

Study of Exodus 6

by Marc Gravelle

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Exodus 6:1-25

*I Then YHVH said unto Mosheh, Now shall you **SEE** what I will do to Pharaoh: for by a strong hand shall he send them, and by a strong hand shall he drive them out of his land.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַתָּה תִּרְאֶה אֲשֶׁר אֲעֲשֶׂה לְפָרְעֹה כִּי בְיַד חֲזָקָה יִשְׁלַחֵם וּבְיַד חֲזָקָה יִגְרֹשֵׁם מֵאֶרֶצוֹ
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַתָּה תִּרְאֶה אֲשֶׁר אֲעֲשֶׂה לְפָרְעֹה כִּי בְיַד חֲזָקָה יִשְׁלַחֵם וּבְיַד חֲזָקָה יִגְרֹשֵׁם מֵאֶרֶצוֹ

VaYomer YHVH El Mosheh Atah TiReh Asher E'Eseh LeParoh Kiy BeYad Chazaqah YeShalchem UbeYad Chazaqah VeGarshem MeArtzo, 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**, Yehuwah, Yehovah, the **word**, El, אֱלֹהִים, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, 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 from the water**, the **word**, Atah, עַתָּה, as an adverb, means, **now, at present, at the time, it means shortest period of time**, it is from the **word** At, עַתָּה which means, time, season, appointed time, the **word**, TiReh, 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**, 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**, E'Eseh, is form 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**, LeParoh, means, to Pharaoh, 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**, BeYad, is from the **word** Yad, which means hand and in the form that it is used here with the Bet prefix, it means, **in or by the hand of**, the **word**, Chazaqah, 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**, YeShalchem, is from the **word**, Shalach שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, **let loose**, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, **was driven away**, he divorced, was dismissed, **he let loose, let go, set free**, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, UbeYad, is the **word** Yad, repeated, and in the form that it is used here, it means, and with a hand, the Chazaqah, is repeats and it means strong, mighty, the **word** VeGarshem, is from the **word** Garash, גָּרַשׁ, which means, **to drive away, drive out, expel, deport**, to divorce, he drove away, sent away, it produced, yielded, was driven away, was expelled, it raged, was stormy, MeArtzo, is from the **word** Eretz, and in the form that it is used here it means, from his land)

At the end of *Exodus 5*, the elders came to Mosheh and Aharon and said unto them, *YHVH look upon you, and judge you; because you have made our (Yisrael) savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. 22 And Mosheh returned unto Yahweh, and said, Yahweh, why have YOU entreated this people Yisrael, in such an evil way? Why is it, that You have sent me? 23 For since I, Mosheh, came to Pharaoh to speak in Your Name, he has done evil to this people; neither have You delivered Your people (Yisrael) at all.*

By Mosheh's own words, it was very evident that he, Mosheh, more than likely expected, that YHVH would deliver the people of Yisrael, right away, right after he, Mosheh confronted Pharaoh, the first time, **BUT** when things did **NOT** happen in the manner and in the time frame that He, Mosheh had predetermined in his own mind, he blames YHVH, and says to the Creator of the universe, why did You send me to these people, and why, have You not delivered them yet, as You said You would?

Here in *verse 1*, of *Exodus 6*, Yahweh answers Mosheh's question, and he tells Mosheh, **NOW** Mosheh, you shall **SEE** what I will do to Pharaoh, and then, Yahweh tells Mosheh, what He is going to do. He says in the balance of *verse 1*, כִּי בְיַד חֲזָקָה יִשְׁלַחֵם וּבְיַד חֲזָקָה יִגְרָשֵׁם מֵאֶרֶץ, Kiy, for, BeYad, with a hand, Chazaqah, that is strong, powerful, firm, forceful, YeShalchem, I will send them (*Yisrael*), UbeYad, and with a hand, Chazaqah, that is strong, powerful, firm, and forceful, YeGarshem, he (Pharaoh) shall, drive them away, drive them out, expel them, deport them, MeAretz, from the land.

Yahweh is making it very clear to Mosheh, that what He is about to do to Pharaoh and the people of Egypt, which will cause Pharaoh and the people of Egypt, to willingly send the people of Yisrael, away, they will willingly set them free, just to stop Yahweh from destroying all of

Egypt.

2 And Elohim spoke unto Mosheh, and said unto him, I am YHVH:

וַיִּדְבֶר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה,

וַיֵּדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

VayeDaber Elohiym El Mosheh VaYomer Elayv Aniy YHVH, 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*, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word*, Elohiym, means, *mighty ones, judges, powers*, 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 from 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*, Elayv, עָלָיו, means, *on, onto*, upon or over him or it, the *word*, Aniy, means, *I*, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah, Yehovah)

Here, Yahweh, once again confirms to Mosheh that He *IS* Yahweh, the Creator of the universe, and, that He is the fulfiller of promises, and therefore, it is understood that He will make His promise to set the people of Yisrael free from their bondage in Egypt, come to pass, but He will do it, in His timing.

3 And I appeared unto Abraham, unto Yitzchaq and Ya'aqov, by the Name of Elohim Almighty, BUT by My Name YAHWEH was I not known to them.

וַיֵּרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַי וּשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם,

וַיֵּרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַי וּשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם

Va'eRa El Avraham El Yitzchaq VeEl Ya'aqov BeEl Shaday Ushmiy YHVH Lo NoDatiy LaHem, where the *word*, Va'eRa, 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, and in the form that it is used here, it means, *and I appeared*, 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*, Avraham, means *father of many nations*, the *word*, El is repeated, and it means, *unto*, the

word or name, Yitzchaq, יִצְחָק, is the name, Isaac, it is from the **word**, Tzachaq, צַחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the **word** VeEl is the **word** El repeated and it means to or unto, the **word** or name Ya'aqov, means hand on heel, the **word**, BeEl, means, *as El*, the **word**, Shaday, שַׁדַּי, means, *the almighty*, it is from the **word** Shadad, which means, *to overpower*, or shad, *meaning, breast*, and therefore Shaday, means, *provider, sustainer, also known as the dispenser of benefits, protector of peace, whose divinity suffices for every creature*, it also means field, and it also has a negative connotation, it means, diabolical, devilish, from the **word** Shed, which means, evil spirit, demon, devil, violence, havoc, devastation, the **word**, UShmiy, is from the **word** Shem, שֵׁם, which means, *name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, and in the form that it is used here, it means, *and by my Name*, YHVH, means, *Yahweh*, Yahuwah, Yehovah, the **word**, Lo, means, *no or not* the **word**, NoDatiy, is from the **word** Da'at, דַּעַת, which means, *the knowledge of, knowledge, wisdom, intelligent, sensible*, it is from the **word** Yada, יָדַע, which means, *to know, he knew, he perceived, observed, he considered, became acquainted with*, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, the **word** Yadah יָדָה means, to confess, give thanks, he praised, lauded, he confessed, to throw, hurl, cast, enlarged, and the **word** Da, דָּע, means, knowledge, wisdom, and in the form that it is used here, it means, the **word** NoDati, *I was known*, the **word**, LaHem, means, *to them*)

Here Yahweh informs Mosheh, that he is very privileged, because, He says, to Abraham, Yitzchaq and Ya'aqov, I was only known by the Name, or the title, Elohim Almighty, **BUT** by My Name, Yahweh, I was **NOT** known to them. Therefore, Yahweh is telling Mosheh, something that no one else has ever heard before, He is giving Mosheh the privilege of letting Mosheh **KNOW** His Name. Some might ask, why is that important? Why is it important that Mosheh get to know, Yada, Yahweh's Name? Well the word Yada, means to be in an intimate relationship with, therefore it seems like a prerequisite to me, to actually know the Name of the person, or the entity, that one hopes to have an intimate relationship with. Furthermore, the Name Yahweh, means and or represents, the Fulfiller of Promises, the Creator of all things, the omnipotent, omniscient Elohim, and, as it says in this *verse*, Mosheh **IS** the one and only person, at this point in Scripture, that **KNOWS** the Creators real Name.

