

# Study of Exodus 34

by

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## Exodus 34:1-35

*1 And YHVH said unto Mosheh, Hew yourself two tables of stone like unto the first: and I will write upon these tables the Words that were in the first tables, which you broke.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּסַל־לְךָ שְׁנֵי־לְחֹת אֲבָנִים כְּרֵאשֹׁנִים וְכַתְּבֵתִי עַל־הַלְּחֹת ( אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלְּחֹת הַרְּאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ

לֵךְ אֶת־פְּסַל־לְךָ שְׁנֵי־לְחֹת אֲבָנִים כְּרֵאשֹׁנִים וְכַתְּבֵתִי עַל־הַלְּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלְּחֹת הַרְּאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ

VaYomer YHVH El Mosheh Pesal Leka Shney Luchot Avaniym KaRishoniym  
VaKatavtiy Al HaLuchot Et HaDebariym Asher Hayu Al HaLuchot HaRishoniym Asher  
Shibarta, 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, 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**, Pesal, פָּסַל, means, **to hew, hew out, carve, was hewn, was sculptured**, a carved image, idol, statue, it also means to disqualify declare unfit, was considered useless, declared unfit, he cancelled, annulled, it means sculptor) the **word**, Leka, to you, for yourself, the **word**, Shney, means, **two**, the **word**, Lukot, is the plural of the **word**, Luach, לֹחַ, means, **table, tablet**, calendar, blackboard, board, it means, to plate, plank, tabulate, it means, to glisten, as a tablet that is polished, whether it is of stone, wood or metal, the **word**, Avaniym, is the plural of the **word** Eben, אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אָב, which means, **father**, and the **word** Ben בֶּן, which means, **son**, and together they represent **our heavenly Father and His Son**, our Messiah, the **word**, KaRishoniym, is from the **word**, רִאשׁוֹן, means, **first, former, previous**, superior, it is from the **word** Rosh, which means head, the **word**, VeKatavtiy, is from the **word**, Katav, כָּתַב, which means, **to write, to scratch, engrave**, draw, pint, write, inscribe, writing, document, letter it is related to the **word** Ketubah, כְּתוּבָה, which means marriage contract, the **word**, Al, עַל, 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**, HaLuchot, is the **word**, Luach, לֹחַ, repeated and it means, **table or tablet**, the **word**, Et

אִתְּ, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אִתְּ 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, אִתְּ, 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*, HaDebariym, is from the *word* Dabar, דָּבַר, which 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*, 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*, Hayu, is from the *word*, Hayah, הָיָה, 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*, Al, אֶל, 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*, HaLuchot, is the *word* Luach, לִיחָ, repeated, and it means, *table or tablet*, the *word*, HaRishoniym, is the *word* Rishon רִשׁוֹן, repeated, and it means, *first, former, previous*, the *word* Asher, אֲשֶׁר, is repeated, and it means, *which*, the *word*, Shibarta, is from the word, Shibar, שִׁבַּר, means, to look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, *to break, break into pieces, he broke, he fractured, he destroyed, ruined*, he broke down, he tore, rent, he destroyed, demolished, he ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking, crushing, fracture, calamity, misfortune, breaking of a dream, it also means, to

buy grain, to sell grain, it means, corn, grain, broken or threshed food, it also means, the interpretations of a dream, he caused to break out, brought to birth)

Here YHVH says to Mosheh, Hew yourself two tables of stone like unto the first: The First set of Tablets were hewed by YHVH Himself, and then He wrote the Ten Commandments on both sides of those Tablets, **BUT** when Mosheh came down from the Mount, and saw what the people of Yisrael were doing, by making and worshipping a Golden Calf, an idol, which of course is strictly forbidden by YHVH, Mosheh threw the tablets down and broke them, and then punished the people of Yisrael, for their rebellious act.

Now after the people of Yisrael have been punished and three thousand of them have been put to death, because of their rebellious act of making and worshipping an idol, YHVH tells Mosheh that he, Mosheh, himself, **IS** to hew out two tablets of Stone.

What are we to learn from this incident? What do the First set and Second set of Tablets represent? The First set of Tablets represents the Covenant that YHVH made with the people of Yisrael, and the breaking of those First set of Tablets, **IS** a shadow picture of the people of Yisrael, **breaking the Covenant** that they had made with YHVH, forty or so days prior, to the Tablets being presented to them, and broken in their presence, because of the Golden Calf incident, and now, YHVH Commands Mosheh to hew out two more Tablets of Stone, to bring to Him, and then YHVH says to Mosheh, in the balance of the *verse*, and I, YHVH will write upon these tables ***the Words that were in the first Tables, which you Mosheh, broke.***

Therefore, **IF**, what I believe is true, that the First set of Tablets represents the Covenant that YHVH made with the people of Yisrael, ***which Yisrael broke, THEN***, this next second set of Tablets, which Mosheh Hewed out himself, must represents a New Covenant, Right? Well, let me ask you this, ***IF IT IS INDEED a New Covenant, THEN WHY*** did YHVH say, to Mosheh, I, YHVH will write upon these tables ***THE VERY SAME WORDS*** that were written on the First set of Tables, which you, Mosheh broke?

The fact that YHVH ***wrote the very same Words*** on the second set of Tablets, that were hewn by the Hands of Mosheh, indicates to us, that the only thing that is New about this Covenant ***IS the second set of Tablets***, for we are told that YHVH ***wrote the very same Words on the second set of Tablets that He did on the First set of Tablets***, which indicates to me, that this ***IS a renewed Covenant and NOT a New Covenant.***

Another question that we have to ask ourselves is, **IS** there a message that YHVH is communicating to us by telling us that it is Mosheh himself that hewed out the second set of Tablets?

I believe that the first set of Tablets written by the finger of Elohim on tablets of stone indicates man's stony heart, as described in *Ezekiel 36:26-27* where YHVH says:

***26 A New Heart also will I give you, and a New Spirit will I put within you: and I will take away the STONY HEART out of your flesh, AND I will give you a Heart of flesh. 27 AND I will put My Holy Spirit within you, and CAUSE you to walk in My Statutes, and you SHALL KEEP My Judgments (My Torah), and DO them.***



Here YHVH tells Mosheh, נָכוֹן לְבִקֵּר, Nakun, be ready, be prepared, LaBoqer, in the morning, וְעֲלִיתָ בַבֶּקֶר, VeAliyta, and come up, BaBoqer, in the morning, unto Mount Sinai, and present yourself there to Me, in the top of the mount. What are we to learn from this event?

I believe that YHVH is telling us that when His Light, His Truth, represented by the Morning, finally is manifested to us, that we are to come to Him, so that He can confirm to us that we are indeed on the **Right Path**, the Path of Righteousness that He has designed for us, His Children, to walk on, from the beginning of Time.

*3 And no man shall come up with you, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.*

וְאִישׁ לֹא-יַעֲלֶה עִמָּךְ וְגַם-אִישׁ אֶל-יְרֵא בְכָל-הָהָר גַּם-הַצֹּאֵן וְהַבֶּקֶר אֶל-יְרֵעֵי (

אֶל-מוֹל הָהָר הַהוּא

לֹא וְגַם אִישׁ אֶל-יְרֵא בְכָל-הָהָר גַּם-הַצֹּאֵן וְהַבֶּקֶר אֶל-יְרֵעֵי (לֹא וְגַם אִישׁ אֶל-יְרֵא בְכָל-הָהָר גַּם-הַצֹּאֵן וְהַבֶּקֶר אֶל-יְרֵעֵי (לֹא וְגַם אִישׁ אֶל-יְרֵא בְכָל-הָהָר גַּם-הַצֹּאֵן וְהַבֶּקֶר אֶל-יְרֵעֵי (

Velysh Lo YaAleh Imak VeGam Iysh Al YeRa BeKal HaHar Gam HaTzon VahaBaqar Al Yiru El Mul HaHar HaHu, where the **word**, Velsyh, **and man**, the **word**, Lo, means, **no or not**, the **word**, YaAleh, 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**, Imak, means, **with you**, the **word**, VeGam, means, **and also**, the **word**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, whosoever, anybody, it also means, to man, was manned, the **word**, Al, אֶל, 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**, YeRa, is from the **word**, Ra'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**, BeKal, means, **in all, in the whole of, throughout**, the **word**, HaHar, means, **the mount**, the **word**, Gam, means, **also**, the **word**, HaTzon, צֹאֵן or צֹאֲן, means, **the flock of small cattle, sheep, goats**, the **word**, VahaBaqar, is from the **word**, בִּקֵּר, means, **and the cattle, and the herd, and the oxen, and the plowing animal**, it means, cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, **morning**, the breaking through of daylight, the **word**, Al, אֶל, 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**, YiRu, is from the **word**, Ra'ah, רָעָה, Ra'ah, which means, evil, wickedness, distress, misery, injury, ill favoured, unappealing, does not please, harm, hurt, wrong, it also means, friend, companion, female friend, fellow woman, it means, **to pasture, tend, feed, graze**, he or she led the flock, directed, guided, ruled, it means to think, have the intention, strive, 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**, Mul, מוּל, or Mulah, מוּלָה, means, to circumcise, he cut off, destroyed, **in front of, facing, opposite, over, against, before, forefront, toward**, it is a contraction of the **word** Meul, מוּאֵל, from the **word** Ul, אֵל, which means, **to be in front**, the **word**, HaHar, means, **the mount**, the **word**, HaHu, means, **it**)

Here YHVH says something to Mosheh, that is extremely important for all of us to understand, He says: **no man shall come up with you, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.**

What is YHVH telling Mosheh and us here, what **IS** YHVH's message? Is YHVH communicating a spiritual message to us in this *verse*? Well, I believe that YHVH is telling all of us, that on this very personal journey, we call our lives, that IF we willingly choose to come to Him, **with our Tablets, which represents our hearts**, that this journey can only be undertaken alone, for no one can surrender your heart in obedience to YHVH, other than **YOU, and** When YHVH says: no man, is to come with you, it means that we must take this journey alone:

*Ezekiel 14:12 The Word of YHVH came again to me, saying, 13 Son of man, when the land sins against Me by **trespassing (My Torah) grievously**, then will I stretch out My Hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and **will cut off man and beast from it**: 14 Though these **three men, Noah, Daniel, and Job**, were in it, **they should deliver but their own souls by their righteousness**, says Adonay YHVH. 15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be **desolate, that no man may pass through because of the beasts**: 16 Though these **three men** were in it, as I live, says Adonay YHVH, **they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.***

This makes it very clear that we have to work out our own salvation, for no other man or woman, can do it for us.

And when He says, you shall not even allow any man to be seen throughout all the Mount; it is the very same theme that He talks about in *Ezekiel 14*, He means, that we are not to rely on any past relationships to help us, we must shed all relationships, and learn to focus solely on Him, and Him only; when He says: neither let the flocks, nor herds feed before the mount, he means

that we have to learn to forsake all that we have, all of our possessions and focus on the task at hand, the journey that leads us to meet with YHVH on the Mount. The animals could also represent any and all man made doctrines, as the Golden Calf, represented man made theologies and man made doctrines.

YHVH wants all of mankind to experience this journey that leads us to Him, and that is **WHY**, we have to do this alone, for our focus, must be totally fixed on Him, and the task at hand, **IF** we are to complete it, in the manner that He, YHVH, has prescribed.

