to imagine what that event must have been like for Mosheh, to be the only man alive that actually, got to see YHVH, although it was only his backside, and I have to tell you, that I cannot put into words, what a beautiful picture, that my mind conjures up, when I meditate on this event. I don't know how close the Hand of YHVH Elohim came to Mosheh's face, **BUT** it must have been utterly spectacular. Amein

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*