4 And I have also established My Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

וְגַם הִקְמַתִּי אֶת-בְּרִיתִי אִתְּהֶם לָתֵת לָהֶם אֶת-אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרֵיהֶם אֲשֶׁר-גָּרוּ בָּהּ,
 9Wx 9Yx 9Zx 9Ax 9Bx 9Cx 9Dx 9Ex 9Fx 9Gx 9Hx 9Ix 9Jx 9Kx 9Lx 9Mx 9Nx 9Ox 9Px 9Qx 9Rx 9Sx 9Tx 9Ux 9Vx 9Wx 9Xx 9Yx 9Zx
 9A 9B 9C 9D 9E 9F 9G 9H 9I 9J 9K 9L 9M 9N 9O 9P 9Q 9R 9S 9T 9U 9V 9W 9X 9Y 9Z

VeGam HaQimotiy Et Briytiy Itam LaTet LaHem Et Eretz Kenaan Et Eretz Megureyhem Asher Garu Bah, where the **word**, VeGam, is from the **word** Gam, גַּם, is a conjunction, that means, *also, lo, moreover, to, even, as well*, neither, heap, abundance, much, the **word**,

HaQimotiy, is from the **word** Qum, קום, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** Anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word** **resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קימתא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תקומה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the **word**, Et, (אֶת), as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, the Tree of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Briytiy, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרָה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means, soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word**, Itam, means, **with them**, the **word**, LaTet, is from the **word** Natan, נָתַן, which means, **to give, gave, yield, granted, he permitted, he gave up**,

Va'eZkor Et Briytiy, where the **word**, VeGam, is from the **word** Gam, גַּם, which is a conjunction, that means, **also, lo, moreover**, to, even, as well, neither, heap, abundance, much, the **word**, Aniy, means, I, the **word**, Shamatiy, is from the **word** Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard**, and in the form that it is used here, it means, **and I heard**, the **word**, Et, is defined above, and these two letters, **represent Messiah**, the **word**, Na'aqat, is from the **word** Na'aqah, נֶאֱקָה, which means, **groaning, crying, wailing**, it is from the **word** Na'aq, נֶאֱקָה, which means to groan, cry, wail, the **word**, Beney, means, the sons of, the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed; it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, **means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is**, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Mitzrayim, means Egypt, the **word**, MaAvidiyim, is from the **word** Eved, עֶבֶד, 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**, Otam, means, **them**, the **word**, Va'eZkor, is from the **word** Zakar, זָכַר, which means, **to remember**, to say, name, swear, **call to mind**, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, remembered, called to mind, was mentioned, **reminder**, and it means to speak and act on behalf of, **remembrance, memory**, it also means, to be born male, to treat as masculine, the male organ, penis, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the **word**, Briytiy, is from the **word** Briyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרָה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify)

Here in *verse 5*, Yahweh tells Mosheh, I have also heard (Shema) אֶת־נְאֻקַּת בְּנֵי יִשְׂרָאֵל, the, Na'aqat, groaning of, Beney, the children of, Yisrael, אֲשֶׁר מִצְרַיִם מֵעַבְדֵי אֲתָם, Asher, whom, Mitzrayim, the Egyptians, MaAvidiym, is enslaving, keeping in bondage, Otam, them, וָאֶזְכֹּר אֶת־בְּרִיתִי, Va'eZkor, and I remembered, Et, Aleph Tav, Briytiy, My Covenant.

The word Zakar does mean to remember but it is has a much more profound meaning, than just to remember, it means, remembering something, and **THEN**, speaking and acting on behalf of, what you have brought to mind, and that is what Yahweh intends to do, and that is why He sovereignly chose to use the words that He did, when he spoke to Mosheh

6 Wherefore say unto the children of Yisrael, I am YHVH, and I **WILL** bring you out from under the burdens of the Egyptians, and I **WILL** rid you out of their bondage, and I **WILL** redeem you with a stretched out arm, and with great judgments:

לְכֵן אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם וְהִצַּלְתִּי (אֶתְכֶם מֵעַבְדֵי אֲתָם וְנָאֲלַתִּי אֶתְכֶם בְּזֵרוּעַ נְטוּיָהּ וּבְשִׁפְטַיִם נְדָלִים

לש אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֵי אֲתָם וְנָאֲלַתִּי אֶתְכֶם בְּזֵרוּעַ נְטוּיָהּ וּבְשִׁפְטַיִם נְדָלִים

LaKen Emor LiBeney Yisrael Aniy YHVH Vehotzetiy Etkem MiTachat Siblot Mitzrayim VeHitzaltiy Etkem MeAvodatam VeGa'altiy Etkem BiZeroah Nituyah UviShephatiym Gadoliym, where the **word**, LaKen is from the **word** Ken, כֵּן, as an adjective, it means, right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, the **word**, Emor, 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**, LiBeney, means, to the children, the **word**, Yisrael, or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim, the **word**, Aniy, means, I, the **word**, YHVH, is the name Yahweh, Yahuwah, Yehovah, the **word**, VeHitzaltiy, 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, and in the form that it is used here it means, **and I will bring you out**, the **word**, Etkem, means, **you**, the **word**, MiTachat, is from the **word** Tachat, תַּחַת, means, **under, the underpart, underneath, below, beneath**, buttocks, bottom, posterior, in one's place, where one stands, **in place of, instead of**, the **word**, Siblot, is from the **word**, סְבִלָה, which means, **load, burden**, task, it is from the **word** Sebal, to bear a load, carry a burden, he bore, was laden, carried, bearer of burden, porter, he suffered, tolerated, the **word**, Mitzrayim, means Egypt, the **word**, VeHitzaltiy, is repeated, and it means **and I will deliver you out**, the **word**, Etkem, means, **you**, the **word**, MeAvodatam, is from the **word** Eved, עָבַד, which means, **to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave**, worshipper, he imposed

forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant, slave, bondman, worshipper**, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, from their slavery, the VeGa'altiy, is from the **word** Ga'al, גָּאֵל, which means, to redeem, delivered, he acted as a kinsman, he redeemed himself, kinsman redeemer, saviour, redemption, deliverance, but it also means, to defile, pollute, he defiled himself, defilement, pollution, and in the form that it is used here, it means, **and I will deliver**, the **word**, Etkem, means, you BiZeroah, is from the **word** Zeroa, זָרַע, which means, **arm, strength, might**, something sown, scattered, strewn, the **word**, Nituyah, is from the **word** Natah, נָטָה, means, **to stretch or spread out, extend**, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, **stretch out**, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, UviShephatiym, is from the **word** Shephat, שָׁפַט, which means, **to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment**, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, and in the form that it is used here, it means, **judgments**, the **word**, Gadoliym, is from the **word**, Gadol, גָּדוֹל or גְּדוּלָה means, **great, greater**, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing)