*4 And he hewed two tables of stone like unto the first; and Mosheh rose up early in the morning, and went up unto mount Sinai, as YHVH had commanded him, and took in his hand the two tables of stone.*

וַיִּפְסֹל שְׁנֵי-לַחֹת אֲבָנִים כְּרֵאשֹׁנִים וַיִּשְׁבֵּם מִזֶּשֶׁה בַּבֶּקֶר וַיַּעַל אֶל-הַר סִינַי כַּאֲשֶׁר צִוָּה ( יתוה אתו ויקח בידו שני לחת אבנים  
שַׁבְּעָה עָרְבָה לְאֵלֶיךָ וַיִּשְׁבֵּם מִזֶּשֶׁה בַּבֶּקֶר וַיַּעַל אֶל-הַר סִינַי כַּאֲשֶׁר צִוָּה  
וַיִּפְסֹל שְׁנֵי-לַחֹת אֲבָנִים כְּרֵאשֹׁנִים וַיִּשְׁבֵּם מִזֶּשֶׁה בַּבֶּקֶר וַיַּעַל אֶל-הַר סִינַי כַּאֲשֶׁר צִוָּה )

VayiPesol Shney Luchot Avaniym KaRishoniym VayaShkem Mosheh BaBoqer VayaAl El Har Sinay KaAsher Tzivah YHVH Oto VayaQach BeYado Shney Luchot Avaniym, where the **word**, VayiPesol, is from the **word**, Pesol, פִּסַּל, means, **to hew, hew out, carve, was hewn**, was sculptured, a carved image, idol, statue, it also means to disqualify declare unfit, was considered useless, declared unfit, he cancelled, annulled, it means sculptor, the **word**, Shney, means, **two**, the **word**, Luchot, is the plural of the **word**, Luach, לוּחַ, means, **table, tablet**, calendar, blackboard, board, it means, to plate, plank, tabulate, it means, to glisten, as a tablet that is polished, whether it is of stone, wood or metal, the **word**, Abaniym, is the plural of the **word** Eben, אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אב, which means father, and the **word** Ben בן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, KaRishoniym, is from the **word**, Rishon, רִשׁוֹן, which means, **first, former, previous**, superior, it is from the **word** Rosh, which means head, the **word**, VayaShkem, is from the **word**, Shakam, שָׁכַם, means, **to rise early, to load the back of the beast, he journeyed, went away, he rose, got up early, he anticipated someone**, it also means, shoulder, back, neck, with shoulder, upper part of a building, it is related to the **word** Shekem, spelled the same way, the **word** or name Mosheh, means, **to be drawn out of**, the **word**, BaBoqer, בֹּקֶר, means, **in the morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word**, Vaya'Al, is from the **word**, Alah, אָלָה, which 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* 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*, Har, means, *mount or mountain*, the *word* or name, Sinay, סִינַי, means, *mount Sinay, but it also means erudite scholar*, and it also means Chinese, the *word*, KaAsher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the *word*, Tzivah, צִוָּה, which means, *command, commanded, commandment, order, give a charge, ordered*, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the *word*, Oto, means, *him*, the *word*, VayaQach, is from the *word*, Qach, קָח, means, *take, taken, he took*, get, it is related to the *word*, Laqach, לָקַח, 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, and in the form that it is used here it means and he took, the *word*, BeYado, is from the *word*, Yad, יָד, which means, hand, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here, it means, *in his hand*, the *word*, Shney, means, *two*, the *word*, Luchot, is the plural of the *word* Luach, which means, *tables or tablets*, the *word*, Avaniym, is the *word*, Eben repeated, and it means, *stone*)

Here we are told that Mosheh followed YHVH's instructions, and he hewed two tables of stone like unto the first;

The fact that we are told that the Tables of stone that Mosheh hewed were **LIKE** unto the First, reminds me of YHVH's instructions to Mosheh, regarding the Tabernacle, where YHVH said to Mosheh, in *Exodus 25:40* *And see that you make them after their pattern, which was showed to you in the mount.* This tells us that we cannot add any of our own designs, thoughts, doctrines, nor theologies to the perfect plans of YHVH's Redemption onto Salvation plan, everything must be as He designed it.

Next we are told that Mosheh rose up early in the morning, and went up unto mount Sinai, as YHVH had commanded him, and took in his hand the two tables of stone, that he had hewed.

What do we learn from this? We learn that it would be futile for Mosheh to appear before YHVH, without first having obeyed His Commandment to hew out two tablets of Stone. In other words, **IF**, you and I, want to come before YHVH, and have Him hear, shema our prayers, we **FIRST** have to learn to believe, follow and obey **ALL** of His instructions, all the Words of His Torah of Life, or else, we will not only, **NOT** be able to meet with Him, He will not even listen to what we have to say.



character like, that the Creator of all things, would agree to actually come down from heaven and stand by Mosheh?

Next we are told **וַיִּקְרָא בְשֵׁם יְהוָה** that YHVH, Vayiqra, made a proclamation, BeShem, in the Name of YHVH. What does that mean? Did YHVH just stand there and mouth or pronounce the name, YHVH? Well if you understand Hebrew, then you know, that the word, Shem, which is translated as Name, has a much more profound meaning than just, Name. It means **designation, reputation, renown, fame, character, the essence of, it could be said, that the word Shem, is everything that that person stands for, his beliefs, his way of life.**

Therefore what YHVH was proclaiming when He uttered the Name, YHVH, **IS**, His character, the fact that He is the fulfiller of Promises, that He is unchanging, forever the same, His Heart si steadfast, along with His love for His creation, which means, He and His Words never change, He is the same yesterday, today and forever.

6 And YHVH passed by before him, and proclaimed, YHVH, YHVH Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth,

**וַיַּעֲבֹר יְהוָה עַל-פְּנֵי וַיִּקְרָא יְהוָה יְהוָה אֱלֹהֵי רַחֻם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת**  
**וַיַּעֲבֹר יְהוָה עַל-פְּנֵי וַיִּקְרָא יְהוָה יְהוָה אֱלֹהֵי רַחֻם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת**  
**וַיַּעֲבֹר יְהוָה עַל-פְּנֵי וַיִּקְרָא יְהוָה יְהוָה אֱלֹהֵי רַחֻם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת**

VayaAvor YHVH Al Panayv Vayiqra YHVH, YHVH El Rachum VeChanun EreK Apayim VeRav Chesed VeEmet, where the **word**, VayaAvor, is form the **word** Avar, **עבר**, which 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, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, 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**, Panayv, is from the **word**, Paniym, **פנים**, which 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**, Vayiqra, **וַיִּקְרָא**, means, **and he called, and he cried out, he proclaimed**, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means

biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word** YHVH is repeated, 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**, Rachum, רַחֲמִים, or רַחֲמֵי, 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**, VeChanun, is from the **word**, Chen, חַן, which means, **favour, grace, gracious, graciously**, charm, to show favour, and if we add the suffix letter Nun, we form the **word** Chanan, חָנָן, 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**, Erek, אָרַךְ, means, **to be long, was long, lasted, lasted long, slow, was protracted, he lengthened, prolonged, protracted, it became long**, length, longitude, the **word**, Apayim, is from the **word** Aph, אָפַיִם, which means, nose, **anger**, wrath, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the **word**, VeRav, רַב, as an adjective, means, **much, many, large, great, mighty, abounding, abundant, abundance, multitude, great quantity, enough, abundance, majority**, honoured, important, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a Bowman, and archer, the **word**, Chesed, חֶסֶד, means, **to be kind**, to be pious, he **dealt kindly, he showed himself kind, kindness, goodness, mercy, affection**, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, **VeEmet**, אֱמֶת, means, stability, sureness, faithfulness, certainty, **TRUTH**, he verified, confirmed, authenticated, and this **word** **Emet**, אֱמֶת, is spelled with the letter Aleph, א, the letter, Mem, מ, and the letter Tav, ת. Pictographically, the letter Aleph represents an Ox, leader, it means, first, preeminence, the beginning, the ultimate authority and therefore, it represents our heavenly Father. The letter Mem, represents a few things, it represents, **water**, and it also represents a woman's womb, a place of safety, a place of growth, a place of incubation for a child, an idea, a thought, it is representative of a place where a baby, or an idea or a thought is immersed in an amniotic protective life sustaining fluid, and since this protective fluid, is mostly water, it is also a shadow picture of the Father's Holy Spirit who births or brings into being **ALL** of the Father's thoughts. And finally we have the letter Tav which represents a **sign**, a covenant, and it also represents the manifestation of the thoughts and ideas of our heavenly Father, and in Paleo Hebrew the letters Tav looks like an X or a Cross ✠, slightly tilted to one side, and therefore, it also represents, our Messiah, who was crucified and died on a cross for our Sins, our transgressions of the **words** of our heavenly Father's Torah of Life. Furthermore, we can see that the first and



offering, it is from the **word** Hatah, אָטָה, which means, *to miss the mark, to wrong, to sin*, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, VeNaqeh, is from the **word**, Naqah, נָקָה, means, *to be clean, be clear of, be pure, be innocent, he cleansed, pronounced innocent, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified*, the **word**, Lo, means, *no, not, by no means*, the **word**, YeNaqeh, is the **word** Naqah repeated, and it means, *be clean, be clear of, be pure, be innocent, he cleansed*, the **word**, Poqed, פָּקַד, means, *to attend to, to visit, visiting, muster, to appoint, take care of, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, he numbered, counted, enumerated, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector*, the **word**, Avon, is repeated, and it means, *sin, iniquity*, the **word**, Avot, is the plural of the **word** Av, אָב, means, *father, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief*, Elohim, master, teacher, important, great, male parent, basic factor, origin, source, it is also the name of the fifth month of the Hebrew calendar, it also means a young shoot, sprout, verdure, meadow, and the **word** Aba, means, *father, daddy*, it is also the title of ancient rabbis, the **word**, Al, אֵל, 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**, Baniym, is the plural of the **word**, Ben, which means, *sons or children*, the **word**, VeAl, is the **word** Al, repeated, and in this form, it means, *on, upon*, the **word**, Beney, is the **word** Ben, repeated and it means, the children of, the **word**, Baniym, is used after the **word**, Beney, and together they means, *the children's children*, the **word**, Al, is repeated, and it means, *on or unto*, the **word**, Shileshiyim, is from the **word**, Shalosh, which means, *three*, and in the form that it is used here, it means, *the third*, the **word**, VeAl, is the **word** Al repeated, and in the form that it is used here it means, *and to or and unto*, the **word**, Ribeim, is the plural of the **word**, Ribea, רִבְעָה, which means, *to square, quadruple, quadrate, he did something four times, he divided into four, he multiplied by four, the fourth part, one of the fourth generation*)

For anyone that wants to be assured to make it into the kingdom of YHVH, here on earth, then **this IS the formula**, total surrender, so that YHVH Elohim can have His way with you, and the great thing about this, is that when anyone chooses to allow YHVH Elohim to have His way with them, they are the ones that benefit, and they benefit for eternity.

What happened when Mosheh brought his tablets, which represents his heart, to the top of YHVH's mountain? Verse 5 says, *YHVH descended in the cloud and stood there with Mosheh, and called out the name YHVH*. As I mentioned above, the words *and he called out* is one Hebrew word, Vayiqra, וַיִּקְרָא. Would it surprise you to know that that is the name of the book that the English bible has translated as Leviticus. The book of Leviticus should be renamed correctly to *YHVH has called you to Holiness and this is how you shall be Holy*. I admit that the title is a little long, but it is exactly what Vayikra means. This tells us that if we are willing to bring our hearts to YHVH, that He will always come down to our level and commune with us and show us His heart, which happens to be, the Words of His Torah. The prerequisite

therefore, is that **your heart** be fully surrendered to His Heart, and that you have consciously committed to believe, follow and obey **ALL** the Words of His Torah of Life, His inerrant and everlasting teaching and instructions.

Now we have the thirteen (13) attributes of YHVH Elohim, where YHVH, describes himself.

1 -YHVH, יהוה

2 – YHVH El, יהוה אל

3 – Merciful, רחום, Racham, love, tender mercy, compassion, merciful, affectionate, womb.

4 – Gracious, חַנּוּן, favour, grace, gracious, charm, had pity, longed for, craved, granted amnesty.

5 – Long-suffering, אָרַךְ אַפַּיִם, Erech, means long, lasted long, patient, the word Aphiyim or Aph means nose, and it is defined as anger, the literal meaning is that He has a slow nose, which means, it takes a lot for His nostrils to flare up in anger)

6 – Abundant in goodness, וְרַב־חֶסֶד, VeRav, and great, abounding, abundant, Chesed, kindness, goodness, mercy, affection

7 – Abundant in Truth, אֱמֶת means, stability, sureness, faithfulness, certainty, **TRUTH**, he verified, confirmed, authenticated, for a more complete definition of this word, see the definition above on page 11.

8 – Keeping Mercy, נֹצֵר חֶסֶד, Notzer, watch, guard, keep, preserve, Chesed, kindness, goodness, mercy, affection.

9 – Forgiving iniquity, נוֹשֵׂא עֲוֹן, Nose, forgive, pardon, Avon, iniquity, sin.

10 – Forgiving transgression פִּשְׁעַי, Pesa, transgressions

11 – Forgiving sin וְחַטָּאת יִנְקֶה, VeChata'ah, and sin, VeNaqeh, forgiving and clearing.

12 – Not clearing the guilty, לֹא יִנְקֶה, Lo, no or not, YeNaqeh, clearing.

13 – Visiting the iniquity עֲוֹן פִּקֵּד, Poqed, attend to, visit, Avon, sin, iniquity, אָבוֹת, Avot, of the fathers עַל־בָּנִים, Al upon, Baniym, children, and upon the children's children, unto the third and to the fourth generation.

In the words translated as *keeping mercy*, נֹצֵר חֶסֶד, Notzer Chesed, we see that in a Torah

Scroll the Hebrew word *keeping*, *Notzer*, נֹצֵר, is spelled with a Nun, a Tzade, and a Resh. In

this particular *verse* in a Torah Scroll, the letter Nun in the word Notzer, נֹצֵר is enlarged. The pictographic meaning of the letter Nun is that of a fish and represents **Life**, which indicates to me that YHVH's mercy **is greater than Life**; for as I said, the letter Nun means **Life**! Also, the same three Hebrew letters Nun, a Tzade, and Resh, spell the word *Netzer*, נֹצֵר, which means **Branch**, and Messiah is often referred to as, **the Branch** in the Scriptures, the One who brought everlasting Life to all people, who like Him, chose to surrender their hearts to our heavenly Father, in total loving surrendered obedience to the Words of His Torah of Life.

Many people believe that iniquity, transgression and sin are the same thing, but we are told that Scripture has no idle words, therefore they cannot and do not mean the exact same thing.

