

although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Yomru, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, and it is defined more completely above, the **word**, NiRah, is from the **word** Ra'ah, רָאָה, means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Eleyka, means to or unto you, the **word** or Name, YHVH, is Yahweh, Yahuwah, or Yehovah)

Here we see that Mosheh, continues his argument with YHVH Elohim, and he says, I am not qualified, to do what you YHVH want me to do, and he says, the elders of Yisrael, will **NOT** believe me, when I tell them that YHVH Elohim has appeared onto me, and furthermore, they will not Shema onto my voice, because of their disbelief. The word Shema, means, to hear, listen, pay very close attention to, understand, believe, follow and obey, what the voice is telling you.

2 And YHVH said unto him, What is that in your hand? And he said, A rod.

וַיֹּמֶר אֵלָיו יְהוָה מַזֶּה בְּיָדְךָ וַיֹּאמֶר מַטֵּה

וַיֹּמֶר אֵלָיו יְהוָה מַזֶּה בְּיָדְךָ וַיֹּאמֶר מַטֵּה

Yomer Elayv YHVH MaZeh BeYadeka VaYomer Match, where the **word**, Yomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, Elayv, means, **to or unto him**, the **word**, YHVH, is Yahweh, Yehuwah, Yehovah, the **word**, Mazeh, מַזֶּה, is an interjection, which means, **what is this**, as an adjective, it means, exhausted, sucked out, fatigued, it also means, sprinkler priest, because he sprinkles the blood of the sacrifice on the altar, the **word**, BeYadeka, means, **in your hand**, the **word**, VaYomer, is from the **word** Amar, defined above, and it means, **to say, saying, said, spoke, you told, uttered**, the **word**, Match, מַטֵּה, means, **stick, rod, staff, branch, tribe**, it also means downward, down, to stretch out, to bend down, it also means, bed, to stretch out, to incline, bend, but it can also mean, perversion of justice, that which is bent or inclined)

Next, YHVH poses Mosheh a question, He says, what is that, in your hand? And Mosheh says, a Match, translated as a Rod, a Staff or a Stick. In Scripture, the word Rod, is often a metaphor for the Torah of YHVH, therefore, I believe that YHVH is telling Mosheh, that what he holds in his hand, the Rod, which as I said is a metaphor for the Torah, **IS**, the instrument that will cause Pharaoh, to Shema his words, the instrument that will cause Pharaoh, to hear, listen and obey Mosheh's words, in YHVH's timing.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Mosheh fled from before it.

וַיֹּאמֶר הַשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה

וַיֹּאמֶר הַשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה

VaYomer HaShliykehu Artzah VayaShliykehu Artza VaYehiy LeNachash VayaNas Mosheh Mipnayv, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, **to say**,

saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, HaShliykehu, is from the **word**, Shalak, שָׁלַךְ, means, *to throw, fling, cast, he threw, flung, threw away, cast off*, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the **word**, Artza, is from the **word**, Eretz, אֶרֶץ, which means, earth, land, country, **ground**, the **word**, VayaShlikehu, is the **word** Shalak repeated, and it means, *to throw, fling, cast, he threw, flung, threw away, cast off*, the **word**, Artza, is repeated, and it means, **ground**, the **word**, VaYehiy, is from the **word** Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Nachash, נָחָשׁ, means, **snake, serpent**, to practice divination, enchantment, divine, learned by omens, he guessed, diviner, enchanter, the **word**, VayaNas, is from the **word**, Nus, נָס, means, to flee, escape, he trembled, *he ran away, fled, escaped, he departed*, disappeared, *he caused to flee, put to flight*, he drove, he drove away, the **word** or name Mosheh, means drawn out of the water, the **word**, MiPanayv, is from the **word** Paniym, פָּנִים, means, face, countenance, **presence, forepart, before, before me, in front of me**, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, and in the form that it is used here, it means, *from before it*)

Here YHVH instructs Mosheh to cast his Rod to the ground, and when Mosheh obeys, the Commandment of YHVH, then his Rod, becomes a Nachash, נָחָשׁ, a snake, a serpent. The key point that is often missed here, is that Mosheh, obeyed YHVH, and when he did, then and only then, did the Rod become a serpent, thereby teaching Mosheh, that obedience to the Words of YHVH always brings good results. Now once the Rod became a snake, Mosheh recoiled from it, in fear, and I can't blame him, for I am sure that that would be the reaction of most, if not all people.

4 And YHVH said unto Mosheh, Put forth your hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה שְׁלַח יָדְךָ וְאָחַז בְּזַנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיַּחְזֵק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ,
 וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה שְׁלַח יָדְךָ וְאָחַז בְּזַנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיַּחְזֵק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ,
 וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה שְׁלַח יָדְךָ וְאָחַז בְּזַנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיַּחְזֵק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ,
 וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה שְׁלַח יָדְךָ וְאָחַז בְּזַנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיַּחְזֵק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ,

VaYomer YHVH El Mosheh Shelach Yadka VeEchoz, Biznavo VayiShlach Yado VayaChazeq Bo VaYehiy LeMatch BeKapo, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word** or Name YHVH, is Yahweh, Yehuwah, or Yehovah, the **word**, El, אֱלֹ, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative

wish or request, and it means no, not, nay, the **word** or name Mosheh, means, **drawn out of the water**, the **word**, Shalach, שָׁלַח, means, to send, sent, **to stretch out, extend, extended**, let loose, he sent a message, **was dispatched, was transmitted**, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, **he stretched out**, to strip bare, to flay, it also means missile, weapon, it means hide, it also means, irrigation canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Yadka, is from the **word** Yad, which means, hand, and in the form that it is used here, it means, **your hand**, the **word**, VaEchoz, is from the **word** Achaz, אָחַז, which means, **to seize, he grasped, caught, clutched, held**, fastened, he bolted, shut, was caught, was seized, it means, handle, **grip, grasp**, the **word**, BiZnavo, is from the **word** Zanav, זָנַב, which means, **tail**, to cut off the tail, to rout the rear of an army, he trailed behind, lined up, queued, the **word**, VayiShlach, is the **word**, Shalach, שָׁלַח, repeated, and it means, to send, sent, **to stretch out, extend, extended**, let loose, he sent a message, **was dispatched, was transmitted**, the **word**, Yado, is from the **word** Yad, which means, hand, and in this form, it means, **your hand**, the **word**, VayaChazeq, is from the **word** Chazaq, חָזַק, which means, to be or grow strong, mighty, to hold fast, he made strong, strengthened, he reinforced, he seized, **took hold of, he clung to, he kept, held, was seized, was held**, strong, firm, force, severity, power, the **word**, Bo, בּוֹ, means, **in him, in it, before him, therein**, the **word**, VaYehiy, is from the **word**, Hayah, הָיָה, means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, LeMateh, לַמַּטֵּה, means, **stick, rod, staff, branch, tribe**, it also means downward, down, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, BeKapo, is from the **word** Kaph, כַּף, which means, **hand, the open hand, the hollow of the palm of the hand**, sole of the foot, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape)

Here YHVH is giving Mosheh another command, and I believe that YHVH is doing it, to slowly get Mosheh to **TRUST** Him, more and more. Therefore, He says to Mosheh, put forth your hand, and grab the serpent by the tail. Now it does not tell us if Mosheh hesitated or not, it simply says that Mosheh complied and grabbed the serpent by the tail, and when he did, the Nachash, became a Rod once again. It is important that we see that YHVH told Mosheh to do this, and, that when he obeys, when he casts his rod to the ground, the Rod becomes a Nachash, a serpent, and then, YHVH commands Mosheh to stretch out his hand and grab the serpent by the tail, and, when Mosheh, once again chooses to obey YHVH, then, the Serpent is turned back into a Rod. This is how YHVH confirms things to people, He tells them what to do, and if and when they obey him, they will always **SEE** that His Word is True, therefore the more we choose to obey the Words of YHVH's Torah of Life, the more we will learn believe, obey and **TRUST** the Words of His Torah, and the more we will realize that everything that YHVH says, **IS TRUE**, and that whatever He prophesies, will always come to pass. Furthermore, YHVH tells Mosheh, **WHY** He wants him to toss his Rod to the ground and pick it up again, he says in *verse 5*:

אמר, which means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word* speech, saying, utterance, the *word* or Name YHVH, means, Yahweh, Yehuwah or Yehovah, the *word*, Lo, לו, or לוֹ is an inflected personal pronoun, meaning, *to, unto or upon him, as an adverb, it means, would that, oh that, if only*, the *word*, Od, וָד, means, *to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully*, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, long time, yet, already, the *word*, HaBe, is from the *word*, Bo, בא, means, *to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out*, caused to, led to, and the *word* Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the *word*, Na, נא, means, please, I pray, I beseech you, welcome, go to, *now*, then, and as an adjective, it means, raw, half done, it is related to the *word* Ana, אַנָּא, which means, ah, now, I, or we beseech you, I, or we pray, the *word*, Yadka, is from the *word*, Yad, which means, *hand*, and in the form that it is used here, it means, *your hand*, the *word*, BeCheyqeka, is from the *word* Cheyq, חַיֵּק, means, *bosom, lap*, fold of a garment, the *word*, VayaBe, is the *word*, Bo, repeated, and in this case it means, *and he put*, the *word*, Yado, is from the *word* Yad, which means, hand and in the form that it is used here it means, his hand, the *word*, BeCheyqo, is the *word*, Cheyq, repeated, and it means, *bosom, lap*, the *word*, VaYotziah, is from the *word* Yatza, יָצָא, which means, *to go or come out, went out*, goes forth, went forth, burst forth, bloomed, *he brought out, brought forth*, carried out, he released, discharged, he excluded, he spent, he published, the *word*, VeHineh, וְהִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, *lo, behold, since, now, thus far, yet*, the *word*, Yado, is from the *word* Yad, which means, hand, and in the form that it is used here, it means, *his hand*, the *word*, Metzora'at, is from the *word*, Tzara, צָרַע, which means, *to become leprous*, he threw to the ground, threw down, epilepsy, to throw down, humiliate, the *word*, KaShaleg, is from the *word*, Sheleg, שֶׁלֶג, means, *snow*, he covered with snow, it snowed, *became snow white*)

Just in case Mosheh was not yet fully convinced, of what YHVH is capable of doing, YHVH instructs Mosheh to put his hand BeCheyqo, into his bosom. And when Mosheh obeys YHVH, and puts his hand in his bosom, then YHVH tells him, now, take your hand out of your bosom, and when Mosheh did that, behold, his hand was leprous as snow. Now, Scripture does **NOT** tells us what Mosheh's reaction was, when he looked upon his own hand, and saw that it was covered in leprosy, but I can just imagine, that he was somewhat, surprised, concerned and maybe even a disconcerted and a little scared. However, Mosheh does **NOT** get a lot of time to dwell on his hand, for YHVH immediately tells him in *verse 7*:

7 And he said, Put your hand into your bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

וַיֹּמֶר הַשֵּׁב יָדְךָ אֶל-חֵיקְךָ וַיִּשֶׁב יָדוֹ אֶל-חֵיקוֹ וַיּוֹצֵאֵהָ מִחֵיקוֹ וַהֲיִנֵּה-שָׁבָה כְּבָשָׂרוֹ
 אָמַר וַיֹּמֶר הַשֵּׁב יָדְךָ אֶל-חֵיקְךָ וַיִּשֶׁב יָדוֹ אֶל-חֵיקוֹ וַיּוֹצֵאֵהָ מִחֵיקוֹ וַהֲיִנֵּה-שָׁבָה כְּבָשָׂרוֹ
 אָמַר וַיֹּמֶר הַשֵּׁב יָדְךָ אֶל-חֵיקְךָ וַיִּשֶׁב יָדוֹ אֶל-חֵיקוֹ וַיּוֹצֵאֵהָ מִחֵיקוֹ וַהֲיִנֵּה-שָׁבָה כְּבָשָׂרוֹ

VaYomer HaShev Yadka El Cheyqeka VayaShev Yado El Cheyqo VaYotziah MeCheyqo VeHineh Shavah KiBesaro, where the *word*, VaYomer, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word* speech, saying, utterance, the *word*, HaShev, is from the *word* Shuv, שָׁב, which means, *to 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, the *word*, Yadka, is from the *word*, Yad, יָד, which means, *hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold*, and in the form that it is used here, it means, *your hand*, the *word*, El, אֵל, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Cheyqeka, is from the *word* Cheyq, חֵיק, which means, *bosom, lap*, fold of a garment, the *word*, VayaShev is the *word* Shuv repeated, and it means to put again, the *word*, Yado, is the *word*, *Yad*, repeated, and it means, *his hand*, the *word*, El, is repeated, and it *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, Cheyqo, is the *word* Cheyq, repeated, and it means, *bosom, lap*, the *word*, VaYotziah, is from the *word*, Yatza, יָצָא, which means, *to go or come out, went out, goes forth, went forth, burst forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, MeCheyqo, is the *word* Cheyq, repeated, and it means, *bosom, lap*, the *word*, VeHineh, means, *and behold*, the *word*, Shavah, is the *word* Shuv repeated, שָׁב, which means, *to return, turn back, bring back, put back*, the *word*, KiBesaro, כִּי-בָשָׂר, means, *flesh*, meat, body, creature, pulp of the fruit, it also means to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word* Gospel in our english Scriptures, and with the prefix letter, Kaph, it means as his flesh)

In this *verse* YHVH commands Mosheh, and says: put your hand back into your bosom, and Mosheh quickly complied, and put his hand back into his bosom, and when he was instructed to plucked it out of his bosom, behold, his hand turned again as his other flesh, which meant that the leprosy was now **GONE**. Again, although it probably goes without saying, I still believe it should be mentioned, that none of this would have happened, **IF** Mosheh had decided to rebel against the Words of YHVH, and chosen, **NOT** to obey the Commandments of YHVH. Next YHVH tells Mosheh something important in *verse* 8:

8 And it shall come to pass, if they will **NOT** believe you, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

וְהָיָה אִם-לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל הָאֹת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקוֹל הָאֹת הָאַחֲרֹן,
 אִם-לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל הָאֹת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקוֹל הָאֹת הָאַחֲרֹן,
 אִם-לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל הָאֹת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקוֹל הָאֹת הָאַחֲרֹן

VeHayah Im Lo Ya' Aminu Lak VeLo YiShmu LeQol HaOt HaRishon VeheEmiynu LeQol HaOt HaAcharon, where the **word**, VeHayah, הָיָה, means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Im, אִם, as a conjunction, it means, **if, 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**, Lo, means, **no or not**, the **word**, YaAmiynu, is from the **word** Aman or Amen, אָמֵן, which means, **to be firm, be trustworthy, was safe, he believed**, was faithful, was reliable, was trustworthy, firmness, steadiness, strong, enduring, true, lasting, eternal, confidence, faith, he nursed, fostered, brought up, was found firm, was found trustworthy, was found true, he trained, educated, he believed, trusted, was confirmed, was accredited, faithfulness, truth, so be it, truly, certainly, confidence, trust, fidelity, faith, trust, fidelity, it also means, artist, master, workman, craftsman, artificer, artisan, specialist, the **word**, Lak, means, you, the **word**, VeLo, means, **and no or and not, or and do not**, the **word**, YiShmu, is from the **word** Shema, שָׁמַע, which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation**, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word**, LeQol, is from the **word** Qol, קוֹל, means, **voice, to call aloud, yell, sound, noise, bleating, cry, cry out**, fame, proclamation, thunder, proclaim, report, rumour, the **word**, HaOt, אֹת, means, **sign signal, symbol, token, miracle**, it also means to consent, agree, the **word**, HaRishon, רִאשׁוֹן, means, **first, former, previous**, superior, it is from the **word** Rosh, which means head, the **word**, VeheEmiynu, is the **word**, Aman or Amen repeated, and it means, **to be firm, be trustworthy, was safe, he believed**, the **word**, LeQol, is the **word** Qol repeated and it means, **voice, to call aloud, yell, sound, noise, bleating, cry, cry out, the word**, the **word**, HaOt, is the **word** Ot, אֹת, repeated and it means, **sign signal, symbol, token, miracle**, the **word**, HaAcharon, אַחֲרֹן, means, **last, latter, next, the one behind**, future)

Here YHVH tells Mosheh, it shall come to pass, that **IF** they, the elders, will **NOT** believe you, neither hearken (Shema) to the voice of the first sign, that they will believe the voice of the latter sign.

YHVH tells Mosheh that **IF** the Elders of Yisrael, do not believe the first sign of the Rod turning to a Serpent and then back into a Rod again when you pick it up, they will believe the sign where

MeMeymey, is from the *word* Mayim, מַיִם, which means, *water*, to mix with water, watered, hydrated, the *word*, HaYeor, יְאֹר, means, *a channel, a canal, shaft, specifically, it speaks of the river Nile*, as the one river in Egypt, including its collateral trenches, it also speaks of the Tigris, as the main river of Assyria, it is used as brooks 5 times, as flood, 5 times, as river, 53 times, as stream, 1 time, the *word*, VeShaphakta, is from the *word*, Shaphak, שָׁפַךְ, means, *to pour, pour out, shed, spill, he poured from one vessel into another, he emptied out*, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the *word*, HaYabashah, is from the *word*, Yabashah, יָבֵשׁ, means, *dry land*, it is from the *word* יָבֵשׁ, which means, *dried up, was dry, was dried up*, withered, he caused to dry up, drained, dryness, drought, the *word*, VeHayu, is from the *word* Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, HaMayim, means the water, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, TiQach, is from the *word*, Qach, קָח, means, *take, taken, he took*, 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, the *word*, Min, means from, the *word*, HaYeor, means, *the river*, the *word*, VeHayu, is from the *word* Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become*, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, LeDam, is from the *word* Dam, דָּם, means, blood, bloodshed, blood guilt, and with the Lamed prefix, it means to blood, the *word*, BaYabashet, יָבֵשׁת, means, dryness, drought, dry land, continent, and in the form that it is used here it means, *in, on or upon the dry land*)

Here in *verse 9*, YHVH says: **IF** the elders will not believe these two signs, and **IF** they do **NOT** hearken, **IF** they do **NOT** Shema, **IF** they do **NOT** hear, listen, pay very close attention to, believe, follow and obey your voice, **THEN**, you shall take of the water of the river, and pour it upon the dry land: and the water which you take out of the river, **SHALL** become blood upon the dry land.