Yahweh says to Mosheh, this is what I want you to say to the people of Yisrael, say unto them, that I said, I am Yahweh, and I **WILL** bring you out from under the burdens of the Egyptians. There is no equivocating, no beating around the bush in Yahweh's statement, because He is the Creator of the universe, and when He says something will happen, then we can all rest assured that what He wants to happen, will indeed happen, in His timing.

Furthermore, Yahweh says, and **I WILL rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments**: There is absolutely no way that anyone can misunderstand what Yahweh has just stated here, He doesn't say, I will do my best, I will try and get you out, he **SAYS, I WILL rid you out of their bondage**. Again, there is no **MAYBE** here, there is only an affirmation from the Creator of the universe, that this **WILL** indeed happen in His timing.

7 And I **WILL** take you to Me for a people, and I **WILL** be to you an Elohim: and you **SHALL** know that I am YHVH your Elohim, who brings you out from under the burdens of the Egyptians.

(וּלְקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא)
 אֶתְכֶם מִתַּחַת סְבָלוֹת מִצְרָיִם

Again there is no ambiguity in this statement, which means, that there is no doubt that the event, of bringing the people of Yisrael, out from under the burdens of the Egyptians, will indeed come to pass, but as always, it will be in Yahweh's timing. After assuring Mosheh that He will indeed bring the people of Yisrael out of bondage, He tells Mosheh in *verse 8*, where He, Yahweh will take them.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Yitzchaq, and to Ya'aqov; and I will give it to you, for a heritage: I am YHVH.

וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יְדֵי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב (וְנָתַתִּי אֹתָהּ לְכֶם מוֹרָשָׁה אֲנִי יְהוָה

וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יְדֵי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב (וְנָתַתִּי אֹתָהּ לְכֶם מוֹרָשָׁה אֲנִי יְהוָה

VeheBetiy Etkem El HaAretz Asher Nasatiy Et Yadiy Latet Otah LeAvraham LeYitzchaq UleYa'aqov VeNatatiy Otah LaKem Morashah Aniy YHVH, where the **word**, VaheBetiy is from the **word**, Bo, בּוֹ, means, to come, came, come in, arrive, went, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Etkem, means, **you**, 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**, HaAretz, means, the land, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, 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**, Nasatiy, is from the **word** Nasa, נָסָא, which means, **to lift, to raise, to carry, take, he rose, was high**, grew up, **he lifted, raised, he bore, carried, he took**, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word** Et, is spelled with the first and last letters of the Hebrew Alephbet, and they represent Messiah, the **word**, Yadiy, is from the **word** Yad, and it means, my hand, the **word**, Latet, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, he gave up, delivered, restored**, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Otah, means, it, the **word**, LeAvraham, means, to Abraham, and Abraham, means father of many nations, the **word**, LeYitzchaq, means and Yitzchaq, and

Yitzchaq means, יִצְחָק, is the name, Isaac, it is from the **word**, Tzachaq, צַחֵק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the **word**, UleYa'aqov, means, and to Ya'aqov, and the name Ya'aqov means, hand on heel, the **word**, VeNatatiy, is the **word** Natan repeated and it means, means, **to give, gave, yield, granted, he permitted, he gave up, delivered, restored**, the **word**, Otah, means it, the **word**, LaKem, to you, the **word**, Morashah, מוֹרָשָׁה, means, **possession, to take possession of, inherit**, the **word**, Aniy, means, **I**)

Here YHVH tells Mosheh that He will bring Mosheh and the people of Yisrael, to a land אֲשֶׁר נָשָׂאתִי אֶת-יָדִי לָתֶת אֹתָהּ, Asher, which, Nasatiy, I raised, Et, Aleph Tav, Yadiy, My Hand, Latatiy, to give, Otam, to you. As you can see, the Hebrew version, is different than the King James version. In that the King James version says: *concerning the which I did swear to give it*, but in Hebrew it says: *which I raised My Aleph Tav Hand, to give to you*. What does it mean, when YHVH says I raised my Aleph Tav Hand? The word raised that is used here, is the Hebrew word, Nasah, which means, to lift, to raise, to carry, take, he rose, was high, carried, he took, **he married**, he swept away, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, he transported, was given in marriage. I gave you the definition of this Hebrew word to show you, that at this point in Yisrael journey, YHVH, who **IS** Messiah, chose to betroth Yisrael onto Himself, and when, He raises His hand, it is like the gavel of a Judge, being struck down, it means, that it is now official, Yisrael, is to be wed to YHVH, in His timing, which means that they are now His forever, and that no one can harm them from this point on, **EXCEPT** themselves.

9 And Mosheh spoke so unto the children of Yisrael: **BUT** they did **NOT** hearken unto Mosheh for anguish of spirit, and for cruel bondage.

וַיְדַבֵּר מֹשֶׁה בֵּן אֶל-בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל-מֹשֶׁה מִקְצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה
 ַוַּדְבַר מֹשֶׁה בֵּן אֶל-בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל-מֹשֶׁה מִקְצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה
 ַוַּדְבַר מֹשֶׁה בֵּן אֶל-בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל-מֹשֶׁה מִקְצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה
 ַוַּדְבַר מֹשֶׁה בֵּן אֶל-בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל-מֹשֶׁה מִקְצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה

VayeDaber Mosheh Ken El Beney Yisrael VeLo Shamu El Mosheh MiQotzer Ruach UmeAvodah Qashah, where the **word**, VayeDaber 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**, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word** or name, Mosheh, means, drawn out of the water, the **word**, Ken, כֵּן, as an adjective means, **right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established, be firm**, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, 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**, Beney, means, the children of, the **word**,

Yisrael, **יִשְׂרָאֵל**, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, **means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeLo, means, and no or and not, the **word**, Shamu, 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**, El is repeated and it **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, the **word** or name, Mosheh, means, drawn out of the water, the **word**, MiQotzer, is from the **word** Qotzer, **קָצַר**, which means, to cut, reap, harvest, to make short, cut short, he cut, reaped, harvested, to be short, he missed, failed to reach, came short of something, he shortened, reduced, shortness, brevity, **impatience, anguish**, short circuit, the **word**, Ruach, **רוּחַ**, means, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space ro, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, wind, air, to air, ventilate, wind, breeze, breath, **soul, spirit**, side, quarter, courage, mind, disposition, it can also mean an evil spirit, the **word**, UmeAvodah, 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, and in the form that it is used here, it means, and from bondage, the **word**, Qashah, **קָשָׁה**, means, **to be hard, to be stiff, to be severe, to be difficult**, became hard, became stiff, became solid, he found difficult, met with difficulties, she had severe labour, cruel, he became cruel, he was reluctant, he made hard, he made stiff, hardened, stiffened, he was stubborn, he asked a difficult question, hard, difficult, severe, cruel, fierce, violent, difficult to understand)

After meeting with YHVH and being assured that He, YHVH, would indeed take the children of Yisrael out of bondage, Mosheh goes to the elders of Yisrael with the good news, **BUT** he is rebuffed by the elders of Yisrael, who do **NOT** believe him, they do not believe, his words, because their spirit was filled with anguish and impatience, and because of the additional cruel bondage that they were now suffering, since Mosheh first approached Pharaoh, and demanded that Pharaoh set the people of Yisrael, free.