The Hebrew word for iniquity *Avon*, אָוֹן, is spelled with an Ayin, a Vav and a Nun. Pictographically it means, eyes that are attached to life, or to the flesh, and it depicts the lusts of the flesh which is within every human being, and needs to be controlled. It speaks of our own fleshly desires run amok. It depicts the rebellion found in ones life, for those that give in to the lusts of their flesh, and are **NOT** subject to the Law, the Torah of Elohim, nor can they be (*Romans 8:7-8*).

The Hebrew word for transgression is *Pasha*, פָּשָׁע and it is spelled with the letter Pey, the letter Sheen and the letter, Ayin. Pictographically, it means *the mouth and eyes that devour or destroy*, which is what covetousness does. It speaks of desiring what other people have. It depicts Greed in our lives and coveting what other people have, never being satisfied with what YHVH has given us, but **ALWAYS** desiring much more.

The Hebrew word for Sin is *Chatah*, חָטָא, is spelled with a Chet, a Tet, an Aleph and a Hey. Pictographically it means behold the serpent that separates us from YHVH. Wanting to be Elohim, rather than following and obeying Elohim. As you can see, this is a trinity that is separate and distinct.

These three attributes depict Pride, the same kind of Pride that satan has and was thrown out of the kingdom of heaven because of it. It depicts self direction, rather than being surrendered to Elohim, wanting to **BE** Elohim, rather than willingly submitting to the One true Elohim, the Elohim of Abraham Yitzchaq and Ya'aqov, and His teaching and instructions, His Torah.

*8 And Mosheh made haste, and bowed his head toward the earth, and worshipped.*

וַיַּמְהַר מֹשֶׁה וַיִּקְדֹּ אֶרְצָה וַיִּשְׁתַּחֲוֶה

וַיִּמְהַר מֹשֶׁה וַיִּקְדֹּ אֶרְצָה וַיִּשְׁתַּחֲוֶה

VayMaher Mosheh VaYiqod Artzah VayiShtachu, where the **word**, VayMaher, is from the **word**, Mahar, מָהַר, means, **to hasten**, was practiced, was skilled, he trained, practiced, **he made haste, soon, sooner, hastened, quick, quickly, quickened, caused to hurry, was hurried**, was anxious, became quicker, it also means to acquire a wife by paying the purchase price, and as an adverb it means, **quickly, speedily**, the **word** or name Mosheh, means, to be drawn out of, the **word**, VayiQod, is from the **word** Qadad, קָדַד, which means, **to bow down, bow one's head, he bowed down**, it also means, to cut, bore, drill, he tore, he cut away, he cut lengthwise, the **word**, Artzah, is from the **word** Eretz, אֶרֶץ, which means, **earth**, land, country, **ground**, the **word**, VayiShtachu, 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)

Here we are told that once YHVH declared the Name of YHVH, that Mosheh made haste, and bowed his head toward the earth, and worshipped. What would you do, **IF** YHVH's presence was manifested before you? Would you fall on your face and worship Him? I can't even bring myself to think about this scenario, because I get totally week kneed thinking about it, although it would be the highlight of my Life, if it ever happened.

9 And he said, If now I have found grace in Your sight, O Adonay, let my Adonay, I pray you, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Your inheritance.

וַיֹּאמֶר אִם־נָא מְצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יְהוִה־נָּא אֲדֹנָי בְּקִרְבָּנוּ כִּי עַם־קָשָׁה־עֲרַף הוּא ( וְסָלַחְתָּ לְעֹגְנוֹ וּלְחַטָּאתָנוּ וּנְחַלְתָּנוּ

וַיֹּאמֶר אִם־נָא מְצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יְהוִה־נָּא אֲדֹנָי בְּקִרְבָּנוּ כִּי עַם־קָשָׁה־עֲרַף הוּא ( וְסָלַחְתָּ לְעֹגְנוֹ וּלְחַטָּאתָנוּ וּנְחַלְתָּנוּ

VaYomer Im Na Matzatiy Chen BeEyneyka Adonay YeLek Na Adonay BeQirbenu Kiy Am Qesheh Oreph Hu VeSalachta LaAvonenu UIChatatenu UNChaltanu, 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**, Im, אִם, as a conjunction, it means, *if, or, whether, although, verily, when, on condition, although*, also, Oh, that, when; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Na, נָּא, 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, אָנָּא, which means, ah, now, I, or we beseech you, I, or we pray, 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, 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, חָנָן, 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, 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 eyes of*, the **word**, Adonay, אֲדֹנָי, means, *lord, master*, it often refers to our Elohim, and the Yod suffix, means, my Adon, אֲדֹנָי, *my lord, my master, my possessor*, the **word**, Yelek, is from the **word** Halak, הָלַךְ, means, *to go, going, follow, followed, went, walk, walked*, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Na, is repeated, and it means, *I pray you, I beseech you*, the **word**, Adonay, is repeated, and it means, *master, lord*, the **word** BeQirbenu, is from the **word** Qereb, קָרַב, which means, *to come near*, the nearest part,

*the centre, the midst*, the stomach, approach, *draw 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, קִי, 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*, Am, אֵם, means, *people, kinsman, related, ancestor*, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the *word*, Qesheh, קֶשֶׁה, 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, עֵרֶף, 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*, Hu, means, *he or it*, the *word*, VeSalachta, is from the *word* Salach, סָלַח, means, *to forgive, pardon, he forgave, pardoned, was forgiven*, as an adjective it means ready to forgive, the *word*, LaAvonenu, is the *word* Avon, עֲוֹן or עוֹן, which means, *sin, iniquity*, guilt, punishment, it is from the *word* Avah עוֹה, which means, *to bend, to twist, turned away, deviated, he committed iniquity, sinned*, was bent, was twisted, was perverse, he acted perversely, and in the form that it is used here it means, our sin, our iniquity, the *word*, UChatatenu, is from the *word* Chata'ah, חַטָּאת or חַטֵּאת, which means, *sin*, guilt, sin-offering, it is from the *word* Hatah, חָטָא, which means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah*, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the *word*, UNChaltanu, is from the *word* Nachal, נָחַל, which means, *to take as a possession, inherit, inheritance*, he gave, presented, he took possession of, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means torrent, valley, wadi, brook, ravine, valley, grove of palm trees, and in the form that it is used here it means, *your inheritance*)

Here in *verse 9* Mosheh pleads with YHVH and says, **IF** now I have found Grace, Chen, in Your sight, O Adonay, let my Adonay, I pray you, go among us; for it is a stiffnecked people; and pardon **our** iniquity and **our** Sin, and take us for Your inheritance. It appears that Mosheh is counselling YHVH Elohim, to subdue His anger, and then he says something very interesting, he says pardon or forgive **OUR** iniquity and **OUR** Sin. As the appointed leader of the people of Yisrael, Mosheh accepts, or takes on the burden of the Sin of His people, which shows me that He is definitely a shadow picture of Messiah, who also took our Sins upon Himself. After accepting responsibility of the rebellious Sins of the people of Yisrael, Moshe asks YHVH Elohim, to reverse His decision, and to now Go with them to the Promised Land. What I find so wonderful about what is happening here is that YHVH does **NOT** appear to get angry with Mosheh, for advising Him, to quell His anger, for YHVH tells Mosheh in *verse 10*:

10 And He said, Behold, I make a Covenant: before all your people I will do marvels, such as have **NOT** been done in all the earth, nor in any nation: and all the people among which you are shall see the work of YHVH: for it is a terrible thing that I will do with you.

וַיֹּמֶר הִנֵּה אֲנֹכִי כֹרֵת בְּרִית נִגְדָה כָּל-עַמֶּיךָ אֲעִשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא-נִבְרְאוּ ( בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָּל-הָעָם אֲשֶׁר-אַתָּה בֹקֵרְבֹו אֶת-מַעֲשֵׂה יְהוָה כִּי-נִזְרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ

וַיֹּמֶר הִנֵּה אֲנֹכִי כֹרֵת בְּרִית נִגְדָה כָּל-עַמֶּיךָ אֲעִשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא-נִבְרְאוּ ( בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָּל-הָעָם אֲשֶׁר-אַתָּה בֹקֵרְבֹו אֶת-מַעֲשֵׂה יְהוָה כִּי-נִזְרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ

VaYomer Hineh Anokiy Koret Briyt Neged Kal Amka E'Eseh Niphla'ot Asher Lo Nivre'u BeKal HaAretz UbeKal HaGoyim VeRa'ah Kal HaAm Asher Atah BeQirbo Et Ma'aseh YHVH Kiy Nora Hu Asher Aniy Oseh Imak, 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*, 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*, Anokiy, means, I, the *word*, Koret, כֹרֵת, means, to cut off, cut down, he cut off, hewed, he destroyed, extermination, divine punishment by premature death, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, *to make or cut a covenant, make an alliance or bargain*, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the *word*, Briyt, בְרִית, means, *covenant, treaty, alliance*, to eat bread, it is related to the *word* Brah, בָרַח, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the *word* Briyt, also means, soap, it is from the *word* Barar, בָרַר, which means, to purify, the *word*, Neged, נִגְדָה, means, to rise, be high, be conspicuous, counterpart or mate, in front of, opposite, counterpart, especially with preposition, *over against or before*, usually, he led, stretched, drew, dragged, attracted, leader, ruler, was courageous, *was against, opposed, contradicted*, resister, he made known, announce, discerned, declared, reported, told, he beat, struck, hammered, aloof, far off, from, over, presence, other side, other sight, to view, it also means one who tugs a boat, the *word*, Kal, means, *all the whole of*, the *word*, Amka, is from the *word*, Am, אִמ, which means, *people, kinsman*, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, *your people*, the *word*, E'Eseh, is from the *word*, Asah, עָשָה, 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*, NiPhla'ot, is from the *word*, Pala, פִלְאָה, means, *wonder, marvel, riddle, to be extraordinary*, be difficult, to be wonderful, was extraordinary, was difficult, was wonderful, was marvellous, he wondered, was amazed, he made

wonderful, acted wonderfully, he caused to marvel, amazed, appeared wonderful,, it also means to distinguish, make special, to cleave, split, set apart, separate, the **word**, Asher, 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**, Lo, means, **no or not**, the **word**, NiBre'u, is from the **word**, Bara, בָּרָא, which means, **to create, to found, to build, building, structure**, to bear a child, shaped, to be fat, to recover from a disease, to get well, strong, he made fat, he recovered from illness, recuperated, he made healthy, to cut down (said of a forest), he hewed with an axe, was cut down, was cleared, and in the form that it is used here it means, have been done, the **word**, BeKal, means, **in al, or in the whole of**, the **word**, HaAretz, means, the land, the **earth**, the ground, the **word**, UbeKal, means, **and in all, or and in the whole of**, the **word**, HaGoyim, is the plural of the **word** Goy, גּוֹי, which means, **nation, people, gentile**, an irreligious Jew, it has come to mean to our Jewish brothers, that a Goy is, a heathen, anyone that rejects the Words of the Torah that were given to Mosheh at Mount Sinai by Yahweh, but one of the definitions of the **word** Goy, as mentioned above, is an irreligious Jew, which tells me, that the state of being a Goy, has absolutely nothing to do with a person's Ethnicity, **BUT** it has everything to do with a person's heart condition. If a person's heart, **IS** indeed surrendered to our heavenly Father in obedience to the **words** of His Torah of Life, then and only then, is that person, part of YHVH's Yisrael, and **NOT** a Goy, the plural is Goyim, the **word**, VeRa'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**, Kal, means, **all, the whole of**, the **word**, HaAm, is repeated, and it means, **the people**, the **word**, Asher, אֲשֶׁר, is repeated, and it means, **which**, the **word**, Atah, means, you, the **word**, BeQirbo, is from the **word**, Qereb, קָרַב, which means, **to come near, the nearest part, the centre, the midst**, the stomach, approach, drew near, was offered as a sacrifice, eat or ate up, he befriended, he approached, came near, midst, interior, inward part, bowels, intestines, it also means battle, war, match, game, hostile approach, the **word**, 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 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*, Ma'aseh, מַעֲשֵׂה, means, *deed, action, work, thing made, manufacture, product, practice, occupation, incident*, one who causes others to work, activator, it is from the *word*, Asah, עָשָׂה, which means, to make, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the *word*, Kiy, כִּי, means, that, because, *for*, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Nora, is from the *word* Yara, יָרָא, which means, *fear, terror, reverence, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, was revered, he made afraid, terrified, terror, reverence, fearing, fearful*, timid, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the *word* Yarah, יָרָה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the *word*, Hu, means, he or it, Asher, is repeated, and it means, which, the *word*, Aniy, means, *I*, the *word*, Oseh, 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, the *word*, Imak, means, *with you*)

YHVH said to Mosheh: *Behold, I make a Covenant: before all your people, I will do **Marvels**, such as have not been done in all the earth, nor in any nation: and all the people among which you are, **SHALL** see the Work of YHVH: for it is a Yare, an awesome thing that I will do with you.*

What is YHVH saying here? Yisrael has just been witness, to the Ten Plagues, their Exodus from Egypt, the parting of the Red Sea, the destruction of the Egyptian army and YHVH says, *I make a Covenant, and I promise before all your people, that **I will do MARVELS, such as have NOT been done in all the Earth, nor in any nation** and all the people among which you are shall see the work of YHVH.*

What could YHVH possibly mean? He has already shown them great and wonderful things, leading up to their Exodus from Egypt to Mount Sinai, where they are now. What are these **MARVELS** that He will do, that have never been done before in all the Earth? I believe that the greatest event that ever happened is that YHVH took on flesh and came and dwelt among us; *John 1:14*. and then willingly went to the Cross, to die for our salvation, even though He had **NOT** sinned. Could, that great moment, of Messiah taking on Flesh, and then dying on the Cross, for our transgressions of the Torah, **BE THE MARVEL** that YHVH is talking about here in *verse 10*? Maybe it is. However, I believe that *many of these great Marvels* that YHVH prophesied would happen, **IF** we, corporate Yisrael, obeyed Him, and walked in His Torah, never actually happened, **because** of the rebellion and wickedness of the people of Yisrael. However, YHVH did defeat their enemies for them and take them to the Promised Land, and

gave them that land, which is a **MARVEL** in and of itself, but, I believe, that because of **our sinful nature** we, the people of Yisrael have missed out on many of YHVH's prophesied **MARVELS**. In *1 Corinthians 2:9* We are told, *Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which Elohim has prepared for them that love Him.*

Because of our disobedience, YHVH did **NOT** show us all the **Marvels** that He had planned, but a day is coming my friends, where the people of YHVH will worship Him in Spirit and in Truth and **THEN** we will see all of His prophesied **Marvels**, His marvellous works.