10 And Mosheh said unto YHVH, O my Adonai, I am not eloquent, neither heretofore, nor since You have spoken unto Your servant: but I am slow of speech, and of a slow tongue.

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מִתְמוּלָּה גַם מִשְׁלֵשָׁם גַּם מֵאָז (

וְדַבְּרָה אֶל-עַבְדָּךָ כִּי כָבֵד-נָתַתָּה וְכָבֵד לְשׁוֹן אָנֹכִי

וַיֹּמֶר מֹשֶׁה אֶל-יְהוָה בִּי אֲדֹנָי לֹא יֵשׁ דְּבָרִימ אֲנֹכִי גַם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאֵז דַּבְּרָה אֶל-אֲדֵקָה כִּי קֵוָד פֶּה וְכַבֵּד לְשׁוֹן אָנֹכִי

VaYomer Mosheh El YHVH Biy Adonay Lo Iysh Debariym Anokiy Gam Mitmol Gam Mishilshom Gam MeAz Daberka El Avdeka Kiy Kevad Peh UKbad Lashon Anokiy, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word** or name Mosheh, means, drawn out of the water, the **word**, El, אֱלֹהִים, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, YHVH, is Yahweh, Yahuwah or Yehovah, the **word**, Biy, בִּי, as a pronoun means, **in me, at me**, as an adverb it means, please, I pray, request, he asked, petition, and as a prefix, it means, twice, double, 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**, Lo, means, **no or not**, the **word**, Iysh, אִישׁ, means, **man, husband, masculine, male, hero**, everyone, each one, anyone, anybody, it also means, to man, was manned, the **word**, Debariym, is from the **word** Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word thing, speech**, 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**, Anokiy, means, **I**, the **word**, Gam, גַּם, is a conjunction, that means, **also, lo, moreover, to, even, as well**, neither, heap, abundance, much, the **word**, MiTmol, is from the **word** Temol, תְּמוֹל, and as an adverb, it means, yesterday, time since, **day before yesterday, before time, heretofore**, the **word**, MiShilshom, is from the **word**, Shilshom, שְׁלִשֹׁם, which means, **the day before yesterday, literally it means three days ago, on the third day**, the **word**, Gam, is repeated, and it means also, the **word**, MeAz, is from the **word** Az, אָז, which means, **then, at that time**, a noun meaning time, the **word**, Daberka, is form the **word** Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word thing**, speech, 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**, El, אֱלֹהִים, is repeated, and it denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, the **word**, Avdeka, is form the **word** Eved, עָבַד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work,

action, he made, he did, the *word*, 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*, Kevad, כְּבֵד, means, *to be heavy, weighty, grievous, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished*, he offered refreshments, it was heavy, became heavier, great, hard, sore, difficult, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, glory, abundance, riches, glorious,, stately, honouring, respect, offering, refreshment, the *word*, Peh, פֶּה, means, *mouth, speech, spoke, saying, command, opening, orifice, hole*, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פ, furthermore, the *word* Poh, פֹּה, is spelled the same, but with different vowel points and as an adverb, edge, portion or side; after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the *word* Poh, it means here, the *word*, UKbad, is the *word*, Kaved, repeated, and it means *to be heavy, weighty, grievous, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished*, the *word*, Lashon, לָשׁוֹן, means, *language, tongue, speech, expression, parlance, anything tongue shaped, linguist, linguistic, lingual, tongue-like*, it also has a negative connotation, it means to slander, to use the tongue for evil, the *word*, Anokiy, means, *I*)

Here, even though YHVH has given Mosheh all of these assurances, he still tries to get out of going to Egypt to free the people of Yisrael, as YHVH has commanded him to do; Mosheh says, O my Adonai, *I am NOT eloquent*, neither before, nor since You have spoken unto me Your servant: *BUT* I am slow of speech, and of a slow tongue. As you can see, Mosheh is trying as hard as he can, to get out of doing what YHVH wants, and is commanding him to do, and this is because, Mosheh does *NOT* think he is capable of doing what YHVH is asking him to do. So in Mosheh's mind, he is *NOT* rebelling against YHVH, he simply does *NOT* believe that He is capable of doing what YHVH wants him to do. Now whether Mosheh knows it or *NOT*, He is indeed rebelling against YHVH's Commandments, for YHVH very clearly told Mosheh, that He would be with Him, and since Scripture makes it very clear that there isn't anything that YHVH Elohim cannot do, therefore, that means that when Mosheh tried to get out of going to Egypt as YHVH commanded him to, and blaming himself, because of his own perceived shortcomings, what Mosheh does *NOT* realize, is that he is also saying that he believes that YHVH is *NOT* capable of doing this through him; and that my friends *IS* rebellion. Being part of YHVH's people, His Yisrael, means, that we believe that *ALL* things are possible for our heavenly Father, and when He asks us to do something, then we absolutely have to believe, that what He has asked us to do, *IS* possible, because He said so. It really does not matter if we do not believe we are capable, we have to believe that He *IS MORE* than capable, and therefore, we should always obey any and all of His Commandments.

11 And YHVH said unto him, Who has made man's mouth? Or who makes the dumb, or deaf, or the seeing, or the blind? Have not I, YHVH?

וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פֶּה לְאָדָם אֹי מִי־יִשׁוּם אֱלֹהִים אֹי חֵרֵשׁ אֹי פֶקֶח אֹי עוֹר הַלֵּא (אֲנֹכִי יְהוָה

In this *verse* it appears that YHVH has had enough of Mosheh's excuses, of why he cannot do what He, YHVH, has commanded him to do, and therefore he Commands Mosheh, saying **GO**, and ***I will be with your mouth, and teach you what you shall say***. Now you would think that by now, Mosheh would just comply, and say OK, I will go, **BUT** that is not what happens, for Mosheh is still convinced that he cannot do what YHVH is asking him to do, and he says to YHVH, in *verse 13*:

13 And he said, O my Adonay, send, I pray You, by the hand of him whom You will send.

(וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח-נָא בְיַד-תְּשַׁלַּח)

אָמַר בִּי אֲדֹנָי שְׁלַח נָא בְיַד תְּשַׁלַּח

VaYomer Biy Adonay Shelach Na BeYad TeShalach, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, Biy, בִּי, as a pronoun, means, in me, at me, as an adverb it means please, **I pray, request, he asked, petitioned**, and as a prefix, it means, twice, double, 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**, Shelach, שְׁלַח, means, **to send, sent, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the **word** BeYad, is from the **word** Yad, which means hand, and in the form that it is used here, it means, **by the hand**, the **word**, TiShlach, is the **word**, Shalach, repeated, and it means, **to send, sent, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off**)

As you can see, Mosheh is still asking YHVH to send someone else, because he does not feel qualified to do what YHVH wants him to do, and he believes, that YHVH would be best served if He chose someone else to send to Egypt, other than him. Now YHVH has had enough of his refusals, and He says in *verse 14*:

14 And the anger of YHVH was kindled against Mosheh, and He said, Is not Aaron the Levite, your brother? I know that he can speak well. And also, behold, he comes forth to meet you: and when he sees you, he will be glad in his heart.

(וַיִּחַר-אַף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אַהֲרֹן אֶחָיו תִּלְוִי יְדַעְתִּי כִּי-דַבֵּר יָדָבָר הוּא וְגַם הַנֶּה-הוּא יֵצֵא לִקְרַאתְךָ וְרָאֶה וְשָׂמַח בְּלִבּוֹ)

אָמַר הֲלֹא אַהֲרֹן אֶחָיו תִּלְוִי יְדַעְתִּי כִּי-דַבֵּר יָדָבָר הוּא וְגַם הַנֶּה-הוּא יֵצֵא לִקְרַאתְךָ וְרָאֶה וְשָׂמַח בְּלִבּוֹ