10 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר
וַיֵּבֶן מֹשֶׁה אֶת-הַמִּזְבֵּחַ הַזֶּה

VayeDaber YHVH El Mosheh Lemor, 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, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, YHVH, is the name, Yahweh, Yahuwah, Yehovah, the word, El, means, to or unto, the word or name, Mosheh, means, drawn out of the water, the word Lemor, 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)

Once Mosheh was again rebuked, by the elders of Yisrael, he returns to YHVH, totally dejected and depressed, and in *verse 10* we are told that YHVH speaks to Mosheh, and says in *verse 11*

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Yisrael go out of his land.

בַּא דַּבֵּר אֶל-פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֶרְצוֹ,

בא דבר אל פרה מלך מצרים וישלח את בני ישראל מארצו

Bo Daber El Paroh Melek Mitzrayim ViyShalakh Et Beney Yisrael MeArtzo, where the *word*, Bo, בוא, means, to go or come in, come, came, arrive, went, go, gone, 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* 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, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, El, means, to or unto, the word, Paroh, means, Pharaoh, the word, Melek, מלך, means, to become king, be king, reign, was king, sovereign, it also means, to take counsel, consulted, the word, Mitzrayim, means, Egypt, the word, ViyShalakh, 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 the first and last letters of the Hebrew Alephbet and they represent *Messiah*, the First and the Last, the word, Beney, means, *the children of*, the word or name, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite word, made up of the words, Yeshar and El, where the word Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the word El is a short form of the title Elohim, therefore the word Yisrael or Yeshar El, means, *the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of**

Elohim, the **word**, MeArtzo, is from the **word**, Eretz, which means, **land**, and in the from that it is used here it means, **from or out of the land**)

Once Mosheh returns to YHVH to tell Him how the elders reacted to him, telling them, that YHVH was with them, the people of Yisrael, YHVH tells Mosheh to go to Pharaoh, and once again tell him, to let My people go.

As you can see, YHVH is **NOT** interested in what the elders said to Mosheh, because their opinion, as to what is happening is not a factor and what is about to happen is beyond their comprehension, and therefore, YHVH simply tells Mosheh, to go to Pharaoh once more, and tell him the very same words that I YHVH, told Pharaoh at your first encounter with him. However, Mosheh is confused and he says to YHVH in *verse 12*:

12 And Mosheh spoke before YHVH, saying, Behold, the children of Yisrael have NOT hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

וַיִּדְבֹר מֹשֶׁה לְפָנָיו יְהוָה לֵאמֹר הֲיִן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאִידָּי יִשְׁמְעוּנִי פֶרְעֹה וְאֲנִי (עֵרַל שְׁפָתַיִם,

וַיִּדְבֹר מֹשֶׁה לְפָנָיו יְהוָה לֵאמֹר הֲיִן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאִידָּי יִשְׁמְעוּנִי פֶרְעֹה וְאֲנִי (עֵרַל שְׁפָתַיִם,

VayeDaber Mosheh Liphney YHVH Hen Beney Yisrael Lo Shamu Elay VeEyk, YiShma'enyi Paroh VaAniy Aral Sephatayim, where the **word**, VayeDaber 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, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word**, El, means, **to or unto**, the **word** or name Mosheh, means, drawn out of the water, 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**, YHVH, means Yahweh, Yahuwah, Yehovah, the **word**, Lemor, is form the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded**, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Hen, הֲיִן, means, **behold, yes**, it is also the conjunction, if, but, whether, behold, lo, though, therefore, unless, and it is also translated as the personal female pronoun, they, them, the **word**, Beney, means the children of, the **word**, Yisrael, 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**, Lo, means, **no or not**, the **word**, Shamu, is from the **word** Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word**, Elay, **to me**, the **word**, VeEyk,

ךָ, is an adverb, that means, *how, in what manner, as, such as, as if, as it were, how, why, so*, to qualify, was qualified, he acquired quality, it also means where are you, the *word*, YiShma'eny, is the *word*, Shema, repeated, and it means, *to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed*, and in the form that it is used here it means, should hear me, the *word*, Paroh, means Pharaoh, the *word*, VaAniy, means and I, the *word*, Arel, עָרַל, means, to be uncircumcised, he left uncircumcised, counted as forbidden, became dull, became stupid, was treated as Orlah, was counted as forbidden, uncircumcised, unpruned, it is related to the word Arlah, foreskin, and in a spiritual sense, it means, unlearned, still living in the flesh, rather than following and obeying all the Words of YHVH's Torah of Life, the *word*, Sephatayim, is from the *word* Shaphat, שָׁפַח, means, *lip*, language, tongue, edge, margin, rim, border, shore, mustache, it also means to hemstitch, lip, edge, it means, to sweep bare, he smoother, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, , it also means to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire)

As I said above, Mosheh is confused, and he says to YHVH, the people of Yisrael did **NOT** believe me, when I spoke to them, the Words that You gave me, how then, will Pharaoh, believe me? Then, Mosheh says of himself, *I am of uncircumcised lips*. What does it mean to be of uncircumcised lips? The word uncircumcised is the Hebrew word Aral, עָרַל, which means, to be uncircumcised, he left uncircumcised, counted as forbidden, became dull, became stupid, was treated as Orlah, was counted as forbidden, uncircumcised, unpruned, it is related to the word Arlah, foreskin, and *in a spiritual sense*, it means, **unlearned, still living in the flesh, rather than following and obeying all the Words of YHVH's Torah of Life**. Therefore Mosheh is telling YHVH, that he is unqualified to do what YHVH wants him to do, and he wants to quit. However, as we read on, we see that YHVH does not even take into consideration, what Mosheh said, and He tells Mosheh in *verse 13*:

13 And YHVH spoke unto Mosheh and unto Aharon, and gave them a charge unto the children of Yisrael, and unto Pharaoh king of Egypt, to bring the children of Yisrael out of the land of Egypt.