*11 Make sure you observe that which I command you this day: behold, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.*

שְׁמַר-לְךָ אֵת אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם הַנֶּנִּי גֵרֶשׁ מִפְּנֵיךָ אֶת-הָאֲמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי ( וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי

שְׁמַר לְךָ אֵת אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם הַנֶּנִּי גֵרֶשׁ מִפְּנֵיךָ אֶת-הָאֲמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי ( וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי

Shmar Leka Et Asher Anokiy MeTzavka HaYom Hineniy Goresh MiPaneyka Et HaEmoriy VahaKena'aniy VahaChitivy VahaPeriziy Vaha Chiviy VahaYebusiy, where the **word**, Shmar, is from the **word**, Shamar, שָׁמַר, means, **to keep, guard, take heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect**, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, Leka, means, **to you, or to yourself**, 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**, 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**, Anokiy, means, **I**, the **word**, MeTzavka, is from the **word** Tzavah, צָוָה, which means, **command, commanded, commandment**, order, give a charge, ordered, he bound, united, he enjoined, bequeathed,

injunction, testament, he showed, declared, he inspired, revealed, he appointed, the **word**, HaYom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, ***I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom,*** and the message ***IS***, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, ***to incubate within our hearts***, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn ***to work out our own salvation***, by seeing and understanding that there is really only ***ONE*** True Light, and, that that ***ONE*** True Light, ***IS*** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the ***FACT*** that YHVH created all that He did in ***seven*** Days, ***seven*** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, Hineniy, הִנֵּנִי, means, ***behold, here I am, I am here***, the **word**, Goresh, גֵּרֵשׁ, means, ***to drive away, drive out, expel, deport***, to divorce, he drove away, sent away, it produced, yielded, was driven away, was expelled, it raged, was stormy, the **word**, MiPaneyka, 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**, Et, is repeated, and it is defined above, the **word**, HaEmoriy, אֱמֹרִי, is the name Amorites, it is from the **word** Amar, to say, saying, said, spoke, you told, uttered, he commanded, ordered, and it ***refers to a group of people that lived in Canaan before the Yisraelites took it over***, and their name, could mean, people of another tongue, the **word**, VahaKena'aniy, is from the **word** Kena'an, כְּנַעַן, means, ***Canaan, Phoenician***, it also means, merchant, trader, so called because the Phoenicians were traders, the **word**, VahaChitiy, חִתִּי, is the **word** Hittite in our English Scriptures, and they are descendants of ***the sons of Chet, called the Chitiy***; they were ***an ancient Indo-European people, who lived in Anatolia and North Syria***; the term Hittite can mean, the Indo-European Hittites of Asia Minor or the Neo-Hittites of North Syria, and if we remove the letter Yod, from the **word**, Chitiy, חִתִּי, and replace it with the letter Tav, we form the **word** Chatat, חָתַת, which, means, ***terror, to be shattered, be broken, to be dismayed, be terrified, scared***, the **word**, VahaPeriziy, פְּרִזִּי, means, of the open country, a people that lives in the hill country of Yisrael, and with the Vav and Hey suffix it means and th

Perizzites, the **word**, VehaChiviy, is from the **word**, Chitiy, חִתִּי, it is the **word** Hittite, in our English Scriptures, and they are descendants of the sons of Chet, called the Chitiy; they were an ancient Indo-European people, who lived in Anatolia and North Syria; the term Hittite can mean the Indo-European Hittites of Asia Minor or the Neo-Hittites of North Syria, and if we remove the letter Yod, from the **word**, Chitiy, חִתִּי, and replace it with the letter Tav, we form the **word** Chatat, חַתַּת, which, means, terror, to be shattered, be broken, to be dismayed, be terrified, scared, the **word**, VehaYebusiy, יְבוּסִי, were descendants of the third son of Canaan, Yebus, and it is also the alternate name for Yerushalem, it also means threshing floor, to trample down)

Here YHVH warns Mosheh and all the people of Yisrael, *saying make **SURE** that **YOU** observe that which I command you this day:*

There is no wriggle room here, ***YHVH** says **MAKE SURE** that you obey.*

Then He says, *behold, I **drive out from** before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.* Based on what YHVH said at the beginning of this *verse*, it appears to me, that YHVH's promise to drive out **ALL** of the people that are now inhabiting the Promised Land, **IS** contingent upon the people of Yisrael, obeying His instructions, obeying the Words of His Torah of Life, or else, many of the peoples of these six nations, that YHVH mentions, will remain in the Promised Land, and be a thorn in their side. Next YHVH warns Mosheh and the people of Yisrael, **NOT** to do something, He says in *verse 12:*

*12 Take heed to yourself, lest you make a Covenant with the inhabitants of the land where you go, lest it be for a snare in the midst of you:*

הַשָּׁמֵר לְךָ פֶּן־תִּכְרַת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ אֲשֶׁר אַתָּה בָּא עֲלֶיהָ פֶּן־יְהִיֶּה לְמוֹקֵשׁ

בְּקִרְבְּךָ

שְׁמֵר לְךָ כֹּל אֲשֶׁר אֵלֶיךָ בָּא עֲלֶיהָ אֲשֶׁר אַתָּה בָּא עֲלֶיהָ פֶּן־יְהִיֶּה לְמוֹקֵשׁ בְּקִרְבְּךָ

HiShamer Leka Pen Tikrot Briyt LeYoshev HaAretz Asher Atah Ba Aleyha Pen Yihyeh LeMoqesh BeQirbeka, where the **word**, HiShamer, is from the **word** Shamar, שָׁמַר, means, *to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect*, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, Leka, means, *to you, or to yourself*, the **word**, Pen, פֶּן, is a conjunction, meaning, *lest, in order not to, perhaps, peradventure*, would that, it also means, form, kind, the **word**, TiKrot, is from the **word**, Karat, כָּרַת, means, *to cut off, cut down, he cut off, hewed, he destroyed, extermination, divine punishment by premature death*, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, *to make or cut a covenant, make an alliance or bargain*, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, Briyt, בְּרִית, means, *covenant, treaty, alliance*, to eat bread, it is related to the **word** Brah, בָּרַח, which means, *to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food*, it also

means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word**, LeYoshev, is from the **word**, יָשַׁב, means, to sit, remain, **dwelt, abide, inhabit**, he sat, he remained, stayed, **he dwelled, he resided, inhabitant**, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, HaAretz, means the land, 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**, Atah, means, **you**, the **word**, Ba, בָּא, 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, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Aleyha, is from the **word** Al, עַל, 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**, Pen, is repeated and it means, **lest**, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, 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**, LeMoqesh, מִזְקֵשׁ, means, **snare, obstacle**, mine, to lay a bait, lay snares, laid mines, and מִזְקֵשׁ, Moqesh, means, to mine, he mined, laid mines, and it also means hey of a typewriter, the **word**, BeQirbeka, is from the **word** Qarab, קָרַב, which means, **to come near, approach, he came near, approached**, was offered as a sacrifice, **he was brought near, he came near, approached, he befriended, nearness, vicinity**, it also means, **in the midst**, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach)

YHVH warns Mosheh and the people of Yisrael, and says: *take heed to yourself, lest you **make a Covenant with the inhabitants of the land where you go, lest it be for a snare in the midst of you.***

YHVH makes it very clear, that the people of Yisrael, are **NOT** to make any Covenants with the people that are currently in the land, because, according to YHVH, it will be like having **snares, מִזְקֵשׁ, Moqesh, obstacles, traps, mine fields**, in your land, and it will cause you harm.

What do you think those **snares** or **mine fields** represent? They represent all the man made doctrines, all the man made idols, that satan has planted in people's hearts, and somehow convinced them, through his deceptive ways, that his words, **ARE TRUE**, and that they must be obeyed, if they want to reap the benefits that satan says, his man made imaginary gods will

bestow upon them. These, my friends, **ARE the snares, the mine fields** that we have to watch out for.

*Ephesians 6:10-18 Finally, my brethren, be strong in YHVH, and in the power of His might. 11 Put on the whole armour of Elohim, that you may be able to stand against the wiles of the devil (satan). 12 For we do NOT wrestle against flesh and blood, BUT against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore, take unto yourself, the whole armour of Elohim, that you may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about, with TRUTH, (Torah, Psalm 119:42) and having on the breastplate of righteousness (obedience, Deuteronomy 6:25); 15 And your feet shod with the preparation of the Gospel of peace (the Torah); 16 Above all, taking the shield of belief (faith), wherewith you SHALL be able to quench ALL the fiery darts of the wicked (all of satan's inspired, man made false religious and secular) doctrines. 17 And take the helmet of salvation, and the sword of the Spirit, WHICH IS THE WORD OF ELOHIM: 18 Praying ALWAYS with all prayer and supplication in the Spirit (Guided by the Holy Spirit, who causes all people who allow Him, to believe, follow and obey the Words of the Torah of our heavenly Father), and watching thereunto with all perseverance and supplication for all saints.*

13 But you shall destroy their altars, break their images, and cut down their groves:

כִּי אֶת־מִזְבְּחֹתָם תִּהְצֹן וְאֶת־מַצֵּבֹתָם תִּשְׁבֵּר וְאֶת־אֲשֵׁרֵי יוֹ תִּכְרֹתוּן

כִּי אֶת־מִזְבְּחֹתָם תִּהְצֹן וְאֶת־מַצֵּבֹתָם תִּשְׁבֵּר וְאֶת־אֲשֵׁרֵי יוֹ תִּכְרֹתוּן

Kiy Et Mizbechotam TiTotzun VeEt Matzevotam TeShaberun VeEt Asherayv TiKrotun, where 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**, 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 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**, Mizbechotam, is the plural of the **word** Mizbeach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, and in the form that it is used here it means, **their altars**, the **word**, TiTotzun, is from the **word** Natatz, נָתַץ, means, **to pull down, break down, he tore down**, broke down, the **word**, VeEt, is the **word** Et repeated, and it is defined above, the **word**, Matzevotam, is form the **word**,



*make obeisance, do reverence, worship*, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word**, LeEl, means to El or to Elohiym, the **word** Achar, אחר, means, *after*, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, *other*, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, Kiy, is repeated and here, it means, *for*, the **word**, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the **word**, Qana, קנא, means, *to be jealous*, to be envious, he suspected his wife of adultery, to be zealous, if we place a Hey suffix on the **word** Qana, we from the **word** Qanah, קנאה, which means, jealousy, envy, zeal, zealousness, anger, object of anger, passion, the **word**, Shmo, is from the **word** Shem, שם, which 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**, El, is a short form of the **word** Elohiym, which means, *mighty ones, judges, powers*, the **word**, Qana, is repeated, and it means, *jealous*, the **word**, hu, means, *he*)

Here YHVH warns the people of Yisrael, of whom you and I are a part of, therefore this warning is for us also, and He says: you shall **NOT** worship the gods, the elohim, the mighty ones of others: for YHVH, whose Name, whose Shem, whose character, whose essence, is Qanah, jealous, zealous, passionate, **IS** a Qana, a jealous Elohiym, a jealous and zealous mighty one, a zealous judge. And a zealous judge, rules strictly by the Words of the Torah, the Law.

Furthermore in *verse 14* when YHVH says, *for you shall worship no other god*. The word *other* used here in this *verse* is the Hebrew word *Acher*, אחר, it is spelled with an Aleph, a Chet and a Resh, and it means, other, another or strange. The letters this word *Acher* are very similar to the word *Echad*, אחד, which is spelled with the letters Aleph, Chet and Dalet. The letters, Dalet and Resh are very similar in appearance, and therefore, they can easily be mistaken, one for the other. Therefore YHVH has instructed the Scribes to enlarge the letter Resh, in the word *Acher*, אחר, so that there would be no mistake that the word used is *Acher*, *other*, and not *Echad*, *One*, because the *verse* would then read for thou shall worship no *One* God, which of course changes the whole meaning of the *verse*.