VayiChar Aph YHVH BeMosheh VaYomer Halu Aharon Achiyka HaLeviy Yadatiy Kiy Daber YeDaber Hu VeGam Hineh Hu Yotze LiQrateka VeRa'aka VeSamach Belibo, where the *word*, VeyiChar, is form the *word* Charah, חָרָה, means, **to burn, be kindled, said of anger, was angry, was incensed**, he contested, he excited himself with vexation, contended hotly, rivalled, the *word*, Aph, אָפִי, means, nose, **anger, wrath**, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the *word*, YHVH, is the Name Yahweh, Yehuwah, or Yehovah, the *word*, BeMosheh, means, **on or against Mosheh**, and the name Mosheh means, **drawn out of the water**, the *word*, VaYomer, is from the *word* Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the *word*, HaLo, means, **is not**, the *word* or name Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, the *word*, Achiyka, is from the *word* Ach, which means, **brother** and in the form that it is used here, it means, **your brother**, the *word*, HaLeviy, means, **the Levite**, the *word*, Yadatiy, is from the *word* Yada, יָדָע, means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the *word*, Da, דָּע, means, knowledge, wisdom, and in the form that it is used here it means, **I know**, 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*, Daber, is from the *word*, Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word thing, speech**, 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*, YeDaber is the *word* Dabar repeated, and it means **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word thing, speech**, the *word* Hu, means, **He**, the *word*, VeGam, means, and also, the *word*, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far, yet**, the *word*, Hu is repeated and it means, he, the *word* Yotze, יָצָא, means, **to go or come out, went out, goes forth, went forth, burst forth, is coming**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, LiQrateka, is from the *word* Qirah, קָרָא, means, **an encountering, accidental, friendly or hostile, it is translated as meet**, 76 times, as against, 40 times, as come 2 times, as help 1 time, as, seek 1 time as way 1 time, it is from the *word* Qara, קָרָא, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught

usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אָתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, HaDebariyim, is from the **word** Dabar, דָּבַר, which means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated**, was spoken, was stipulated, was agreed, he talked, speaking, **word** thing, speech, 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**, BePiyv, is from the **word** Peh, which means mouth, and in the form that it is used here, it means, in his mouth, the **word**, VeAnokiy, means, and I, the **word**, Im, means with, the **word**, Piyka, is the **word** Peh, repeated and it means, mouth, the **word**, VeIm, means and with, the **word**, Piyhu, is the **word** Mouth repeated, the **word**, VeHoreyiy, is from the **word**, Yirah, יִרָא, means, fear, terror, reverence, and without the Hey suffix, אִירָא, it means to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, יִרֶה, 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**, Etkem, means, you, plural, the **word** Et is defined above and these two letters represent Messiah, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, TaAsuv, is from the **word** Asah, עָשָׂה, means, to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained)

Here YHVH instructs Mosheh to speak with his brother, and that he is to put words in his mouth. He says, you shall speak unto him, and **PUT** words in his mouth. Now the question that absolutely has to be asked **IS**, What words do you suppose, YHVH wants Mosheh to put in Aaron's mouth? Well, it should be very obvious, that YHVH wants Mosheh to put **ALL** the Words that YHVH has spoken to him, in Aaron's mouth. Then YHVH says to Mosheh, and I will be with your mouth, and with his mouth, and I YHVH **WILL teach** you, what you shall do.

Then YHVH says in *verse 16*, once you have put the words that I spoke to you into the mouth of your brother Aaron, then:

16 He shall be your spokesman unto the people: and he shall be, even he shall be to you instead of a mouth, and you shall be to him instead of Elohim.

וְדַבַּר-תְּהִיָּא לְךָ אֶל-הָעָם וְהָיָה הוּא יְהִיָּה-לְךָ לִפֶּה וְאַתָּה תְהִיָּה-לּוֹ לְאֵלֹהִים)

וְדַבַּר-תְּהִיָּא לְךָ אֶל-הָעָם וְהָיָה הוּא יְהִיָּה-לְךָ לִפֶּה וְאַתָּה תְהִיָּה-לּוֹ לְאֵלֹהִים

VeDibar Hu Leka El HaAm VeHayah Hu Yihyeh Leka LePeh VeAtah TiHeyeh Lo LeElohiym, where the *word*, VeDibar is from the *word* Dabar, דַּבַּר, means, *to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated*, was agreed, he talked, speaking, *word* thing, speech, 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, and in the from that it is used here it means, *your spokesman*, the *word*, Hu, means, *he or it*, the *word*, Leka, means, *to or for you, to or for thee*, the *word*, El, אֵל, denotes, *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaAm, means, *the people*, the *word*, VeHayah, וְהָיָה, means, *to be, exist, it shall be, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Hu, is repeated and it means, *he or it*, the *word*, Yihyeh, is the *word* Hayah, repeated, and it means, *shall be*, the *word*, Leka, is repeated, and it means, *to or for you, to or for thee*, the *word*, LePeh, פֶּה, means, *mouth, speech*, spoke, saying, command, opening, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פ, furthermore, the *word* Poh, פֹּה, is spelled the same, but with different vowel points and as an adverb, edge, portion or side; after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the *word* Poh, it means here, and in the form that it is used here, it means, *for a mouth*, the *word* the *word* VeAtah, means, *and you*, the *word*, TiHayah, is the *word* Hayah, וְהָיָה, repeated, and it means, *to be, exist, it shall be, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, the *word*, Lo, לוֹ, or לוֹ is an inflected personal pronoun, meaning, *to, unto, for or upon him*, as an adverb, it means, would that, oh that, if only, the *word*, LeElohiym, is the *word* Elohim and it means, *mighty ones, judges, powers*)

Here YHVH says to Mosheh that Aaron, shall be your spokesman unto the people: and he shall be, even he shall be to you *instead of a MOUTH*, and you shall be to him, instead of Elohim.

YHVH is telling Mosheh that Aaron will be his spokesman, and that he, Mosheh, will be a mighty one, a judge, a powerful one to Aaron. YHVH is telling Mosheh that not only will his brother Aaron be his spokesman, but he will also see you as being in My place, the powerful one,

the ultimate judge, Elohim.

17 And you shall take this Rod in your hand, wherewith you shall do signs.

וְאֶת־הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתוֹת

XX' X' YP 'W'X 9WA 'V'P 'PX 'P' 'O'P' X'Y

VeEt HaMatch HaZeh TiQach BeYadeka Asher TaAseh Bo Et HaOtot, where the **word**, VeEt, is from the **word** Et, and they are the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, HaMatch, **מַטֵּה**, means, **the stick, the rod, the staff**, the branch, it also means downward, down, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, HaZeh, means, this, the **word**, BeYadeka, is from the **word** Yad, **יָד**, which means, **hand**, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here it means, in your hand, the **word**, Asher, **אֲשֶׁר**, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, TaAseh, is from the **word** Asah, **עָשָׂה**, means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, Bo, **בּוֹ**, means, **in him, in it, before him, therein**, the **word**, Et is repeated, and these two letters represent Messiah, the **word**, HaOtot, is the plural of the **word** Ot, **אוֹת**, means, **sign, signal, symbol, token, miracle**, it also means to consent, agree)

YHVH continues on with His instructions to Mosheh, and says, you shall take this **ROD**, the one that was turned into a serpent, wherewith you shall do signs and wonders. We have to understand, that it is **NOT** Mosheh, **NOR** the **Rod** that will be doing these signs and wonders, these miracles. It is, always has been, and always will be, YHVH, doing these miracles, through whatever vessel he choose to do these signs, wonders and Miracles through.

18 And Mosheh went and returned to Jethro his father in law, and said unto him, Let me go, I pray you, and return unto my brethren, who are in Egypt, and see whether they are yet alive. And Jethro said to Mosheh, Go in peace.

וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל־יִתְרוֹ חַתָּנוֹ וַיֹּאמֶר לוֹ אֵלְכָה נָא וְאֲשׁוּבָה אֶל־אֶחָי אֲשֶׁר־בְּמִצְרַיִם
וְאֶרְאֶה הַעוֹדָם חַיִּים וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לָּךְ לְשָׁלוֹם

9WA Z'X 'X 'P'W'Y 'X 'P'W'X YL 9'W'Z'Y Y'X'P' 9'X' 'X 9'W'Z'Y 'P'W'X
P'Y'W'L 'P' 'P'W'X Y'9'X' 9'W'Z'Y W'Z'P' W'V'W'P' 'X'9'X' W'Z'9'W'Z'Y

VaYelek Mosheh VaYashav El YeTer Chotno VaYomer Lo Elkah Na Ve'aShuvah El Achay Asher BeMitzrayim VeEreh HaOdham Chayiym VaYomer Yitro LeMosheh Lek LeShalom,

where the **word**, VaYelek, is from the **word** Halak, הלך, means, **to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word or name Mosheh, means, drawn out of the water, the word, VayaShav, is from the word, Shuv, שב, means, to 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, the word, El, אל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, the word, Yeter, is another way to spell the name of Yitro, the word, Chotno, is from the word Chatan, חתן, means, son in law, daughter's husband, bridegroom, a connection by marriage, son in law, brother in law, to become related by marriage, he married off, gave in marriage, was married off, the word, VaYomer, is from the word, Amar, אמר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word speech, saying, utterance, the word, Lo, לו, or לוֹ is an inflected personal pronoun, meaning, to, unto, for, or upon him, as an adverb, it means, would that, oh that, if only, the word, Elkah, is form the word Halak, הלך, means, to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, and in the form that it is used here, it means, let me go, the word, Na, נא, means, please, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אנא, which means, ah, now, I or we beseech you, I or we pray, the word, Ve'aShuvah, is from the word Shuv, שב, means, to 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, the word, El, אל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Achay, means, my brethren, the word, Asher, אשר, is the name of one of**

Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, BeMitzrayim, means in Egypt, the **word**, VeEreh, is from the **word** Ra'ah, רָאָה, which means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, HaOdam, is from the **word** Od, עָוָד, means, **to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified**, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, long time, yet, already, the rod, Chayiyim, חַיִּים, means, **life, livelihood**, it is from the **word** Chay, חַי, which means, **alive, living**, lively, active, raw, and it is related to the **word** חָיָה, means, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word** or name, Yitro, יִתְרוֹ, means, **abundance**, it is also the name of a Priest of Midian who was **Mosheh's father in law**, he is also called Reuel, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, Chobab חֹבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word** or name LeMosheh, means to or for Mosheh, the **word**, Lek, is from the **word** Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LeShalom, שָׁלוֹם or שְׁלוֹם, means, **to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole**, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established)

Here we see that after Mosheh 's encounter with YHVH Elohim, he returns to his camp, and talks with his father in law Yitro, and said unto him, Let me go, I pray you, and return unto my brethren, who are in Egypt, and see whether they are yet alive. We are not told if Mosheh told Yitro, his father in law, all that had happened to him, including the burning bush incident, and his encounter with YHVH Elohim, all we are told is that Mosheh asked Yitro to let him go, so that he could return to his brethren and see if any of them were still alive. We also have to remember, that there have been approximately forty years, that have gone by, since Mosheh left Egypt, and settled in Midian. However, we are not told what, if any, conversations and or explanations were given by Mosheh, to Yitro, to explain why Mosheh felt the urge, at this time, to return to Egypt, to see what was happening to his people, the people of Yisrael, who were in bondage, in Egypt. All we are told, is that Yitro, gave him his blessings and said, Go in Shalom, in peace.