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וַיִּצְוֵם אֶל-בְּנֵי יִשְׂרָאֵל וְאֶל-פַּרְעֹה מֶלֶךְ מִצְרָיִם
 לְהוֹצִיא אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וַיִּצְוֵם אֶל-בְּנֵי יִשְׂרָאֵל וְאֶל-פַּרְעֹה מֶלֶךְ מִצְרָיִם
 לְהוֹצִיא אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם

VayaDaber YHVH El Mosheh VeEl Aharon VaYetzavem El Beney Yisrael VeEl Paroh Melek Mitzrayim LeHotziy Et Beney Yisrael MeEretz Mitzrayim, where the *word*, VayaDaber 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, speech, thing, matter, affair*, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the *word*, El, means to or unto, the *word* or name, Mosheh, means, **drawn out of the water**, the *word*, VeEl, **and to or and unto**, the *word*, Aharon, is the name of **Mosheh's brother, Aaron**, the *word*, VayeTzavem, is from the *word* Tzav, צָו, which means, **command, order, charged**,

and in the form that it is used here, it means, **and he gave them a charge a command**, the **word**, El, means, **to or unto**, the **word**, Beney, means the children of, the **word**, Yisrael, 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**, VeEl, means, **and to or and unto**, the **word**, Paroh, means, **Pharaoh**, the **word**, Melek, מֶלֶךְ, means, **to become king, be king, reign, was king, sovereign**, it also means, to take counsel, consulted, the **word**, Mitzrayim, means, Egypt, the **word**, LeHotziy, is from the **word** Yatza, יָצָא, means, **to go or come out, went out, goes forth, went forth, burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word** Et, is the first and last letters of the Hebrew alephbet and **they represent Messiah**, the First and the Last, the **word**, Beney, means, **the children of**, the **word**, Yisrael is repeated, and it means **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MeEretz, means, **from the land**, the **word** Mitzrayim, means, **Egypt**)

As you can see, once Mosheh stops speaking and denigrating himself, YHVH, who knows people's heart, did **NOT** agree with what Mosheh said, therefore, He spoke unto Mosheh and unto Aharon, and directed or commanded Mosheh and Aharon, as to what was to be done, to and for the children of Yisrael, and as to what Pharaoh, king of Egypt, was also to do, and that is, LeHotziy, cause the children of Yisrael to burst forth, out of the land of Egypt.

Next we are told the names of the leaders of the children of Yisrael.

14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Yisrael; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

אֵלֶּה רְאֵשֵׁי בֵּית־אֲבוֹתָם בְּנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל חֲנוּךְ וּפְלֹא וְחֶצְרוֹן וְכַרְמֵי אֵלֶּה
מִשְׁפַּחַת רְאוּבֵן

אלה ראשי בית אבותם בני ראובן בכור ישראל חנוך ופלו וחרון וכרמי אלה
משפחת ראובן

Eleh Rashey Beyt Ovotem Beney Reuben Bekor Yisrael Chanok UPalu Chetzron VeKarmiy Eleh Mishpechot Reuben. Where the **word**, Eleh, means, these, the **word**, Rashey, is the plural of the **word** Rosh, רֹאשׁ, means, **head, chief, leader**, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, Beyt, בַּיִת, means, **house**, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, Avotam, is from the **word** Av, which means, **father** therefore this **word**, means, **their fathers**, the **word**, Beney, means, **the sons, or children of**, the **word** or name Reuben, רְאוּבֵן, is a composite **word**, made up of the **word** Ra'ah, רָאָה, which means, see, to see, saw, beheld, perceived, conceived, understood, chose, approved of, preferred, was seen, was visible, he appeared, showed himself, and the **word**, Ben, which means, **son**, therefore, the name Reuben, means, **see a son**, and Reuben was **the firstborn son of Ya'aqov and Leah**, the **word**, Bekor, בְּכוֹר, means, **firstborn son**,

senior, elder, ripening, preferring, the **word**, Yisrael, **יִשְׂרָאֵל**, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, means, ***the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim***, the **word** or name, Chanok, **חֲנֻכָּה**, means, inauguration, ***consecration, initiation, training, education***, related to the **word** Chanukah, which means, inauguration, dedication, festival of Dedication, it is also the name of Reuben's firstborn son, the **word** or name, UPalu, **פְּלוּא**, possibly from the name, Pelayah **פְּלֵאִיה**, which means, Yahweh is wonderful or Yahweh has done wondrous things, and Palu is the name of Reuben's second born son, and he is the ancestor of the tribe of the Paluites, the **word** or name, Chetzron, **חֶצְרוֹן**, is the name of Reuben third son, and grandson of Ya'aqov, and he is the ancestor of the clan of the Chetzronite, within the tribe of Reuben, his name means, of the courtyard, pertaining to the courtyard, courtier, janitor, it is from the **word**, Chatzer, enclosure, court, the **word** or name, VeKarmiy, **כַּרְמִי**, means, vineyard, gardener, and it is the name of Reuben, fourth son, the **word**, Eleh, means, ***these***, the **word**, Mishpechot, is the plural of Mishpachah, **משפחה**, means, family, kindred, clan, species, kind, race, offspring, the **word** or name, Reuben. **רְאוּבֵן**, is a composite **word**, made up of the **word** Ra'ah, **רָאָה**, which means, see, to see, saw, beheld, perceived, conceived, understood, chose, approved of, preferred, was seen, was visible, he appeared, showed himself)

The name Reuben, means, ***see you a son***, the name Chanok, **חֲנֻכָּה**, means, inauguration, ***consecration, initiation, training, education***, related to the word Chanukah, which means, inauguration, dedication, festival of Dedication, the name Palu, **פְּלוּא**, possibly from the name, Pelayah **פְּלֵאִיה**, which means, ***Yahweh is wonderful*** or ***Yahweh has done wondrous things***, the name Chetzron, **חֶצְרוֹן**, means, ***of the courtyard, pertaining to the courtyard***, the name Karmiy, **כַּרְמִי**, means, ***vineyard, gardener***.

When we put the definitions of these names together, we see that the family of Reuben, tells us that we are to ***see***, comprehend and understand ***the Son*** of Elohim, and ***dedicate*** our lives to following and obeying Him, for He will do ***wondrous things*** and, He will invite all those that turn to Him, to come into ***His courtyard***, which is a metaphor for his kingdom, and where we can tend to His ***vineyard***, be like Adam, and ***tend to his garden***.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיַּחֲזִק וְיָחִין וְזוֹהָר וְשָׂאוּל בֶּן-הַכְּנַעֲנִית אֵלֶּה מִשְׁפַּחַת שִׁמְעוֹן
 אֵלֶּה מִשְׁפַּחַת שִׁמְעוֹן יְמוּאֵל וַיַּחֲזִק וְיָחִין וְזוֹהָר וְשָׂאוּל בֶּן-הַכְּנַעֲנִית אֵלֶּה מִשְׁפַּחַת שִׁמְעוֹן