*15 Lest you make a Covenant with the inhabitants of the land, and they go a whoring after their man made gods, and do sacrifice unto their gods, and one call you, and you eat of his sacrifice;*

פֶּן־תִּכְרֹת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ וְיִנְיּוּ | אֶת־הַיְהוָה וְזָבְחוּ לְאֱלֹהֵיהֶם וְקָרְאוּ לְךָ |  
וְאָכַלְתָּ מִזְבְּחֹהוּ

כַּ אֲשַׁר אֶזְכֹּר פֶּן־תִּכְרֹת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ וְיִנְיּוּ | אֶת־הַיְהוָה וְזָבְחוּ לְאֱלֹהֵיהֶם וְקָרְאוּ לְךָ |  
שֶׁ אֲשַׁר אֶזְכֹּר

Pen TiKrot Briyrt LeYoshev HaAretz VeZanu Acharey Eloheyhem VeZavchu  
LeEloheyhem VeQara Leka VeAkalta Mizbechu, where the **word**, Pen, פֶּן, is a  
conjunction, meaning, *lest*, in order not to, perhaps, peradventure, would that, it also

means, form, kind, the **word**, TiKrot, is from the **word** Karat, כרת, means, to cut off, cut down, he cut off, hewed, he destroyed, extermination, divine punishment by premature death, it also means, the trunk of a tree, to cut down or asunder, to destroy or consume, **to make or cut a covenant, make an alliance or bargain**, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, Briyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, ברה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, ברר, which means, to purify, the **word**, LeYoshev, ישב, means, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, HaAretz, means, **the land**, the **word**, VeZanu, is from the **word** Zana, זנה, which means, **to commit fornication, be a harlot, he went after the fabricated gods of others, was induced to commit fornication**, the **word**, Acharey, אחר, means, behind, **after**, since, other, the hinder part, the **word**, Eloheyhem, means, **their man made gods, their imaginary mighty ones**, the **word**, VeZachu, is from the **word**, Zabach, זבח, which means, **to sacrifice, to slaughter, he sacrificed**, feast, meal, the **word**, LeEloheyhem, means their imaginary gods, VeQara, קרא, 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** קרא'י 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**, Leka, means, to oe unto you, the **word** VeAkalta, 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**, MiZbechu, is from the **word** Zabach, and it means, **from his sacrifice**)

Here YHVH warns Mosheh and the people of Yisrael and therefore us, Lest **YOU**, that would mean the leaders of the people of Yisrael, make a Covenant with the inhabitants of the land, and they, the people of Yisrael that are under your charge, go a whoring after their man made imaginary gods, and do sacrifice unto their man made imaginary gods, as they did to the Golden calf, where three thousand of them died because of it; and one call you, and you eat of his sacrifice; the sacrifice that was offered to an idol.

YHVH has warned us over and over again, that we are **NOT to allow**, any man made doctrines into our hearts and minds, for the only doctrine that we are to harbour in our hearts, IS the Doctrine of our heavenly Father, which of course **IS**, the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life.

16 And you take of their daughters unto your sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

וְלָקַחְתָּ מִבְּנֹתָיו לְבָנֶיךָ וְזָנּוּ בְנֹתָיו אַחֲרַי אֱלֹהֵיהֶן וְהִזְנִי אֶת־בְּנֶיךָ אַחֲרַי אֱלֹהֵיהֶן  
 זָנָה אַחֲרַי אֱלֹהֵיהֶן וְהִזְנִי אֶת־בְּנֶיךָ אַחֲרַי אֱלֹהֵיהֶן  
 זָנָה אַחֲרַי אֱלֹהֵיהֶן וְהִזְנִי אֶת־בְּנֶיךָ אַחֲרַי אֱלֹהֵיהֶן

VeLaqachta MiBenotayv LeBaneyka VeZanu Benotayv Acharey Eloheyhen VehiZenu Baneyka Acharey Eloheyhen, where the **word**, VeLaqachta, is from the **word** Laqach, לָקַח, means, **to take, to buy, he took**, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, MiBenotayv, is from the **word** Bat, בַּת, which means, **daughter**, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, and in the form that it is used here it means, **from or of their daughters**, the **word**, LeBaneyka, is from the **word** Ben, which means son, and in the form that kit is used here, it means, **for your sons**, the **word**, Acharey, אַחֲרַי, means, behind, **after**, since, other, the hinder part, the **word**, VeZanu, is from the **word**, Zana, זָנָה, which means, **to commit fornication, be a harlot, he went after the fabricated gods of others, was induced to commit fornication**, the **word**, Benotayv, is the **word** Bat repeated, and in the form that it is used here, it means, **their daughters**, the **word** Acharey, is repeated, and here, it means, **after**, the **word**, Eloheyhen, means their man made fabricated gods, the **word**, VehiZenu, is the **word** Zana, repeated, and it means, **to commit fornication, be a harlot, he went after the fabricated gods of others, was induced to commit fornication**, 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, the **word**, Baneyka, means your sons, the **word**, Acharey, is repeated and it means, **after**, the **word**, Eloheyhen, means, **their fabricated imaginary gods or mighty ones**)

Here YHVH has a warning for **ALL** parents, He says: And you take of the daughters of these nations, that were raised up worshipping man made imaginary pagan gods, unto your sons. Why does YHVH **NOT** want the people of Yisrael, have their sons marry women that worship man made imaginary pagan gods?

It is because they, these daughters which will become wives to your sons **WILL** go a whoring after their gods, **AND** thereby, **CAUSE** your sons to also go a whoring after their man made

imaginary gods, causing them to fall away from the **TRUTH**, and reject the Torah, and thereby, be lost forever.

17 You shall **NOT** make for yourself, any molten gods.

אֱלֹהֵי מִסְכָּה לֹא תַעֲשֶׂה-לָךְ

שׁל מַסַּכָּה לֹא תַעֲשֶׂה לָךְ

Elohey Masekah Lo TaAseh Lak, where the **word**, Elohey, means, you, plural, the **word**, Masekah, מִסְכָּה, means, **molten image, to cast metal images**, mask, and it means, cocktail, it is from the **word**, Masak, מִסַּךְ, which means to mix, the **word**, Lo, means no or not, the **word**, TaAseh, 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, the **word**, Lak, means, **to or for yourself**)

This is very straightforward, You shall **NOT** make for yourself, any molten gods. There is no possible way to misinterpret this statement; YHVH says: **YOU SHALL NOT**, make for yourself any molten imaginary gods.

Why would YHVH give that commandment? Let me put it this way, a while back, we bought a food blender, to make smoothies, and when I opened the package and took out the blender, there was a warning printed on a piece of paper that was placed inside the blender and the wording read, **DO NOT place you hand in the blender when it is operating**. I thought to myself, what an idiotic warning, who in his right mind would place their hand in a blender when it is operating? And then, I thought to myself, the reason the manufacturer put that warning in the blender, **MUST** be, because they had someone sue them, for damages, because the idiot put his hand in the blender when it was operating and was probably seriously injured, and that is why the manufacturer felt compelled to place a warning in their blender. The same is true of YHVH, He warns all of us, because He **KNOWS** that there are some people, will blindly go where they should not, and therefore, He warns **ALL** people, **NOT** to do that, **NOT to make molten imaginary gods**, because they **WILL** become a snare, a trap for you.

18 The feast of unleavened bread shall you keep. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib: for in the month Abib you came out from Egypt.

אֶת-חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת אֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב ( כִּי בְּחֹדֶשׁ הָאָבִיב יֵצְאָתָּ מִמִּצְרָיִם

אֶת חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת אֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בְּחֹדֶשׁ הָאָבִיב יֵצְאָתָּ מִמִּצְרָיִם

Et Chag HaMatzot TiShmor Shivat Yamiym Tokal Matzot Asher Tziviytika LeMoed Chodesh HaAviyv Kiy BeChodesh HaAviyv Yatzata MiMitzrayim, where 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, אֵת 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 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**, Chag, חַג, means, **feast, festival, feast pilgrimage**, the **word**, HaMatzot, is from the **word**, מַצֵּה, means, to drain out, press out, squeeze out, he exhausted, it means, **unleavened bread, cake without leaven**, it means strife, contention, untanned hide, TiShmor, is from the **word**, Shamar, שָׁמַר, means, **to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect**, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, Shivat, שִׁבְעָה, means, **seven**, but it also means, sated, satiated, satiety, fill, seven days of mourning held for a near relative that died, it is a secondary form of Sheva, שֶׁבַע, which means to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, 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, the **word**, Yamiym, is the plural of the **word**, Yom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, TOKal, is from the **word**, Akal, אָכַל, which means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Matzot, is repeated and here it means, **unleavened bread**, 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, **as, 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**, Tziviytika, si from the **word** Tzavah, צַוָּה, which means, **command, commanded, commandment**, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, and in the form that it is used here it means, **commanded you**, the **word**, LeMoed, מוֹעֵד, means, **appointed time, set time, fixed 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**, Chodesh, חֹדֶשׁ, means, **new, renewed**, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as, **new moon, month**, the **word**, HaAviyv, אֲבִיב, means, young ears of grain, **the season of spring, spring of life, youth, springlike, vernal**, it is related to the **word** Abib or Aviv, אֲבִיב, which means, **to bring forth shoots, sprout, the coming of spring, refreshed, renewed**, 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**, BeChodesh, is the **word** Chodesh repeated, and here it means, he month of, the **word**, HaAviyv, is the **word** Aviv repeated, and it means, **the season of spring, spring of life, youth, springlike, vernal**, the **word**, Yatzata, 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**, MiMitzrayim,, means from Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצְרַיִם, which means, Egyptian and they are both from the root **word**, Matzar, מִצָּר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here YHVH makes it very clear that we **ARE** to Keep, the Feast of Unleavened Bread. He says: Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib: for in the month Abib you came out from Egypt.

The celebration of this Feast is to remind us, who are part of the Family of YHVH, part of His Yisrael, that it is YHVH that has taken us out of bondage, and **IF** we want to stay **OUT OF**





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**, Reyqam, ריקם, means, **emptily, vainly, in vain, without effect**, and as an adjective, it means, **empty**)

Here in this verse YHVH says, **BUT** the firstling of an Chamor, an Ass, you shall redeem with a lamb:

Why is that, why is an Ass, not to be offered to YHVH on His altar, but instead, the Ass is to be redeemed by sacrificing a Lamb? And why a Lamb?

What is the message that YHVH is communicating to us here in this particular **verse**. Let me ask you something, who does the firstling of an Ass represent? and who does the Lamb in this scenario represent? The Lamb has a double function, for, as a Kosher animal, he represents the people of Yisrael, who belong to YHVH, and who are to be a Light onto the nations of the world through their surrendered obedience to the Words of YHVH's Torah of life, which means, they are to be willing to sacrifice themselves to save mankind as Messiah did. The Ass on the other hand, represents the people of the world, who have **NOT** been raised in a Torah obedient environment, and therefore, need to be redeemed, and the only way that redemption can happen is by substituting the Life of a **LAMB** for the life of the Ass. What happens **IF** there is no **LAMB** that is willing to go to the altar of sacrifice for the Ass, who as I said, represent the peoples of the world, the gentiles if you will?

YHVH tells us what happens, in the balance of the *verse*, He says: **IF you do NOT redeem the Ass, IF a Lamb is NOT offered in the Ass's stead, THEN you shall BREAK THE NECK OF THE ASS.**

This tells us, that **IF** the Lamb (*Messiah, and that means us also, for we are to have the mind of Messiah*) is not sacrificed on behalf of the Ass, the gentiles of the world, then the Ass, the gentiles, **WILL** die and be lost forever. That my friends **IS** the lesson that YHVH is teaching us here in this verse. I believe that it gives us more of an incentive to be a Light onto the peoples of the nations of the word, the Gentiles, that are mired in darkness.

Then YHVH ends by saying *All the firstborn of your sons you SHALL REDEEM. And none shall appear before me empty* (you shall redeem him with Five shekels).