19 And YHVH said unto Mosheh in Midian, Go, return into Egypt: for all the men are dead which sought your life.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּמִדְיָן לֵךְ שׁוּב מִצְרָיִם כִּי־מֵתוּ כָּל־הָאֲנָשִׁים הַמְּבַקְשִׁים
 אֶת־נַפְשְׁךָ

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּמִדְיָן לֵךְ שׁוּב מִצְרָיִם כִּי־מֵתוּ כָּל־הָאֲנָשִׁים הַמְּבַקְשִׁים
 אֶת־נַפְשְׁךָ

VaYomer YHVH El Mosheh BeMidyan Lek Shuv Mitzrayim Kiy Meto Kal HaAnashiym HamBaqshiyim Et Naphsheka, where the *word*, VaYomer is from the *word*, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word* speech, saying, utterance, the *word* YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, El, אֱלֹהִים, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word* or name, Mosheh, means, *drawn out of the water*, the *word*, BeMidyan, בְּמִדְיָן, is the name of one of Abraham's and Keturah's sons, and it is also the name of place that is part of Arabia, that lies East of the gulf of Aqabah, the *word*, Lek, is from the *word* Halak. הָלַךְ, which means, *to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax*, it is related to the *word* Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the *word*, Shuv, שׁוּב, means, *to 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, the *word*, Mitzrayim, means Egypt, 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**, Meto, is from the **word**, Mot, מוֹת, means, *dead, to die, he or she died, put to death, killed*, death, the **word**, Kal, means, all, the whole of,. The **word**, HaAnashiym, means, the men, the **word**, HamBaqshiym, is from the **word**, Baqash, בָּקַשׁ, which means, *to ask, require, to quest, to search, he strived, he agitated, he searched, examined, sought*, he begged, prayed, he intended, aimed to, was summoned, request, entreat, wish, desire, the **word**, Et, is defined above and these two letters represent Messiah, the **word**, Naphsheka, is from the **word**, Nephesh, נֶפֶשׁ, means, *breath, breath of life*, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested)

Now to alleviate some of Mosheh's concern about being arrested for murder, as soon as he arrived in Egypt, YHVH says to Mosheh in *verse 19* Go, return into Egypt: for **ALL** the men who sought your life are dead. This tells us that that was one less worry that Mosheh had to put up with in his travel back to Egypt.

20 And Mosheh took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Mosheh took the Rod of Elohim in his hand.

וַיִּקַּח מֹשֶׁה אֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וַיִּרְכַּבְםָ עַל-הַחֹמֶר וַיָּשֶׁב אֶרְצָה מִצְרָיִם וַיִּקַּח מֹשֶׁה
אֶת-מִטְּהַ הָאֱלֹהִים בְּיָדוֹ

וַיִּקַּח מֹשֶׁה אֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וַיִּרְכַּבְםָ עַל-הַחֹמֶר וַיָּשֶׁב אֶרְצָה מִצְרָיִם וַיִּקַּח מֹשֶׁה
אֶת-מִטְּהַ הָאֱלֹהִים בְּיָדוֹ

VayiQach Mosheh Et Ishto VeEt Banayv VayaRkibem Al HaChamor VaYashav Artzah Mitzrayim VayiQach Mosheh Et Match HaElohiym BeYado, where the **word**, VayiQach, is form the **word**, Qach, קָח, means, *take, taken, he took*, 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, the **word** or name, Mosheh, means, drawn out of the water, the **word**, Et, is repeated and these two letters represent Messiah, the **word**, Ishto, is from the **word**, Ishah, אִשָּׁה, which means, *woman, wife*, but the same spelling, also means, burnt offering, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, Nashim, נָשִׁים, which means, women, it is the plural of Ishah, the **word**, VeEt is the **word** Et repeated, and these two letters, *represent Messiah*, the **word**, Banayv, means, his sons, the **word**, VayaRkibem, is from the **word** Rakab, רָכַב, which means, *to ride, to mount an animal or a vehicle, he mounted, he rode, he travelled*, left, he caused to ride, he cause to draw a plow, he pulled, he put upon, he put together, composed, he engrafted, he inoculated, was made to ride, was put together, it is related to the **word** Rekev, which means chariot, war chariot, chariot rider, troop of riders, team, it also means the upper part of two milestones, charioteer, horseman, rider, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, the **word**,

HaChamor, חמור, means, **ass, donkey**, Chamar, חמר, ass driver, the **word**, VaYashav, is form the **word** Shuv, שׁוּב, means, **to 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, the **word**, Artzah, is form the **word** Eretz, which means, land, the **word**, Mitzrayim, means, Egypt, the **word**, VayiQach, is form the **word** Qach, קָח, means, **take, taken, he took**, 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, the **word** or name, Mosheh, means, drawn out of the water, the **word**, Et, is repeated, and these two letters, represent Messiah, the **word**, Match, מַטֵּה, means, **stick, rod, staff**, branch, tribe, it also means downward, down, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, HaElohiym, means, the mighty ones, the judges, the powers, the **word**, BeYado, is from the **word** Yad, which means, **hand**, and in the form that it is used here it means, in his hand)

Here in *verse 20* it says, *And Mosheh took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Mosheh took the Rod of Elohim in his hand.* Now when anyone reads this account, it is no wonder that many people believe that Mosheh's sons are small children, **BUT** I do not believe that to be the case, and this is why. Mosheh was forty years old when he first left Egypt, and we are told that after he helped Yitro's seven daughters to water their flock of sheep at the well, that he was invited into Yitro camp, and in the very next *verse*, we are told that Yitro offered his eldest daughter, Zipporah, to Mosheh as a wife.

Now I don't know how long the courtships were in those days, but I would assume that they were at least one year, to maybe even, five or more years. Therefore that would mean that Moses was between forty one and forty five years of age, when he married Zipporah. Now Mosheh is eighty years old, and since it is customary to have children at the beginning of a relationship, and not when someone is eighty years old, that means that Mosheh's sons are somewhere in their early twenties, to their early thirties. Therefore when it says, that Mosheh set Zipporah and his sons upon an ass, I am pretty sure, that it means that Mosheh provided the asses or the donkeys, and they set themselves on these animals.

*21 And YHVH said unto Mosheh, When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will **harden** his heart, that he shall **NOT** let the people go.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִכְתְּוֹ לָשׁוּב מִצְרָיִמָה רְאֵה כָּל־הַמִּפְתִּים אֲשֶׁר־שָׂמֹתִי בְיָדְךָ
וַעֲשִׂיתֶם לִפְנֵי פַרְעֹה וְאֲנִי אַחֲזֵק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִכְתְּוֹ לָשׁוּב מִצְרָיִמָה רְאֵה כָּל־הַמִּפְתִּים אֲשֶׁר־שָׂמֹתִי בְיָדְךָ
וַעֲשִׂיתֶם לִפְנֵי פַרְעֹה וְאֲנִי אַחֲזֵק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם

VaYomer YHVH El Mosheh BeLekteka Lashuv Mitzraymah Re'eh Kal HaMoptiym Asher Samtiy BeYadeka VaAsiytam Liphney Paroh VaAniy AChazeq Et LeBo VeLo YeShalach

Et HaAm, where the *word*, VaYomer, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word* speech, saying, utterance, the *word*, YHVH, is the name Yahweh, Yahuwah, or Yehovah, the *word*, El, אֱלֹהִים, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, BeLekteka, 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*, LaShuv, is from the *word* Shuv, שָׁב, which means, *to 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, the *word*, Mitzraymah, means, *Egypt*, the *word*, Re'eh, רָאָה, means, *see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded*, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, Kal, כָּל or כּוֹל, means, *all, the whole of, everything*, comprehend, contain, measure, it held, contained, he sustained, endured, HaMophtiyim, is from the *word* Mophet, מוֹפֵת, which means, *wonder, miracle, sign, proof, demonstration*, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Samtiy, is from the *word*, Siym, שִׁים or Sum, שָׁם, which means, *to place, put, set, he inserted*, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the *word*, BeYadeka, is from the *word* Yad, which means, hand and in the form that it is used here, it means, in your hand, the *word*, VaAsiytam, is from the *word* Asah, עָשָׂה, means, *to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected*, he appointed, he acquired, got, gained, the *word*, Liphney, is from the *word* Paniym, פָּנִים, which means, *face, countenance, presence, forepart, before, before me, in front of me*,

front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Paroh, means, Pharaoh, the **word**, VaAniy, means, and I, the **word**, AChazeq, is from the **word** Chazaq, חזק, means, **to be or grow strong, mighty, to hold fast, he made strong, strengthened, he reinforced**, he seized, took hold of, he clung to, he kept, held, was seized, was held, strong, firm, force, severity, power, the **word**, Et is repeated and these two letters represent Messiah, the **word**, Levo, is from the **word** Lev, לב, means, **heart**, mind, will, the inner part, the middle, and in the form that it is used here, kit means, his heart, the **word**, VeLo means, and no or and not, the **word**, YeShalach, שלח, means, **to send, sent, to stretch out, extend, extended, let loose**, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is repeated and these two letters **represent Messiah**, the First and the Last, the **word**, HaAm, means, **the people**)