UBeney Shimon Yemuel VeYamiyn VeOhad VeYakiyn VeTzohar VeShaul Ben HaKenanniyt Eleh Mishpekot Shimon, where4 the **word**, UBeney, means, and the sons of, the **word** or name Shimon, שמעון, is the name of **Jacob and Leah's second son**, and when she found out she was pregnant, she thought to herself, wait till my husband Jacob Hears that I am pregnant with a son, then he will love me, therefore the Shimon, is from the **word** Shema, שמע, which means, to hear, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to **DO**, the **word** Yemuel, ימואל, means, day or days of Elohim, and he is the firstborn son of Shimon, the **word** or name, VeYamin, ימין, means, right hand, and it is the name of Shimon second born son, and he is the founder of the family of the Jaminites, the **word** or name, Ohad, אהר, means, to sympathize, he was indulgent, shouting, and it is the name of one of Shimon's sons, the **word** or name, VeYakiyn, יקין, means, he shall establish, it is the name of one of the two pillars, that were set up in the Temple, or in the porch of Solomon's Temple, it is also the name of Shimon's fourth son, and he is the founder of the family of Yachinites, the **word** or name, VeTzohar, צהר, means, light, bright, noonday, be clear, appeared, was or became visible, manifest or evident, he pressed olives, it brightened, he declared, proclaimed, was declared, was proclaimed, he declared, he exposed fruit to the sun, was exposed to the sun, was made clear, brightness, zenith, zenith of the ecliptic, it means window, opening, it is related to the **word** Mutzhar, מצהר, which means, declared, proclaimed occurring in *Genesis 6:16* and probably meaning roof, properly back of the Ark, it is also the name of one of Shimon's sons, the **word** or name Shaul, שאול, means, borrowed, asked, interrogated, entreated, but the same spelling means, the underworld, the nether world, the grave, it is also **the name of a son of Shimon by a Canaanitish woman**, and he is the founder of the family of the Shaulites, the **word** Ben, means, son, the **word** HaKenanniyt, means Kanaanite, the **word**, Eleh, means, **these**, the **word**, Mishpechot, is the plural of the **word** Mishpachah, which means family, the **word** or name Shimon, שמעון, is the name of **Jacob and Leah's second son**, and his name means, **to Shema, hear, listen**)

The name Shimon, שמעון, is from the word Shema, שמע, which means, **to hear, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to DO**, the name, Yemuel, ימואל, means, **day or days of Elohim**, the name, Yamin, ימין, means, **right hand**, the name, Ohad, אהר, means, **to sympathize, he was indulgent**, shouting, the name, Yakiyn, יקין, means, **he shall establish**, it is the name of one of the two pillars, that were set up in the Temple, or in the porch of Solomon's Temple, the name, Tzohar, צהר, means, **light, bright, noonday, be clear, appeared, was or became visible, manifest or evident**, he pressed olives, it brightened, he declared, proclaimed, was declared, was proclaimed, he declared, he exposed fruit to the sun, was exposed to the sun, was made clear, brightness, zenith, zenith of the ecliptic, it means window, opening, it is related to the word Mutzhar, מצהר, which means, **declared, proclaimed**, the name Shaul, שאול, means, **borrowed, asked, interrogated, entreated**, but the same spelling means, the underworld, the nether world, the grave.

Based on the definition of the name Shimon and his children, this is the message that I get out of it. When and **IF** we learn to **Shema** the Words of our heavenly Father's Torah of Life, then the

UBeney Qehat Amram VeYitzhar VeChebron VeUziyel UShney Shalosh UShloshiyim UMat Shanah, where the **word**, UBeney means, **and the sons of**, the **word** or name Qehat, קֶהָת, is the name of Levi's second son, and his name means, **to ally oneself, allied**, he is the father of Amram, Izher, Hebron and Uzziel patriarch of the Kohatites, the **word** or name Amram, עֲמֵרָם, is a composite **word**, made up of the **word** Am, עַמ, which means, people, and the **word** Rum, which means, to be high, be exalted, rise, to be haughty, he lifted up, elevated, he raised, was high, was exalted, rose, he elevated himself, he lifted up, he set up, established, he lifted up and presented, he offered, height, elevation, greatness, therefore, **his name means, exalted people**, the **word** or name, VeYitzhar, יִצְהָר, is the name of one of the sons of Qehat (Kohath), and his name means, **he will shine**, is from the **word** Tzahar, צָהַר, which means, to dazzle, sheen, white, whiteness, the **word** or name, VeChebron, חֶבְרוֹן, is the name of one of Kohath's sons, and his name means, **seat of association**, it is a city about twenty miles south southwest of Jerusalem, at more than three thousand feet above sea level, situated between two ridges and occupying the valley between, it is from the **word** Chebar, which means, **to be united, be joined, associate, was united, was joined, he united, joined**, the **word** or name, VeUziyel, עֲזִיֵּאל, is the name of one of Kohath's sons, and his name is a composite **word**, made up of the **word**, Uz, עֲזִי, which means, **strength, force, security, majesty, praise**, and the **word**, El, which is a short form of the title Elohim, so the name Uziyel, means, **the strength of Elohim**, the **word**, UShney, is from the **word** Shanah, which means, **year**, the **word**, Shalosh, means, **three**, the **word** UShloshiyim, means **thirty**, the **word**, UMat, means, **and one hundred**, the **word**, Shanah, means, **year**)

The name Qehat, קֶהָת, means, **to ally oneself, allied**, the name Amram, עֲמֵרָם, is a composite word, made up of the word Am, עַמ, which means, people, and the word Rum, which means, to be high, be exalted, rise, be lifted up, elevated, raised, was high, risen, elevated, lifted up, established, therefore, **his name means, exalted people**, the name, Yitzhar, יִצְהָר, means, **he will shine**, it is from the name Tzahar, צָהַר, which means, **to dazzle, sheen, white, whiteness**, the name, Chebron, חֶבְרוֹן, means, **seat of association**, it is from the word, Chebar, which means, **to be united, be joined, associate, was united, was joined, he united, joined**, the name, Uziyel, עֲזִיֵּאל, is a composite word, made up of the word, Uz, עֲזִי, which means, **strength, force, security, majesty, praise**, and the word, El, which is a short form of the title Elohim, so the name Uziyel, means, **the strength of Elohim**,

Based on the definitions of the names, Qehat and his children, this is the message that I get out of it. One we willingly choose to accept YHVH's offer **to be an ally of His**, to become part of YHVH's people, Yisrael, His Family, we become **His exalted people**, people who have willingly committed to believe, follow and obey the Words of His Torah of Life, which causes **His Light will shine through us**, and like a young Messiah, who **dazzled** the Scribes in the temple when He was only twelve years old, through His knowledge of Scripture, we too will **dazzle** those that are searching for the Truth, because the words that YHVH has written on our hearts, the Words of His Torah of Life, **IS what will emanate from us**, and all of this happens because, we chose to **join our hearts to YHVH's Heart**, in total loving surrendered obedience to **ALL** the Words of His Torah of Life, and those words, when obeyed, gives us **the power and the strength, to prevail**

his name means, *he will shine*, is from the **word** Tzahar, צָהַר, which means, *to dazzle, sheen, white, whiteness*, the **word**, Qorach, קָרַח, is the name of one of the first son of Yitzhar, who is the son of Kohath and his name means, to make bald, he became bald, baldness, he wounded, made sores, he made himself bald, a place from where plants have been removed, it also means, to turn to ice, ice, frost, it is also the name of a son of Esav, through Aholiybamah, the **word**, VaNepheg, נֶפֶג, is the name of the second son of Yitzhar, and his name means, to spring forth, a sprout, the **word** or name, VeZikriy, זִכְרִי, is the name of the third son of Yitzhar, the grandson of Kohath, and his name means, memorable, it is from the **word**, Zakar, זָכַר, means, to remember, to say, name, swear, call to mind, remembrance, memory, remembered)