*21 Six days you shall work, but on the seventh day you shall rest: in plowing time and in harvest you shall rest.*

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת בְּחַרְיֵשׁ וּבִקְצִיר תִּשְׁבֹּת

שששת ימיים תעבד ובייום השביעי תישבת בחרייש ובקציר תישבת

Sheshet Yamiym TeAvod UbaYom HaShviyiy TiShbot BeChariyish UbaQatziyr TiShbot, where the **word**, Sheshet means, **six**, the **word**, Yamiym, is the plural of the **word**, Yom, יום, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יום, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances,**

*when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS, that His Right Hand, our Messiah, the words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to believe, follow and obey those words, by putting those words into action in our daily lives, such as resting on the Shabbat, we will learn to work out our own salvation, by seeing and understanding that there is really only ONE True Light, and, that that ONE True Light, IS the words of our heavenly Father's Torah of Life; therefore, every time you see this word Yom, Day, in Scripture, it should remind you, of the FACT that YHVH created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the verse, the word, TeAvod, is from the word, Eved, עִבֵּד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, service, work, action, he made, he did, the word, UbaYom, is the word Yom repeated and in the form that it is used here, it means, and or but, on day, the word, HaShviyiy, means, the seventh, the word, TiShbot, is from the word, Shabat, שַׁבַּת, means, to cease, desist, to rest, he rested, he observed the Shabbat, to complete, he desisted from labour, he was on strike, he stopped working, he put an end to, he removed, exterminated, destroyed, day of rest, week, the seven days from Sunday, to Shabbat, feasts, festivals, it means of years, i.e. a period of seven years, the Sabbatical year, the Shemittah, it also means, seat, sitting, dwelling place, cessation from work, rest, if we add the letter Vav, we form the word Shavot or Shabot, שַׁבּוֹת, which means, return, restore, and the word Shav or Shuv, שָׁב, means, one who returns, one who repents, one who is penitent, contrite, the word, BeChariysh, חָרַיִשׁ, means, plowing, plowing season, the word, UbaQatziyr, קָצִיר, means, harvesting, reaping, harvest time, harvest, cut grain, bough, branch, cutting, harvesting, reaping, and in the form that it is used here it means and in harvest time, the word, TiShbot, is the word Shabat, שַׁבַּת repeated, and here, it is translated as, rest)*

Here YHVH makes it very clear, He Commands us to rest on the seventh day, He says: You shall work for six Days, but on the seventh day **YOU SHALL REST:**

Then YHVH says, it does **NOT** matter whether it is plowing time, the time of planting or whether it is the time to harvest, You **SHALL REST** on the seventh day. As you can see this is **NOT** a suggestion, this **IS** a Commandment from the Creator of the universe, that we are to **REST** on the seventh Day. We are to be an example, a light in the darkness, and the only way that we can do that is by first committing to honour YHVH's Shabbat, and rest on that day, so that we can receive more and more instructions that YHVH imparts to us every Shabbat, and as evidence to all the people of the world, that **WE ARE** set apart for YHVH's purposes, to do His Works. Amen



**NOT** come up of all the families of the earth unto Jerusalem to worship the King, YHVH of hosts, even upon them, **shall be no rain**. 18 **And IF** the family of Egypt, that have no rain **does NOT go up**, and does **NOT** come; there shall be the plague, wherewith YHVH will smite the heathen that do **NOT** come up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of **ALL** nations that do **NOT** come up to keep the feast of tabernacles. 20 In that day, there shall be upon the bells of the horses, **HOLINESS UNTO THE YHVH**; and the pots in YHVH's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah **shall be holiness unto YHVH of hosts**: and **ALL** they that sacrifice shall come and take of them, and seethe therein: and in that day, **there shall be no more the Canaanite** in the house of YHVH of hosts.

Now if we look at the world situation today, there are approximately, twenty million Jews in the world today, and I would venture to say that few of them keep the Feasts of YHVH, in the manner that He, YHVH, has Commanded us to do. Furthermore, there are probably between two and five million people worldwide that would identify as Messianic believers, and they also keep the Feasts of YHVH, which means, that if we were to count all the Jews and all of Messianic believers together, there would be twenty five million people that keep the Feasts of YHVH, out of a population of between eight and nine billion people, which means **0.000003 percent** of the population of the world, at least attempt, to keep the Feasts of YHVH every year. Hows that for a track record? And while you contemplating these numbers, please remember that YHVH Commanded us to keep His Feasts. What do you think these numbers would be **IF** He had **NOT** Commanded us to keep His Feasts? They would probably be Zero!

23 Thrice in the year shall all your men children appear before Adonay, YHVH, the Elohey of Yisrael.

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה יְרֵאָה כָּל־זְכוּרָךְ אֶת־פְּנֵי הָאֲדֹנָי יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Shalosh PeAmiym BaShana YeRa'eh Kal Zekurka Et Peney HaAdon YHVH Elohey

Yisrael, where the **word**, Shalosh, means, **three**, the **word** PeAmiym, is from the **word**, Pa'am, פֶּעַם or Pa'amah, פַּעַמָּה, means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, now, **this once**, **this time**, order, rank, step, thrice, often, second, this, two, **time**, **times**, twice, wheel, impelled, times, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word**, BaShanah, שָׁנָה, means, **year**, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, with the Bet prefix it means, **in a year**, the **word** YeRa'eh, 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**, Kal, means all, the whole of the **word**, Zekurka, is from

the **word** Zakar, זָכַר, means, to remember, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, **to be born male, to treat as masculine, the male organ, penis**, the **word**, and in the form that it is used here, it is translated as men children, 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 Alphabet that form the **words** that created all things, the **word**, Peney, is form the **word**, Panim, 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**, HaAdon, אֲדֹנָי, means, the lord, the master, the possessor, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Elohey, means the mighty one, the judge, the power, 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)**

Three times in the year, shall, **ALL** your men children appear before Adonay, YHVH, the Elohey of Yisrael. Again these are **NOT** suggestions, they are Commandments from the Creator of the universe, and the Feasts that we, the men of the children of Yisrael, are to attend, throughout the year, are the Feast of Passover, which is in the week of the Feast of Unleavened Bread, which also contains the Feast of Firstfruits, then we have the Feast of Weeks, called Shavuot, which happens fifty days after the Feast of Firstfruits, and then we have the Fall Feasts, of Yom Teruah, Yom Kippur, Sukkot or Tabernacles (*which represents the marriage supper of the Lamb*), and then we have the eight day, celebration, called Shemini Atzeret, which all happen in a span of twenty four days in the fall months.



form the word Rachav, רחב, means, *to be wide, to be broad, was extended, he made wide, widened, he made large, enlarged, became roomy, spacious, breadth, width, extent, vastness, wide open space, broad expanse*, 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 Alphabet that form the words that created all things, the word, Gevuleka, is from the word Gebul, גְּבוּל, means, *border, frontier, boundary, borderline, limit, territory, district, province*, it also means kneaded, mixing, and in the form that it is used here it means your borders, the word, VeLo, means, and no or and not, or neither, the word, YaChemod, is from the word, Chamad, חָמַד, which means, *to desire, covet, delight, lust after, he desired*, to be pleasant, he praised, wished, coveted, was desired, was desirable, he longed for, delighted in, grace, charm, loveliness, darling, object of delight, the word, Iysh, means man, the word, Et is repeated and it is defined above, the word, Artzeka, is from the word, Eretz, אֶרֶץ, which means, *earth, land, country, ground*, the word, BaAlotka, is from the word Alah, עָלָה, 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, and in the form that it is used here it means, *as you go up*, the word, LeRa'ot, is from 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, Et, is repeated, and it is defined above, the word, Peney, is the word, Panyim, פָּנִים, repeated and here it is translated as, *before, before you*, the word, YHVH, is the Name Yahweh, Yahuwah, or Yehovah, the word, Eloheyka, means, *your Elohim*, and the word Elohim, means, *mighty ones, judges, powers*, the word, Shalosh, means, three, Pe'amiyim, is from the word Pa'am, פָּעַם or פַּעַמָּה, means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, *now, this once, this time*, order, rank, step, thrice, often, second, this, two, *time, times*, twice, wheel, impelled, times, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the

hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word**, BaShanah, with the Bet prefix, means, **in the year**)

YHVH says, I will cast out the nations before you, and enlarge **your borders**:

Although it is not said, it is very much understood, that YHVH will only do this, when Yisrael, willingly chooses to surrender their wills to our heavenly Father, and commit to believe, follow and obey **ALL** the Words of His Torah of Life.

Again, I have to say that although it is not spoken here, it is definitely implied, that YHVH will make all of this happen when the people of Yisrael, surrender their hearts to Him in total loving surrendered obedience to the Words of His Torah of Life. YHVH says, *neither shall any man desire your land, when you shall go up to appear before YHVH your Elohim three times in the year.*

This is simply amazing, for YHVH is actually guaranteeing us, the men, that when any man obeys Him, and goes to Jerusalem to celebrate His Feasts, that **NO** harm whatsoever will come to his land **NOR** his family that he left behind, to go to the Feasts that He is Commanded by YHVH Elohim, as a man of the Family of Yisrael, to go and celebrate. Only the Creator of the universe can make that kind of promise, and then, make it come to pass.

25 You shall **NOT** offer the blood of My sacrifice with leaven; neither shall the sacrifice of the Feast of the Passover be left unto the morning.

לֹא־תִשְׁחַט עַל־חֶמֶץ דַּם־זִבְחִי וְלֹא־יָלִין לְבֹקֵר זֶבַח חַג הַפֶּסַח

Lo TiShchat Al Chametz Dam Zivchiy VeLo Yaliyn LaBoqer Zebach Chag HaPasach

Lo TiShchat Al Chametz Dam Zivchiy VeLo Yaliyn LaBoqer Zebach Chag HaPasach, where the **word**, Lo, means, **no or not**, the **word**, TiShchat, (שחט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, 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**, Chametz, חמץ, means, **leaven**, that which is leavened, vinegar, to be sour, pungent, leavened, *he caused to be leavened*, he delayed, was soured, was embittered, he degenerated, it also means, a cruel man, the **word**, Dam, means, **blood**, the **word**, Zivchiy, is from the **word** Zebach od Zabach, זבח, which means, **to sacrifice, to slaughter**, he sacrificed, feast, meal, the **word**, VeLo, means , and no or and not, neither, the **word**, YaLiyv, is from the **word**, Liyn, לִיִן or Lun, לוֹן, which means, **to lodge, pass the night**, he abode, tarried, **remained, he kept overnight, he passed the night**, it also means to be obstinate, to murmur, grumbled, grudge, caused to murmur, the **word**, LaBoqer, בֹּקֵר, means, **morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, with the Lamed

prefix, it to or unto morning, the **word**, Zebach, means the sacrifice, the **word** HaPasach, means, the Passover)

Here YHVH tells the people of Yisrael, How He wants His children to offer the Passover Sacrifice to Him, He says, You shall **NOT** offer the blood of My sacrifice with leaven;

In Scripture, leaven is a shadow picture of Sin, so, what is the message that YHVH is conveying to us here, when He says, You are **NOT** to offer the blood of His Sacrifice with leaven. It should be obvious, but just in case it is not readily obvious to everyone, YHVH is telling us that the only way that **ANY** sacrifice will be acceptable to Him, **IS** if it comes from a pure heart, a heart that is not harbouring Sin, a heart that is **NOT** hiding any transgressions of the Words of His Torah of Life.

Then He says, when we offer the Passover Sacrifice, that **NONE** of the meat of the Sacrifice of the Passover is to be left over until morning. Why is that? Well, first of all, it expresses a sense of urgency, that it has to be done now, and secondly, when He says, neither shall the sacrifice of the Feast of the Passover be left unto the morning, this shows us YHVH's grace in action, for it says in *1 Corinthians 11:23-30* *For I have received of YHVH that which also I delivered unto you, That Adonay Yeshua, the same night in which He was betrayed, took bread: 24 And when He had given thanks, He broke the Bread, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of me. 25 After the same manner also He took the cup, when He had supped, He said, This cup is the renewed testament in My blood: this you shall do, as often as you drink it, in remembrance of Me. 26 For as often as you eat this bread (unleavened Bread), and drink this cup, you do show Adonay's death till He come. 27 Wherefore **whosoever shall eat this bread, and drink this cup of the Master, unworthily**, shall be guilty of the body and blood of Adonay. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eats and drinks unworthily, eats and drinks **damnation to himself, NOT discerning Adonay's body. 30 For this cause many are weak and sickly among you, and many sleep.***

We have to understand that if someone were to eat of the body of the Passover Lamb, that had not surrendered their hearts to YHVH, YHVH tells us that that person would die.