Now before Mosheh leaves Midian to go to Egypt, YHVH says to him, When you לָשׁוּב, LaShuv, return to Egypt, make sure that you do **ALL** those wonders before Pharaoh, which I have put in your hand: but I will, אֶחֱזֶק אֶת-לְבָבוֹ, AChazeq, **harden**, Aleph Tav, Libo, **his heart**, I will cause him **to hold fast to his pride, I will strengthen what is already in his heart, I will reinforce his stubbornness**, and he shall **NOT let the people go**.

22 And you shall say unto Pharaoh, Thus says YHVH, Yisrael is My son, even My firstborn:

(וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל)
 אֶחֱזֶק אֶת-לְבָבוֹ אֶת-פַּרְעֹה אֶת-יְהוָה אֶת-בְּנֵי בְכֹרֵי יִשְׂרָאֵל

VeAmarta El Paroh Koh Amar YHVH Beniy Bekoriy Yisrael, where the **word**, VeAmarta, is from, the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Paroh, means Pharaoh, the **word**, Koh, כֹּה, as an adverb, means, **so, thus, here, now, there, beyond**, the **word**, Amar, is repeated, and it means, **to say, saying, said, spoke, you told, uttered**, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, Beniy, means, my son, the **word**, Bekoriy, is from the **word** Bekor, בְּכֹר, means, **to bring forth, it brought forth, firstborn, eldest**, 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**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yesar and El, where the **word** Yesar 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 Yesar El, means, ***the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim***)

Here YHVH says, when Pharaoh, refuses to let My people go, this is what you shall say to him, *Thus says YHVH, Yisrael is My son, even My firstborn:* These words may not mean anything to Pharaoh, when he first hears Mosheh repeat them, **BUT** you can rest assured, that he will soon find out, that **NONE** of YHVH's words, come back to him void, which means that YHVH does **NOT** make any idle threats, He simply issues warnings, and **IF** the warnings are not heeded, then He carries through with what He said He would do. The question is, **WHAT** did YHVH tell Pharaoh he would do, **IF** Pharaoh **DID NOT** heed the warnings, the signs and wonders?

23 And I say unto you, Let My son go, that he may serve Me: and if you refuse to let him go, behold, I will slay your son, even your firstborn.

וְאָמַר אֵלַיִךְ שְׁלַח אֶת־בְּנִי וְיַעֲבֹדֵנִי וְהָמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֲלֵיךְ אֶת־בְּנִי בְּכַרְדֵּי

וְאָמַר אֵלַיִךְ שְׁלַח אֶת־בְּנִי וְיַעֲבֹדֵנִי וְהָמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֲלֵיךְ אֶת־בְּנִי בְּכַרְדֵּי
 פִּשְׁטָן אֵלַיִךְ שְׁלַח אֶת־בְּנִי וְיַעֲבֹדֵנִי וְהָמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֲלֵיךְ אֶת־בְּנִי בְּכַרְדֵּי
 פִּשְׁטָן

VaOmar Eleyka Shalach Et Beney VayaAvdeniy VatMaen LeShalcho Hineh Anokiy Horeg Et Binka Bekoreka, where the **word**, VaOmar, is from the **word**, Amar, אָמַר, which means, ***to say, saying, said, spoke, you told, uttered***, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, Eleyka, means, ***to or onto you***, the **word**, Shalach, שְׁלַח, means, ***to send, sent, to stretch out, extend, extended, let loose***, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word** Et, is defined above and, these two letters, represent Messiah, the **word**, Beney, means, my son, the **word**, VayaAvdeniy, is from the **word** Eved, עָבַד, means, ***to work, to serve, he worked, did, performed, made, to work, serve, worship***, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, VatMaen, is form the **word**, Maen, מָאֵן, which means, ***to refuse***, was irksome, was tedious, was careless, was slothful, was indolent, ***he rejected, he was unwilling, he caused someone to refuse***, it is also the pronoun who, the **word**, LeShalcho is the **word** Shalach, repeated, and it means, ***to send, sent, to stretch out, extend, extended, let loose***, the **word**, Hineh, means, behold, the **word**, Anokiy, means, I, the **word**, Horeg, הָרַג, means, ***to kill, slay, slaughter***, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer, assassin, the **word**, Et is repeated and these two letters represent messiah, the **word**, Binka, means, my son, the **word**, Bekoreka, is from the **word**, Bekor, and it means, ***my firstborn***)

means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word** Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly**, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Chatan, חָתָן, means, **son in law, daughter's husband, bridegroom**, a connection by marriage, son in law, brother in law, to become related by marriage, he married off, gave in marriage, was married off, the **word**, Damiym is from the **word** Dam, דָּם, means, **blood**, bloodshed, blood guilt, the **word**, Atah, means, **you, you are**, the **word**, Liy, means, **to me**)

Now there is a lot said here and we have very little information as to how Zipporah **KNEW** that circumcising her second son, Eliezer, would save Mosheh's life. And there is another important factor that is **NOT** mentioned here, and I referred to it in *verse 20* where I said, when anyone reads the english version of the situation, it is no wonder that many people believe that Mosheh's sons are small children, **BUT** I do not believe that to be the case, and this is why. Mosheh was **forty** years old when he first left Egypt, and we are told that after he helped Yitro's seven daughters to water their flock of sheep at the well, that he was invited into Yitro camp, and in the next *verse*, we are told that Yitro offered his eldest daughter, Zipporah, to Mosheh, as a wife.

Now I don't know how long the courtships were in those days, but I would assume that they were at least **one year**, to maybe even, **five or seven years**, like Ya'aqov's courtship of Rachel. Therefore that would mean that Mosheh was somewhere between forty two and forty five years of age, when he married Zipporah. Now, at this time, in these *verses* of *Exodus 4*, Mosheh is **eighty years old**, and since it is customary to have children at the beginning the marital relationship, and not when someone is eighty years old, that means that Mosheh's sons are somewhere in their early twenties, or early thirties. Therefore when it says, that Zipporah, took a sharp stone, and cut off the foreskin of her son, we have to understand that her son was **NOT** a child, but a grown man, and therefore, like Yitzchaq, he too, had to be willing to allow his parent, to take a knife to him to circumcise him, and the incentive to allow his mother to do that, is the **FACT** that Zipporah and Eliezer somehow knew that **IF** they did not do this, if Eliezer was **NOT** circumcised, that his father, Mosheh, who was **near death with illness** that YHVH had afflicted him with, was going to **DIE**, and in the next *verse* I will show you, why I believe Mosheh was very ill and about to die.

26 So He (YHVH) let him go: then she said, you are a bloody husband, because of the circumcision.

וַיֵּרֶף מִמֶּנּוּ אֵז אֲמְרָה חָתָן דָּמִיִּם לְמוֹלֹתַי
 וַיֵּרֶף מִמֶּנּוּ אֵז אֲמְרָה חָתָן דָּמִיִּם לְמוֹלֹתַי

VaYireph Mimenu Az Amrah Chatan Damiym LaMulot, where the **word**, VaYireph, is from the **word**, Rapha, רָפָא, or רָפָה, which means, **to mend**, it is used as, **heal**, 57 times, as physician 5 times, as, **cure** once, and as, **repaired**, once, it also means, **to cure, he mended, repaired, patched, sewed up, recovered, stitched together**, it also means, to weaken, he weakened, the **word**, Mimenu, מִמֶּנּוּ, means, **from us**, it is from the **word** Min, מִן, denotes separation, and means, away from, from, thereof, of, out of, since, because,

more than, than, it is also the pronoun what, the **word**, Az, אַז, means, **then, at that time, a noun meaning, 0 time**, the word, Amrah, is form the **word** Amar, אמר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, Chatan, חתן, means, **son in law, daughter's husband, bridegroom**, a connection by marriage, son in law, brother in law, to become related by marriage, he married off, gave in marriage, was married off, the **word**, Damiym, is from the **word** Dam, דם, means, blood, bloodshed, blood guilt, the **word**, LaMulot, is from the **word** Mul, מול, or Mulah, מולה, which means, to circumcise, he cut off, destroyed, in front of, facing, opposite, it is a contraction of the **word** Meul, מואל, from the **word** Ul, אל, which means, to be in front)