The name Yitzhar means, *he will shine*, it is from the **word** Tzahar, צָהַר, which means, *to dazzle, sheen, white, whiteness*, the name Qorach, קָרַח, means, to make bald, he became bald, baldness, he wounded, made sores, he made himself bald, a place from where plants have been removed, it also means, to turn to ice, ice, frost, the name Nepheg, נֶפֶג, means, *to spring forth, a sprout*, the name, Zikriy, זִכְרִי, means, memorable, it is from the **word**, Zakar, זָכַר, means, to *remember*, to say, name, swear, remembrance, call to mind, memory, remembered.

Based on the definitions of the names, Yitzhar, and his children, this is the message that I get out of it. Once, we, the people of Yisrael make the commitment to believe, follow and obey the Words of our heavenly Fathers Torah of Life, *they will begin to shine*, and the people of the world that are searching for the truth, *will see that light is emanating from them*, and since they are tired of being *left out in the cold*, they will come *to the Light that these people emanate*, and be comforted by them, and what they learn from these people, will be the unforgettable word of YHVH, the Words of His Torah of Life, that *warms the heart of every one* who willingly chooses to internalize it.

22 *And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.*

וּבְנֵי עֲזִיָּאֵל מִיִּשְׁשָׁאֵל וְאַלְצָפָן וְזִיתְרִי,
 פֶּלֶז וְזִיתְרִי וְעֵלְצָפָן וְעִזִּיָּאֵל

UBeney Uzziel Miyshael VeEltzaphan VeSitriy, where the **word**, UBeney, means, *and the sons of*, the **word** or name, Uzziel, עֲזִיָּאֵל, is the name of one of Kohath's sons, and his name is a composite **word**, made up of the **word**, Uz, which means, *strength, force, security, majesty, praise*, and the **word**, El, which is a short form of the title, *Elohim*, the **word**, Miyshael, מִיִּשְׁשָׁאֵל, means, is the name of the first son of Uzziel, a descendant of Levi, through Kohath, Amram, Mosheh's father, and his name is a composite **word** made up of the **word** Miy, which means, who, whose, whoever, and the **word** Shael, שָׁאֵל, which means, to ask, inquire, to entreat, to beg, to borrow, therefore the name Miyshael, means one who inquires of Elohim, before he does anything, the **word** or name VeEltzaphan, אֶלְצָפָן, is the name of the second son of Uziel, and this name, is a composite **word**, made up of the **word** El, which is a short form, of the title, Elohim, and the **word** Tzaphan, צָפָן, which means, north, north wind, hidden, to hide, conceal, lurk, the hidden dark region, it

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 Aharon, אַהֲרֹן, is *the name of Mosheh's brother*, Aaron, the **word**, Eliysheva, אֵלִישֶׁבַע, is *the name of Aharon's wife*, and her name is a composite **word**, made up of the **word** Eliy, which means my Elohim, and the **word** Sheva, שֶׁבַע which seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, and her name means, *I have sworn an oath to Elohim and He satisfied all my needs*, the **word**, Bat, means, *daughter*, the **word** or name Amiyndav, עַמִּינָדָב, is *the name of the father of Elisheba, Aharon's wife*, and his name is a composite **word** made up of the **word**, Am, meaning, people, and the **word** Nadav, נָדָב, which means, to incite, impel, was willing, *they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered*, he offered free will offerings, the **word**, Achot, means, *sister*, the **word**, Nachshon, נַחֲשֹׁן, is the name of Aharon's wife's brother, and his name means, a daring pioneer, some say since it has the **word** Nachash in it that it means, little serpent, the **word**, Lo, לוֹ, or לוֹא 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**, LeIshah, means, to wife, the **word**, VaTeled, is form the **word** Yeled, יָלַד, means, *to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth*, he or she helped deliver a child, act as a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word**, Lo, is repeated and it means, *to, unto, for, or upon him*, the **word**, Et is made up of the first and the last letters of the Hebrew Alephbet, and they represent Messiah, the **word** or name, Nadav, נָדָב, is the name of Aharon's first son, and his name, Nadav, נָדָב, means, to incite, impel, was willing, *they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered*, he offered free will offerings, the **word**, VeEt, is the **word** Et repeated, and these two letters represent Messiah, the **word**, Abiyhu, אֲבִיחֻ, is the name of Aharon's second son, and his name is a composite **word**, made up of the words, Hu, which mens, He or it, and the **word**, Abiy, which means, my father, and in this case it means YHVH is my father, the **word**, Et is defined above and these two letters, represent Messiah, the First and the Last, the **word** or name, Eleazar, is the name of Aharon's third son and his name is a composite **word** also, it is made up of the words, Eliy which means, my Elohim and the Azar, which means helper, the **word**, VeEt, the **word** **word** Et repeated, and these two letters represent Messiah, the **word** or name, Iytamar, אֵיתָמָר, is the name of Aharon's fourth son, and his name means, land of palms, dates)

Here we told that Aharon, whose name means, teacher, lofty, plucked out, married, Eliysheva, אֵלִישֶׁבַע, and her name is a composite **word**, made up of the **word** Eliy, which means my Elohim, and the **word** Sheva, שֶׁבַע which means seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance,

copiousness, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, and her name means, ***I have sworn an oath to Elohim and He satisfied all my needs***, the name Amiynadav, עֲמִינָדָב, is a composite word made up of the word, Am, meaning, people, and the word Nadav, נָדַב, which means, to incite, impel, was willing, ***they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered***, he offered free will offerings, the name, Nachshon, נַחֲשׁוֹן, means, a daring pioneer, some say since it it has the word Nachash in it that it means, little serpent, the name Nadav, נָדַב, means, to incite, impel, was willing, ***they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered***, he offered free will offerings, the name, Abiyhu, אֲבִיהוּ, is a composite word, made up of the words, Hu, which means, He or it, and the word, Abiy, which means, my father, and in this case it means ***YHVH is my father***, the name, Eleazar, and it is a composite word also, it is made up of the words, Eliy, which means, ***my Elohim*** and the word Azar, which means, helper, and together they mean, YHVH is my helper.