*26 The first of the firstfruits of your land, you shall bring unto the house of YHVH your Elohim. You shall NOT seethe a kid in his mother's milk.*

רֵאשִׁיית בִּכּוּרֵי אֲדָמַתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא-תִבְשֵׁל גְּדִי בַחֲלֵב אִמּוֹ

רֵאשִׁיית בִּכּוּרֵי אֲדָמַתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא-תִבְשֵׁל גְּדִי בַחֲלֵב אִמּוֹ

Re'oshiyt Bikurey Admatka Taviy Beyt YHVH Eloheyka Lo TeVashel Gedy BaChalev

Imo, where the **word**, Re'oshiyt, is from the **word**, Reshiyt, רֵאשִׁיית, which means,

**beginning, first fruits, choice, best part**, it is from the **word** Rosh, which means head, chief, leader, top, summit, beginning, part, section, number, sum, principal, capital, basis,

the **word**, Bikurey, is from the **word**, Bekor, בכר, or בכור means, **to bring forth, it**

**brought forth, firstborn, eldest, senior, elder**, virgin, woman having a child, first fruits,

first results, he invested with birthright, considered as firstborn, she bore for the first

time, he preferred, he was invested with birthright, it ripened, early, the **word**, Admatka,

is from the **word**, Adamah, אֲדָמָה, means, **ground, soil, earth, land**, it also means to be

red, because it is related to the **word** Dam, דָּם, which means blood, and it originally denoted the red arable land, and in the form that it is used here it means, **your land**, the **word**, TaBiy, is from the **word**, Bo, בּוֹא, 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Beyt, בַּיִת, means, **house**, housing, home, family, school, inside, inward, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Eloheyka, means your Elohim, **your mighty one, your judge, your Power**, the **word**, Lo, means, no or not, the **word**, TeBashel, בָּשַׁל, means, **to cook, ripe, mature, it ripened, boiled, seethed, cooked**, he caused to ripen, was boiled, and as a preposition, it means, for the sake of, because of, the **word**, Gedy, גֵּדִי, means, **kid, young goat**, the **word**, BaChalev, is from the **word**, Chalav, חָלָב, means, **milk**, to milk, he milked, was milked, it means fat, grease, the **word**, Imo, means, **his mother**)

*Here YHVH says: The first of the firstfruits of your land, you shall bring unto the house of YHVH your Elohim.*

YHVH wants us to understand that it is He, that makes everything grow, it is He that brings the sunny days, and the rain, which the plants need in order to grow, and have a good harvest, Therefore, He wants us to show Him, that we are thankful, for what He has done for us, by giving back a small ten percent portion of what He has given us. YHVH does **NOT** want the Ten percent for Himself, He wants it for the Levites. YHVH wants all of us to experience the joy of Giving, because **IF** we can master the art of Giving, then we will be more like YHVH and He will bless us even more.

Then YHVH says: *You shall NOT seethe a kid in his mother's milk.* This is an act of kindness, that shows us, that YHVH is indeed concerned about all of His creation including all of His animals also.

*27 And YHVH said unto Mosheh, Write you these Words: for after the tenor of these Words, I have made a Covenant with you and with Yisrael.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה כִּי עַל־פִּי | הַדְּבָרִים הָאֵלֶּה |  
 כְּרַתִּי אִתְּךָ בְּרִית וְאֶת־יִשְׂרָאֵל

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה כִּי עַל־פִּי | הַדְּבָרִים הָאֵלֶּה |  
 כְּרַתִּי אִתְּךָ בְּרִית וְאֶת־יִשְׂרָאֵל

VaYomer YHVH El Mosheh Ketav Leka Et HaDebariyim HaEleh Kiy Al Piy HaDabariym HaEleh Karatiy Itka Briyt VeEt Yisrael, 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**, Ketav, כְּתָב, means **to write, to scratch, engrave, draw, pint, write, inscribe, writing, document, letter** it is related to the **word** Ketubah, כְּתוּבָה, which means marriage contract, the **word**, Leka, means, **you**, 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**, HaDebariyim, is from the **word**, Dabar, דִּבַּר, 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, words, 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**, HaEleh, means these, 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**, Al, אֶל, 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, Piy, פִּי, means, **mouth**, the **word**, HaDabariym, is the **word** Dabar repeated and here it is translated as, **words**, the **word**, HaEleh, means, these, the **word**, Karatiy, is form the **word**, Karat, כָּרַת, means, to cut, cut off, cut down, he hewed, he destroyed, extermination, divine punishment by premature death, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, **to make or cut a covenant, make an alliance or bargain**, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, Itka, means with you, the **word**, Briyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרַח, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word**, VeEt, is the **word**, Et, repeated, and it is defined above, 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)**

Here YHVH makes it very clear, that He wants Mosheh to write the Words that He, YHVH is speaking to him, and then YHVH says, to Mosheh, After the tenor, or according the meaning or definition of these Words, or according to the Words that have come out of My Mouth, I, YHVH have made a Covenant with you and with Yisrael.

Well, **IF**, what YHVH has said to Mosheh **IS TRUE**, that according to the Words that have come out of His Mouth, YHVH has made a Covenant with Mosheh and with Yisrael, **THEN** it becomes of Paramount importance to us, to **KNOW what Words came out of YHVH's Mouth when He spoke to Mosheh on the Mount**. Scripture makes it very clear, that it was the Words of YHVH's Torah of Life that came out of YHVH's mouth and into Mosheh's ears, which means, that the Words of the Torah, **ARE** part and parcel of the Covenant that YHVH has made with the people of Yisrael .

28 And he was there with YHVH forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the Words of the Covenant, the Ten Commandments.

( וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה )

וַיִּכְתֹּב עַל־הַלְחָת אֵת דְּבָרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים

אֶל זֶפְתַּי שָׁם אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה  
אֶל זֶפְתַּי שָׁם אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה

VaYehiy Sham Im YHVH Arba'iyim Yom VeArbaiym Leylah Lechem Lo Akal UMayim Lo Shatah VayiKtov Al HaLuchut Et Divrey HaBriyot Aseret HaDebariyim, where the **word**, VaYehiy, is from the **word**, Hayah, הָיָה, means, **to be, exist, are, he was**, 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**, Sham, שָׁם, is an adverb which means, **there, thither, existing**, in existence, under the influence of, the **word**, Im, means, **with**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Arba'iyim, means, forty, the **word**, Yom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be

attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, VeArba'iyim, means, **and forty**, the **word**, Laylah, לילה or ליל, means, **night, by night, during the night, at night, nightly**, it is also translated as, midnight, evening, nocturnal, this **word** is also used figuratively as protection, take counsel, execute judgement, make your shadow as the night, in the midst of noonday, hide the outcasts, do not betray him that wanders, the night is divided into three watches, from sunset to 10pm, as seen in *Lamentation, 2:19*, from 10pm to 2Am, as seen in *Judges 7:19*, from 2am, to sunrise, *Exodus 14:24*, the **word**, Lechem, לחם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means, **to eat bread**, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**, the **word**, Lo, means, no, not or neither, 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, UMayim, means and water, the **word**, Lo, means, **no or not**, the **word**, Shatah, שתה, means, **to drink, he drank**, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שתת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the **word**, VayiKtov, is from the **word** Katav, כתב, means, **to write, to scratch, engrave, draw, pint, write, inscribe, writing, document**, letter it is related to the **word** Ketubah, כתובה, which means marriage contract, and in the form that it is used here it means, **and he wrote**, 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**, HaLuchot, is the plural of the **word** Luach, לוח, means, **table, tablet**, calendar, blackboard, board, it means, to plate, plank, tabulate, it means, to glisten, as a tablet that is polished, whether it is of stone, wood or metal, 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 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*, Divrey, is the *word* Dabar repeated and here it is translated as, *words*, the *word*, HaBriyt, means, *the Covenant*, the *word*, Aseret, is from the *word*, Asar, עשר, or עשרה means, *ten*, a group of ten men, it means to take the tenth part, he collected the tithe, he divided into tenths, he gave the tenth part of, it is also a numeral, the second element in the masculine cardinal numbers eleven to nineteen, Echad Asar, one ten, or eleven, Shnayim Asar, two ten, or twelve, etc., the *word*, HaDebariyim, is the plural of the *word*, Dabar, דבר, means, word, thing, matter, acts, chronicles, saying, *commandment*, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, 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, speech, 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)

Here we are told that Mosheh was there with YHVH for forty days and forty nights;

In Scripture the number *forty* represents a time of testing, and as we look at everything that Mosheh went through during those *forty* days, we can see that YHVH was indeed testing him, and as we read on, we see that Mosheh passed the test, for his heart was fully surrendered to YHVH, and he deeply loved the people of Yisrael, even though he was deeply disturbed by some of their rebellious actions.

Next we are told that Mosheh did *NOT* eat bread, *NOR* drink water. *And He wrote upon the tables the words of the Covenant, the Ten Commandments.*

Please understand that Mosheh fasted from bread and water for 3 consecutive 40 day periods totaling 120 days. He fasted from the Feast of Shavuot to the Day of Atonement, Yom Kippur. The last 40 day period, which is known as Elul, which is observed even today, is a most holy time which is separated for the Bride (Yisrael) to restore her Marriage Vows with Messiah, the King of Kings.

As we read on, we will see that when Mosheh came down from the Mount, after His third forty day fast, His face shone like at the transfiguration of Messiah, and that is because what Mosheh had done is *NOT* humanly possible without the intervention of the Creator of the universe.

But before we go there, the last part of *verse 28* says: *And YHVH wrote upon the tables the words of the Covenant, the Ten Commandments.* This tells us that YHVH wrote the very same Words on the Second set of Tablets that were on the First set of tablets, that Mosheh broke. If, as I have said above, the First set of Tablets represents the First Covenant that YHVH made with the nation of Yisrael, and the second set of Tablets have the very same words written on them, as are written on the First set of Tablets, *does that not therefore mean*, that this is a *RENEWED* Covenant and *NOT* a New Covenant, since the only thing that is *NEW, IS* the Tablets themselves, and *NOT* any of the words, *NOR* any of the conditions of the Covenant.

29 And it came to pass, when Mosheh came down from mount Sinai with the two tables of testimony in Mosheh's hand, when he came down from the mount, that Mosheh did **NOT** know that the skin of his face shone while he talked with him.

וַיְהִי בְּרִדְתַּת מֹשֶׁה מִהַר סִינַי וּשְׁנֵי לְחֹת הָעֵדוּת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ מִן־הַהָר וּמֹשֶׁה  
 לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּרִדְתּוֹ אִתּוֹ

וַיְהִי בְּרִדְתַּת מֹשֶׁה מִהַר סִינַי וּשְׁנֵי לְחֹת הָעֵדוּת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ מִן־הַהָר וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּרִדְתּוֹ אִתּוֹ

Vayehiy BeRedet Mosheh MeHar Sinay UShney Luchot Ha Edut BeYad Mosheh Bridto Min HaHar UMosheh Lo Yada Kiy Qaran Or Panayv BeDabro Ito, where the **word**, Vayehiy, is from the **word** Hayah, הָיָה, 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**, Bredet, is from the **word**, Yarad, יָרַד, 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** or name, Mosheh, means, **to be drawn out of**, the **word**, MeHar, means, **from the mount**, the **word**, Sinay, סִינַי, means, **mount Sinay**, but it also means, **erudite scholar**, and it also means Chinese, the **word**, UShney, means, **and two**, the **word**, Luchot, is the plural of the **word**, Luach, which means, **tables, or tablets**, the **word**, HaEdut, עֵדוּת, means, **testimony, the testimony of the Decalogue, evidence, exhorting sign, attestation**, it is related to the **word**, Ed, which means, **witness, testimony**, the **word**, BeYad, is from the **word** Yad, יָד, means, **hand, arm, foreleg, handle**, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with th Bet prefix it means, **in his hand**, the **word** or name Mosheh, means to be drawn out of, the **word**, Bridto, is from the **word**, Yared, יָרַד, 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, and in the form that it is used here, it means, **he came down**, 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**, HaHar, means, **the mountain**, the **word**, UMosheh, means, and Mosheh, and the name Mosheh, means, **to be drawn out of**, the **word**, Lo, means, **no or not**, 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, 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**, Qaran, קָרַן, means, **horn, to grow horns, it grew horns**, it became as hard as horn, it brought forth horns, hardened, it also means *to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated*, horn, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the **word**, Or, עָוַר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, Panayv, 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**, BeDabro, is form the **word** Dabar, דָּבַר, means, **word, thing, matter, acts**, chronicles, saying, **commandment**, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, 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, speech, **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**, Ito, means, **with him**)

Now we come to Mosheh's shining or glowing face. In the Hebrew we have a very different picture painted. In the Hebrew it says *when Mosheh came down from Mount Sinai with the two tablets of evidence in the hand of Mosheh, with his going down from the hill, and Mosheh had NOT known that the skin of his face had horns, with his speaking with Him (YHVH).*

That is very different interpretation than a shining or glowing face which is how it is rendered in the King James version. What does it all mean? The Ram's horns, represent authority, and like the horns of the altar, it represents, Majesty and strength, such as the male sheep, the Ram, therefore the horns on Mosheh's face, represent the authority of Elohim, passed down unto Mosheh, and that is what Aharon and the people saw. And I believe that they understood therefore, that since they had been afraid to approach YHVH themselves, and sent Mosheh to speak to YHVH in their stead, now they were afraid to approach Mosheh, for they knew that these *horns or the outline of these horns that glowed on his face*, were actually placed there by YHVH Himself, to manifest to all the people of Yisrael that saw Mosheh's face, that Mosheh was given YHVH's authority here on earth.

Why has it been translated as shining or glowing when it actually says *horns*? It is because when the Bible was translated into English, the Christian doctrine had already painted Satan as having horns, and they could not have Mosheh who is a picture of our Messiah, having horns,

for that would paint the wrong picture for the believers of the day, so they *deceived* the people and changed the Word of Elohim to suit their theology. Rest assured, if they did it once, you can bet that they done it many, many more times, and each time that we get a new version of the Bible we get more and more of these falsehoods that enter the written Word of Elohim.

30 And when Aharon and all the children of Yisrael saw Mosheh, behold, the skin of his face shone; and they were afraid to come near him.