This *verse* says that He, meaning YHVH, **LET HIM GO**, but the words **LET HIM GO** are **NOT** the correct translation, for the Hebrew word that is translated as, the three words, Let him go, is the single word, VaYireph, וַיִּירֶף, which means, and He, (YHVH) **healed** him, or, and He (YHVH) **mended** him, or, and He (YHVH) **cured** him, which, of course hints to the fact, that Mosheh **MUST** have been stricken by YHVH, with **an illness that would lead to his immediate death**, and these circumstances **ARE** what I believe, prompted his wife, Zipporah, to take these extreme measures, of circumcising her adult son. Now, you might ask, why was one son, Gershom, circumcised, while Eliezer was not circumcised? I believe that this is the reason why one son was circumcised and the other was not. When their first son, Gershom, was born, I believe that Mosheh insisted that he be circumcised, and it appears that his wife went along with it, even though she may **NOT** have agreed with the idea of circumcising her baby boy. However, when Eliezer, the second son, was born, I believe that Zipporah insisted, that this son, was not going to suffer the same fate and pain, as her first son, Gershom did, and therefore, Eliezer was **NOT** circumcised. It appears, that in order to keep peace in their home, Mosheh reluctantly agreed with her, and therefore, Eliezer, was **NOT** circumcised, which means that Mosheh, contradicted and or went against the Commandment that YHVH had given to Abraham, in the Abrahamic Covenant, that every child of Yisrael, should be circumcised on the eighth day, and that transgression of the Covenant, absolutely had to be **atoned for and or corrected before**, Mosheh could become the manifest image of Messiah, and become the Saviour and Deliverer of the people of Yisrael.

Now there is no record in Scripture of what actually took place in this incident, but I believe that the facts that we **ARE** given in these three verses, actually support, the scenario that I have just outlined, and, because of what Zipporah did, Mosheh's Sin, his transgression of the Covenant, his transgression of the commandment to circumcise His son on the eighth day, that is found in the Torah, YHVH's inerrant and everlasting teaching and instructions, was permitted to live, and fulfill the role that he was destined to fulfill, and that is, become the deliverer of the people of Yisrael, as the humblest man that ever lived, as we are told he is in *Numbers 12:3* (*Now the man Mosheh was very meek* (Anav, ענוּ) *above all the men which were upon the face of the earth.*)

(Anav, ענוּ, as an adjective, means, **humble**, afflicted, **meek, to be modest, behave modestly**, poor, it also means to be bowed down, be afflicted, he tormented, oppressed, he humbled himself, was low, was submissive, to thwart, frustrate, he fasted)

27 And YHVH said to Aaron, Go into the wilderness to meet Mosheh. And he went, and met him in the mount of Elohim, and kissed him.

וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמִּדְבָּרָה וַיֵּלֶךְ וַיִּפְגְּשֵׁהוּ בְּהַר הָאֱלֹהִים וַיִּשָּׁק-לוֹ

וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמִּדְבָּרָה וַיֵּלֶךְ וַיִּפְגְּשֵׁהוּ בְּהַר הָאֱלֹהִים וַיִּשָּׁק-לוֹ

VaYomer YHVH El Aharon Lek LiQrat Mosheh HaMidbarah VayeLek VayiPegshehu BeHar HaElohiym VaYishaq Lo, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance, the **word**, YHVH, is the Name Yahweh, Yahuwah, or Yehovah, the **word**, Aharon, is Mosheh's brother, the **word**, Lek, 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**, LiQrat, is from the **word** Qirah, קִרְאָה, which means, **an encountering, accidental, friendly or hostile**, it is translated as **meet**, 76 times, as against, 40 times, as come 2 times, as help 1 time, as, seek 1 time as way 1 time, it is from the **word** Qara, קָרָא, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, 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, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** Qara'y, קָרָא'י, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word** or name Mosheh, means, drawn out of the water, the **word**, the **word**, HaMidbarah, is from the **word** Midbar, מִדְבָּר, means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the **word** Midbar, could be translated as, of or from the **word**, of or from the leader, the **word**, VayeLek, is the **word** Halak, הָלַךְ, repeated, and it means, **to go, going**, follow, followed, went, walk, walked, travel, the **word**, VayiPegshehu, is from the **word** Pagash, פָּגַשׁ, which means, **to meet, encounter, they met together, met each other, he caused to meet, brought together**, the **word**, BeHar, means, in or at the Mount, the **word**, HaElohiym, means, **the mighty ones, the judges, the powers**, the **word** VaYishaq, is from the **word** Nashaq, נָשַׁק, which means, **to kiss, embrace, to touch gently**, was joined, to be equipped, to rule, be armed, equipment, weapons, arms, the **word**, Lo,

לו, or לוֹ is an inflected personal pronoun, meaning, to, unto, for, or upon him, as an adverb, it means, would that, oh that, if only)

Here we are told that YHVH spoke to Aaron and instructed him and said:

לֵךְ, לקראת משה המדברָה וילך ויפגשוּהוּ בְהַר הָאֱלֹהִים, Lek, Go, LiQrat, and meet, Mosheh, HaMidbar, in the wilderness, VaYeke, and went, VayiPegshehu, and met him, BeHar, in the Mount, HaElohim, of Elohim, and there, Aaron VaYishaq, he kissed, he embraced his brother Mosheh.

I believe that YHVH is communicating a special and very important spiritual message to *ALL* of us in this *verse*, and that message my friends, *IS*, that *ALL of us ARE* going to have to go into our inner wilderness, our prayer closet, if you will, away from the cares and the alluring influences of this world, so that we can meet with Mosheh, who *represents, or IS* a metaphor, for *ALL* the Words of the Torah of our heavenly Father, that was indeed given to Mosheh at Mount Sinai, by YHVH Himself, *AND*, that we are to *EMBRACE* Mosheh, *EMBRACE ALL* that Mosheh represents, which of course *IS, ALL* the Words of YHVH Torah of Life

28 And Mosheh told Aaron *ALL the words* of YHVH who had sent him, and *ALL the signs* which He had commanded him.

וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דְּבָרֵי יְהוָה אֲשֶׁר שָׁלַח וְאֵת כָּל־הָאֵתֹת אֲשֶׁר צִוָּהוּ)

וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דְּבָרֵי יְהוָה אֲשֶׁר שָׁלַח וְאֵת כָּל־הָאֵתֹת אֲשֶׁר צִוָּהוּ

VayaGed Mosheh LeAharon Et Kal Divrey YHVH Asher Shlachu VeEt Kal HaOtot Asher Tzivahu, where the *word*, VayaGed, is from the *word*, Nagad, נגד, means, to rise, be high, *be conspicuous, to confront, tell, he told*, stand boldly out opposite, *to manifest, to announce, always by word of mouth to one present*, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter, the *word* or name Mosheh, means, drawn out of the water, the *word*, LeAharon, means, *to Aaron*, the *word*, Et, is the first and last letters of the Hebrew Alephbet and they *represent Messiah*, the First and the Last, the *word*, Kal, means, *all, the whole of, everything*, the *word*, Divrey, is from the *word* Dabar, דבר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, *word thing, speech, matter, affair, business*, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the *word*, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who*,

whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Shlachu, is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expeditor, and in the form that it is used here it means, **he has sent him**, the **word**, VeEt, is the **word**, Et, repeated, and it is defined above, and these two letters represent Messiah, the **word**, Kal, means, **all, the whole of, everything**, the **word**, HaOtot is the plural of the **word**, Ot, אֹת, which means, **sign, signal, symbol, token, miracle**, it also means to consent, agree, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Tzivahu, is from the **word**, Tzavah, צִוָּה, which means, **command, order, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he commanded, ordered**, he appointed)

I believe that this too, is a very, very important **verse** that contains an everlasting **SPIRITUAL TRUTH**, for it tells us, that Mosheh, who, as I said above, **IS** a metaphor for **ALL** the Words of the Torah of our heavenly Father, and therefore when it says, that he, Mosheh, told Aaron **ALL THE WORDS** of YHVH, who of course **IS** the One that sent him, and furthermore, we are told that he also told Aaron, of **ALL** הָאֹתוֹת, the Otot, the **signs, signals, symbols, tokens, miracles**, which YHVH had commanded him to perform. I believe that in this scenario, Aaron represents **ALL** of the people, that will eventually go into the wilderness, **go into their prayer closet, to meet with, and embrace Mosheh, EMBRACE ALL** that Mosheh represents, which of course **IS, ALL** the Words of YHVH Torah of Life.

You might ask why is that important? Well it is important because there are so many people, that want to add to and or take things away from the inerrant and everlasting Torah of YHVH, and here, we are told that Mosheh told Aaron **ALL** the things that YHVH had told him, and **ALL** the **signs, signals, symbols, tokens, miracles**, which He had commanded him, to perform. I believe that that is YHVH's way, of telling us, that the Torah **IS** complete and that we are **NOT** to allow anyone to take anything away from the Words of YHVH's Torah of **LIFE, NOR** are we to allow anyone to add anything to any of YHVH Words of Life, the Word of His Torah, that He gave to Mosheh at Mount Sinai.