וַיֵּרָא אֶהָרֹן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה וְהִנֵּה קָרָן עֹר פָּנָיו וַיִּירָאוּ מִגִּשְׁת׃ אֵלָיו  
 אַחַר כֵּן יָצָא מֹשֶׁה מִן־הַתְּהֹמֹת וַיֹּאמֶר אֶל־יְהוָה אֲנִי־נִשְׁתַּחֲוֶה לְפָנֶיךָ כְּעֹבֵד אֶת־הָאֱלֹהִים  
 אֲנִי־נִשְׁתַּחֲוֶה לְפָנֶיךָ כְּעֹבֵד אֶת־הָאֱלֹהִים

VayaRe Aharon VeKal Beney Yisrael Et Mosheh VeHineh Qaran Or Panayv Vayiyru Migeshet Elayv, where the *word*, VayaRe, 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, the *word* or name, Aharon, אֶהָרֹן, is *the name of Mosheh's brother*, Aaron, and it means, *teacher, lofty*, plucked out, the *word*, VeKal, means, *and all, or and the whole of*, 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, 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 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* or name Mosheh, means *to be drawn out of*, the *word*, VeHineh, is form the *word* Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, *lo, behold, here*, since, now, thus far, yet, the *word*, Qaran, קָרָן, means, *to grow horns, it grew horns*, it became as hard as horn, *it brought forth horns*, it grew horny, hardened, it also means, *to send out rays, to beam, radiate, he shed light, he caused to*

*shine, its light was shed, was beamed, was radiated, horn*, shofar, ram's horn, it means *strength, power, might, glory, pride*, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, *word*, Or, עֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, *skin, hide, leather, naked skin*, 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, the *word*, VayiYru, is from the w2ordYira, יִרָא, which means, *fear, terror, reverence, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, was revered, he made afraid, terrified, terror, reverence, fearing, fearful, timid*, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the *word* Yarah, יָרָה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the *word*, Migeshet, is from the *word* Negesh, נָגַשׁ, which means, to press, drive, oppress, he forced, ruled, he pressed drove, oppressed, exacted a debt, they tyrannized each other, but it also means, *to draw, near, approach*, presented, offered, dedicated, he conflicted, he collided, the *word*, Elayv, means, *to or unto him*)

31 And Mosheh called unto them; and Aharon and all the rulers of the congregation returned unto him: and Mosheh talked with them.

וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיָּשׁוּבוּ אֵלָיו אַהֲרֹן וְכָל־הַנְּשִׂאִים בְּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם  
 וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיָּשׁוּבוּ אֵלָיו אַהֲרֹן וְכָל־הַנְּשִׂאִים בְּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם  
 וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיָּשׁוּבוּ אֵלָיו אַהֲרֹן וְכָל־הַנְּשִׂאִים בְּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם

Vayiqra Alehem Mosheh VayaShuvu Elayv Aharon VeKal HaNeSi'iyim BaEdah VayeDaber Mosheh Alehem, where the *word*, Vayiqra, וַיִּקְרָא, means, *and he called*, and he cried out, it is from the *word* Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the *word* Kara'y or Karaite, קָרָאִי, who are a sect of Judaism that govern their lives by the *words* of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the *word*, Alehem, means to or unto them, the *word* or name Mosheh, means, *to be drawn out of*, the *word*, VayiShuvu, is from the *word*, Shuv, שׁוּב, means, *to turn, return, turn back, bring back, put back, fully restore, come again, go again, he did again, repeated*, to answer, comply with, he became, he repented, he returned from his

evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, and in the form that it is used here, it means, they returned, the **word**, Elayv, means, **to or unto him**, the **word** or name, Aharon, אַהֲרֹן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty**, plucked out the **word**, VeKal, means, **and all, or and the whole of**, the **word**, HaNishiyim, is form the **word** Nasiy, נָשִׂיא, which means, **chief, prince, ruler, president, leader, speaker**, BaEdah, עֵדָה, means, **assembly, congregation, group assembled together by appointment**, it also means, **witness, testimony**, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over, the **word**, VayeDaber, is form the **word** Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, **communicate, communication**, concern, **confer, counsel**, decree, deed, **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, speech**, 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** or name Mosheh, means to be drawn out of, the **word**, Aleyhem, means, **to or unto them**)

32 And afterward all the children of Yisrael came nigh: and Mosheh gave them in Commandment, **ALL** that YHVH had spoken with him in mount Sinai.

וְאַחֲרֵי־כֵן נִגְּשׁוּ כָל־בְּנֵי יִשְׂרָאֵל וַיִּצְוֶם אֶת כָּל־אֲשֶׁר דִּבֶּר יְהוָה אֵתוֹ בְּהַר סִינַי

וְאַחֲרֵי־כֵן נִגְּשׁוּ כָל־בְּנֵי יִשְׂרָאֵל וַיִּצְוֶם אֶת כָּל־אֲשֶׁר דִּבֶּר יְהוָה אֵתוֹ בְּהַר סִינַי

VeAcharey Ken Nigshu Kal Beney Yisrael VayTzavem Et Kal Asher Diber YHVH Ito BeHar Siynay, where the **words**, VaAcharey Ken, וְאַחֲרֵי־כֵן, means, **and afterwards**, following, the **word**, Nigshu, is from the **word**, Nagash, נָגַשׁ, which means, **to draw near, come near, approach, brought near**, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, Kal, means, **all, the whole of**, 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**, Yeschar and El, where the **word** Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for 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**, VayeTzavem, is from the **word**, Tzavah, צִוָּה, which means, command, commanded, commandment, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, and in the form that it is used here, it means, **and he gave them Commandments**, the **word**, Et,

(אֵת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֵת 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**, Kal, means, **all, the whole of**, 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**, Diber, is from the **word** Dabar, דִּבַּר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **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, speech, 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, and in the form that it is used here, it means, **had spoken**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Ito, means, **with him**, the **word**, BeHar, means, **in the Mount or in the mountain**, the **word**, Siynay, סִינַי, means, **mount Sinai, but it also means erudite scholar**, and it also means Chinese)

What did Mosheh say to the people of Yisrael, when he returned from spending another forty days and forty nights with YHVH, and when the people of Yisrael came near him to hear what he had to say? Mosheh showed them the two Tablets of Stone that had the Ten Commandments of YHVH written on it by the Hand of YHVH, and he also showed them **ALL the Words that YHVH had spoken with him in mount Sinai**. In other words, Mosheh gave them **ALL** the Words of the Torah that YHVH had given him. Mosheh did exactly what Messiah did when He began His ministry here on earth, He gave them the Father's Words, the Father's Torah, His inerrant and everlasting teaching and instructions, and said, none of this Torah, **NOT One Jot or Tittle, has, or ever will pass away until ALL is fulfilled**. To protect the people, because they feared what they saw on his face, Mosheh put a veil over his face. I believe that that is one of the reasons that Messiah came to earth, **to remove that veil and show us that the Torah IS indeed the authority of our heavenly Father, here on Earth**.

33 And till Mosheh had done speaking with them, he put a veil on his face.

וַיִּכְלֵ מֹשֶׁה מִדַּבֵּר אֲתָם וַיִּתֵּן עַל־פָּנָיו מַסְוֶה

וַיִּכְלֵ מֹשֶׁה מִדַּבֵּר אֲתָם וַיִּתֵּן עַל־פָּנָיו מַסְוֶה

VayiKal Mosheh MiDaber Itam VaYiten Al Panayv Masveh, where the **word**, VayiKal, is from the **word**, Kalah, כָּלָה, 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, and in the form that it is used here, it means, **when had done, or when had finished**, the **word** or name Moshe, means, **to be drawn out of**, the **word**, MeDaber, is from the **word** Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, 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, speech, 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**, Itam, means, **with them**, the **word**, VayiTen, is from the **word**, Natan, נָתַן, 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, the **word**, Panayv, 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**, Masveh, מַסְוֶה, means, **cover, veil, mask, camouflage**)

What are we to learn from this incident where Mosheh chose to put the veil back on his face after he had done speaking with the elders and leaders of the congregation of Yisrael? It is because if anyone saw him, they might have been afraid of Him, and maybe turn away from the message that he was bringing to them. For fear can indeed cause people to hide themselves from the truth, and depart from the Word of YHVH, because they do **NOT** want to happen to them, what they perceived happened to Mosheh, because they might believe that it is something evil, and Mosheh did **NOT** want to drive anyone away from the Word of YHVH, therefore he wore the veil, so as not to scare people, until in his estimation they could handle the **TRUTH**.

34 But when Mosheh went in before YHVH to speak with Him, he took the veil off, until he came out. And he came out, and spoke unto the children of Yisrael that which he was commanded.

וּבָבֹא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ יָסִיר אֶת־הַמָּסוּחַ עַד־צֵאתוֹ וַיִּצָּא וּדְבַר אֱלֹהִים  
 יִשְׁרָאֵל אֵת אֲשֶׁר יִצְוֶה

אֶת־הַמָּסוּחַ עַד־צֵאתוֹ וַיִּצָּא וּדְבַר אֱלֹהִים יִשְׁרָאֵל אֵת אֲשֶׁר יִצְוֶה

UvBo Mosheh Liphney YHVH LeDaber Ito YaSiyir Et HaMasveh Ad Tzeto VeYatza VeDiber El Beney Yisrael Et Asher YeTzueh, where the **word**, UvBo, is from the **word**, Bo, בּוֹא, 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, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** or name, Mosheh, means to be drawn out of, the **word**, Liphney, לִפְנֵי, as a preposition, means, **in the presence of, before**, at the face of, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH is the Name Yahweh, Yahuwah, or Yehovah, the **word**, LeDaber, is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **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, speech, 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**, Ito, means, with him, the **word**, YaSiyir, שִׁיר or סִיר, means, to wrestle, to contend, to appoint a ruler, to saw, he sawed, **to take off**, to turn aside, depart, **remove**, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means, to leap, jump, to dance, he danced on a rope, to align, it also means, bull, ox, it means, wall, to turn off literally or figuratively, call back, decline, depart, go aside, grievous, lay away, leave undone, pluck away, put away, put down, rebel, revolt, **withdraw**, be without, insidious watcher, one who lies-in wait, to turn off, literally or figuratively, 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**, HaMasveh, מָסוּחַ, means, **cover, veil, mask, camouflage**, the **word**, Ad, אֶד, 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, the **word**, Tzeto, is from ther **word**, Yatza, יָצָא, which 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**, VeYatza, is the **word** Yatza, repeated, and here it means, **and he came out**, the **word**, VeDiber, is the **word**, Dabar repeated, and here it is translated as, **and spoke**, the **word**, El, לָאֵל, **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**, Beney, means, 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, is repeated and 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**, YeTzueh, is from the **word**, Tzavah, צִוָּה, which means, **command, commanded, commandment**, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, and in the form that it is used here it means, **he was commanded**)

Here we can see that when Mosheh is in the presence of YHVH he can be himself, he does not have to hide anything, and therefore he can let the glory of YHVH cover him once again. His meeting with YHVH, must have been like recharging His batteries, so that the horns on his face would continue to glow, and show forth the authority that the Creator of the universe had bestowed upon him.



yet, and, as a noun, it means, burning, branding, the *word*, Qaran, קָרַן, means, *to grow horns, it grew horns*, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means, *to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn*, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the *word*, Or, עֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means *skin, hide, leather, naked skin*, the *word*, Peney, is the *word* Paniym, repeated and it is translated as face, the *word* or name, Mosheh, means to be drawn out of, the *word*, VeheShiyv, is from the *word*, שָׁיב, means, to turn, *return, turn back, bring back, put back*, fully restore, come again, go again, *he did again, repeated*, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he *brought back, put back, took back, restored*, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the *word* or name, Mosheh is repeated and it means to be drawn out of, the *word*, Et, is repeated, and it is defined above, the *word*, HaMasveh, מִסְוֶה, means, *cover, veil, mask, camouflage*, the *word*, Al, עַל, 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*, 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, *his face*, the *word*, Ad, עַד, 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, the *word*, Bo'o, is from the *word*, Bo, בּוֹא, 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the *word*, LeDaber, is from the *word* Dabar, דָּבַר, means, *word*, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern,

confer, counsel, decree, deed, **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,** speech, 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**, Ito, means, **with him**)

The last *verse* says the same thing as the first *verse* that spoke of Mosheh's face having horns that glowed upon his face. It says, *and the sons of Yisrael saw the face of Mosheh, given that the skin of the face of Mosheh had horns and Mosheh turned back the hood upon his face until his coming to speak with Him (YHVH).*

My friends the truth is, and always will be, that the Torah of YHVH **IS His authority** here on Earth and throughout the universe, and when we disobey or break the Torah, we go against the **authority** of YHVH, and believe me, that is **NOT** something that any of us want to do. So let us realize and accept the Fact, that Mosheh's face did indeed have horns, and let us not be blinded anymore by the false man made doctrine of any and all man made religions, but instead, let us turn to YHVH's authority here on Earth, His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, given to Mosheh at Mount Sinai and learn to obey each and ever Word.. 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*