29 And Mosheh and Aaron went and gathered together all the elders of the children of Yisrael:

וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיֹּאסְפוּ אֶת-כָּל-זְקֵנֵי בְנֵי יִשְׂרָאֵל
וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיֹּאסְפוּ אֶת-כָּל-זְקֵנֵי בְנֵי יִשְׂרָאֵל

VayeLek Mosheh VeAharon VayaAsphu Et Kal Ziqney Beney Yisrael, where the *word*, VayeLek is from the *word*, Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the *word* or name, Mosheh, means, drawn out of the water, the *word*, VeAharon, is the name Aaron, Mosheh's brother, the *word*, VayaAsphu, is from the *word* Asaph, אָסַף, means, **to gather, collect, reap, harvest, he gathered, collected**, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting collection, the *word*, Et, is repeated and these two letters, **represent Messiah**, the *word*, Kal, means, **all, the whole of, everything**, the *word*, Ziqney, is from the *word* Zaqen, זָקֵן, which means, **old, old man, elder**, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, and in the form that it is used here it means, *the elders*, the *word*, Beney, means the children, the *word* Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed, and it is a composite *word*, made up of the words, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word* Yisrael or Yeshar El, means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**

Here we see something, that I believe, **we are all mandated to do**, and that is, that We, like Aaron, after we have gone into the wilderness, after we have gone into our prayer closet, and committed to **embrace** Mosheh, **embrace ALL** the Words of the Torah of our heavenly Father, **ARE** to take Mosheh, who represents **ALL** the Words of the Torah of our heavenly Father, to the elders of Yisrael, who, in this case, represent the people of YHVH, that are caught up in bondage to Sin, in bondage to the cares of this world, the deceitfulness of riches, and or caught up in believing the false man made doctrines of the man made religions of this world, and let them know, that there **IS** relief, forgiveness and salvation available, for all of them, **BUT** only, **IF AND WHEN THEY** willingly choose to surrender their hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to **ALL** the Words of His Torah of Life.

It is quite evident to me, and, I hope that it is just as evident to all of you, who are listening to me, and to those of you, who will read this in the future, that the whole world, has fallen short of the **Glory** of YHVH Elohim, which of course, **IS** the Words of His Torah of Life, and that their Redeemer, who **IS** the Words of the Living Torah, was sent to them, by our heavenly Father, and this Word that has come to **ALL** of mankind, was manifested in the flesh, **AND**, furthermore, He allowed Himself, to be humiliated and put to death, so that He could teach all of us, that salvation comes only to those who willingly choose to surrender **their hearts, and their will** to our heavenly Father in total loving surrendered obedience, to **ALL** the Words of the Father's Torah of

Life, as He did. That **IS** what Messiah came to teach all of us, therefore, let us show Him that we understand the lesson that He was sent to teach us, by willingly and lovingly choosing to believe, follow and obey all the Words of our heavenly Father's Torah of Life. Amein.

30 And Aaron spoke **ALL** the words which YHVH had spoken unto Mosheh, and did **ALL** the signs in the sight of the people.

וַיְדַבֵּר אַהֲרֹן אֶת כָּל-הַדְּבָרִים אֲשֶׁר-דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיַּעַשׂ הָאֵתָת לְעֵינֵי הָעָם,
 זחזחזח XXXXZ WZYZ ZWY) CA ZYZZ 99V 9WZ WZ99VZ (ש) XZ—YZZ 99VZY
 זחזח

VayeDaber Aharon Et Kal HaDebariym Asher Diber YHVH El Mosheh VaYa'as HaOtot LeEyney HaAm, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word thing, speech, 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**, Aharon, is the name, Aaron, and he is Mosheh's brother, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Kal, means, **all, the whole of, everything**, the **word**, HaDebariym, is the plural of the **word**, Dabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word thing, speech, 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, 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 the **word** Dabar, repeated, and in this case, it means, to speak, spoken, 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, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, drawn out of the water, the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, HaOtot, is the plural of the **word**, Ot, אוֹת, means, **sign, signal, symbol, token, miracle**, it also means to consent, agree, the **word**, LeEyney, 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, the **word**, HaAm, means, **the people**)

Here again, the fact that Aaron **ONLY** spoke the words of Mosheh and nothing else, is repeated to us, and I believe YHVH did that, so that we can understand and believe, that there is **ONLY ONE TORAH**, for all of mankind, and that we are **NOT** to listen to, we are **NOT** to Shema, any man made doctrine, that attempts in any way, to change and or abolish even one Jot or Tittle of the Word of YHVH Torah of Life.

In this *verse*, we are told that the people believed, because they saw the **signs and wonders**, that YHVH performed through Mosheh and Aaron. However, according to Messiah, **NO SIGN AND WONDERS** will be given to us in the latter days, **BECAUSE, signs and wonders have already been given to us**, in Scripture. If we, can actually **LEARN TO BELIEVE THAT ALL** of Scripture **IS** YHVH's inspired word, and, that all of His Words **ARE TRUE, THEN THAT MEANS**, that the signs and wonders that **ARE** indeed mentioned in Scripture, should be sufficient for all of us, and if we can believe that, then that means, that we **DO NOT** need more signs and wonders to be manifested, such as a miraculously healing, in order to believe that YHVH, can and does indeed heal some people, for Scripture has made it **perfectly clear** that our heavenly Father does indeed heal people. It is simply a matter of choosing to believe, even though we have not and will **NOT** see any signs and wonders, since every word of the original Hebrew Scriptures **IS** the inspired Word of our heavenly Father.

31 And the people believed: and when they heard that YHVH had visited the children of Yisrael, and that he had looked upon their affliction, then they bowed their heads and worshipped.

וַיֵּאֱמֹן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עַנְיָם וַיִּקְרְוּ וַיִּשְׁתַּחֲוּוּ
וַיֵּאֱמֹן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עַנְיָם וַיִּקְרְוּ וַיִּשְׁתַּחֲוּוּ
וַיֵּאֱמֹן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עַנְיָם וַיִּקְרְוּ וַיִּשְׁתַּחֲוּוּ

VayaAmen HaAm VayiShmu Kiy Paqad YHVH Et Beney Yisrael VeKiy Ra'ah Et Anyam VayiQdu VayiShtachavu, where the **word**, VayaAmen, is from the **word**, Aman or Amen, (אָמֵן, means, **to be firm, be trustworthy, was safe, he believed, was faithful, was reliable, was trustworthy, firmness, steadiness, strong, enduring, true, lasting, eternal, confidence, faith**, he nursed, fostered, brought up, was found firm, was found trustworthy, was found true, he trained, educated, he believed, trusted, was confirmed, was accredited, faithfulness, truth, so be it, truly, certainly, confidence, trust, fidelity, faith, it also means, artist, master, workman, craftsman, artificer, artisan, specialist, the **word**, HaAm, means, the people, the **word**, VayiShmu, is form the **word**, Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, **to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard**, the **word**, 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**, Paqad, פָּקַד, means, to attend to, **to visit**, muster, to appoint, to attend to, take care of, to muster, **he visited**, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, he numbered, counted, enumerated, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, Et, is defined above, and these two letters represent Messiah, the **word**, Beney, means, the children, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeschar and El, where the **word** Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeschar El, means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeKiy, is form the **word**, Kiy, כִּי, which means, **and 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**, Ra'ah, רָאָה, means, **see, to see, saw, look, looked, appeared, was seen, he looked at, beheld, looked upon**, 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 these two letters represent Messiah, the **word**, Anyam, is from the **word** Oniy, עֲנִי, which means, **poor, needy, humble, afflicted, impoverished, he became poor, to be poor, affliction, oppression, poverty**, the **word**, VayiQdu, is from the **word** Qadad, קָדַד, 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**, VayiShtachavu, 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)

It is so very important that **ALL** of us, **learn to BELIEVE Mosheh** and Aaron, as the people of Yisrael, believed them here in *verse 31*. For that is why, YHVH sent Mosheh to them, in the first place, to get all of Yisrael to **BELIEVE** and obey Him, for He knows what is best for all of His created beings. Now, I know that I will sound like a broken record, **BUT** I have to continue saying it over and over again, until everyone learns, that **ALL of us, ARE** to believe and understand that Mosheh **represents, and is a metaphor, for ALL** the Words of our heavenly Father's Torah of Life. So when it says: **the people believed**, it is Mosheh and Aaron, who spoke the Words of Mosheh, who received those words directly from YHVH, that caused them to **BELIEVE**. Therefore, let us choose to **BELIEVE** as the people of Yisrael believed at that moment, and thereby tell YHVH that **WE do NOT NEED** to be shown the **signs and wonders** that they were shown, for we hold in our hands, YHVH's everlasting **TRUTH**, the Words of His Torah of life, the Scriptures, which means, that we do **NOT** need anything else, to believe, that YHVH does indeed exist, and that He does not want even one person to perish, He wants all

people to believe, follow and obey the Words of His Torah of Life, because He wants all of us to be saved. Amein

*Exodus 19:9 And YHVH said unto Mosheh, Lo, I come unto **YOU** Mosheh in a thick cloud, so that the people may hear when I speak with **YOU, AND BELIEVE THEE FOR EVER.** And Moses told the words of the people unto YHVH.*

YHVH makes it very clear here in the Book of Exodus, how long we are to believe, Mosheh, who, as I said above, IS a shadow picture of the Words of the Torah of our heavenly Father

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*