Based on the definitions of the names of Aharon, his wife, his children and other people that are mentioned in this *verse*, this is the message that I get out of it. YHVH is our ***teacher***, and as such, He has sworn that He ***will never leave us nor forsake us***, and that ***He will give freely of Himself to His people***, when they willingly choose to believe, follow and obey the Words of His Torah of Life. Messiah and the Patriarchs, ***are our pioneers, our teachers***, who have taught us, that He, our heavenly Father, ***freely offers us, His adopted children***, a land that is filled with milk and honey, that is also filled with all His blessings, which includes, His Love, ***His protective covering and his provisional powers***, for He has sworn to ***generously help*** His obedient people in any and all ways.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

וּבְנֵי קֹרַח אֲסִיר וְאֶלְקָנָה וְאֲבִיאֶסָף אֵלֶּה מִשְׁפַּחַת הַקֹּרְחִי
 זכר אסיר אלקנה ואביאסף אלה משפחת הקרחי

UBeney Qorach Asiyir VeElqanah VaAviyasaph Eleh Mishpechot HaQarchiy, where the word, UBeney, means, ***and the sons of***, the word, the word or name Qorach, קֹרַח, is ***the name of the first son of Yitzhar***, and the grandson of Kohath, and his name means, ***to make bald, he became bald, baldness, he wounded, made sores, he made himself bald***, a place from where plants have been removed, it also means, to turn to ice, ice, frost, it is also the name of a son of Esav, through Aholiybamah, the word or name, Asiyir, אֲסִיר, means, ***prisoner, captive, to bind, to tie, bound, fettered, harnessed, he arrested, imprisoned, he forbade, prohibited***, binding obligation, the word or name, VeElqanah, אֶלְקָנָה, is the name of ***the second son of Korah***, and his name, is a composite word, made up of the words, El, which is a short form of the title Elohim, and the word Qanah, קָנָה, which means, to create, to acquire, get, to buy, to possess, own, he possessed, his substance, it also means, stalk, reed, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand, arm of a lampstand, length of a reed, it also means nest, therefore his name

means, *Elohim has created*, or *Elohim is the Creator*, the *word* or name, VaAviyasaph, אֲבִיאָסָף, is the name of the third son of Korah, and his name is a composite *word*, made up of the words, Abi, which means my father, and the *word*, Asaph, אָסַף, which means, to gather, collect, reap, harvest, he gathered, collected, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting collection, therefore his name means, my father gathers, reaps and or harvests, the *word*, Eleh, means, these, the *word*, Mishpachot, is the plural of Mishpachah, מִשְׁפָּחָה, which means, *family*, kindred, clan, species, kind, race, offspring, the *word*, HaQarchiy, means, the Qorhites or Korhites in our English Scriptures)

The name Qorach, קָרַח, means, *to make bald, he became bald, baldness, he wounded, made sores, he made himself bald*, a place from where plants have been removed, it also means, *to turn to ice, ice, frost*, the name, Asiyr, אֲסִיר, means, *prisoner, captive, to bind, to tie, bound, fettered, harnessed, he arrested, imprisoned, he forbade, prohibited*, binding obligation, the name, Elqanah, אֶלְקָנָה, is a composite *word*, made up of the words, El, which is a *short form of the title Elohim*, and the word Qanah, קָנָה, which means, *to create, to acquire, get, to buy, to possess, own, he possessed, his substance*, it also means, stalk, reed, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand, arm of a lampstand, length of a reed, it also means nest, therefore his name means, *Elohim has created*, or *Elohim is the Creator*, the name, Aviyasaph, אֲבִיאָסָף, is a composite word, made up of the words, Abi, which means, *my father*, and the word, Asaph, אָסַף, which means, *to gather, collect, reap, harvest, he gathered, collected, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting collection*, therefore his name means, *my father gathers, reaps and or harvests*.

Based on the definitions of the names of Korah mentioned in this verse, this is the message that I get out of it. YHVH will take all the people who willingly turn to Him, and *will cover them with His protective covering*, which means, that *they will never again be left out in the cold, r bound up as prisoners, or harnessed to taskmasters* that abuse them, because YHVH, who is now their Elohim, *who has acquired and or purchased them* through the blood of Messiah, and who is the Elohim who actually *created them*, will *be a Father onto them*, and *will gather, reap or harvest His people*, and bring them into His everlasting kingdom, where they will spend eternity with Him.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

וְאֶלְעָזָר בֶּן־אַהֲרֹן לָקַח־לוֹ מִבְּנוֹת פּוּטִיאֵל לָו לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־פִּינְחָס אֶלֶה)

וְרֵאשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם

אֶלֶה רָשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם אֶלֶה רָשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם אֶלֶה רָשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם

VeEleazar Ben Aharon LaQach Lo MiBenot Putiyel Lo LeIshah VaTeled Lo Et Piynchas Eleh Rashey Avot HaLeviyim LeMishpechot, where the *word* or name Eleazar, אֶלְעָזָר, is *the name of one of Aharon's sons*, and his name is also a composite *word*, made of the words, El, which is a short form of the title, Elohim, and the *word* Azar, עָזָר, which means,

to help, assist, aid, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, **Elohim is my help**, the **word**, Ben, means, son, the **word** or name, Aharon, is the name of Mosheh's brother, the **word**, Laqach, לָקַח, means, **to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered**, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Lo, לוֹ, or לוֹא 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**, MiBenot, means, from the daughters, the **word**, Putiyel, פּוּטִיֵּאל, is the name of Eleazar's father in law, and it is a composite **word**, made up of the words, Putiy, which means, belonging to, and the **word** El, which is a short form of the title Elohim, therefore his name means, belonging to El, the **word**, Lo, is repeated, and it means, **to, unto, for, or upon him**, the **word**, LeIshah, means for a wife, the **word**, VaTeled, is from the **word**, Yeled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth**, he or she helped deliver a child, act as a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word**, Lo is repeated for a third time, and it means, **to, unto, for, or upon him**, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word** or name, Piynchas, פִּינְחָס, is the name of the first son of Eleazar, and he is the grandson of Aharon, and his name, is a composite **word**, made up of the **word**, Piy or Pey, which means, mouth and the **word** Nachas, which means, serpent, the **word**, Eleh, means, **these**, the **word**, Rashey, is the plural of the **word** Rosh, ראשׁ, means, **head, chief, leader**, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, Avot, means, fathers, the **word**, HaLeviyim, means the Levites, the **word**, LeMishpechot, is the plural of the **word**, Mishpachah, which means **family**, kindred, clan, species, kind, race, offspring)

The name Eleazar, אֶלְעָזָר, is a composite word, made of the words, El, which is a short form of the title, Elohim, and the word Azar, עָזָר, which means, **to help, assist, aid**, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, **Elohim is my help**, the name, Putiyel, פּוּטִיֵּאל, is a composite **word**, made up of the words, Putiy, which means, **belonging to**, and the word, El, which is a short form of the title Elohim, therefore his name means, **belonging to Elohim**, the name, Piynchas, פִּינְחָס, is a composite **word**, made up of the **word** Piy or Pey, which means, mouth and the **word** Nachas, which means serpent.

Based on the definitions of the names of Eleazar, his father in law, and his son, mentioned in this *verse*, this is the message that I get out of it. YHVH who has sworn **to help His people**, the ones that belong to Him, who are the ones that have willingly chosen to believe, follow and obey the Words of His Torah of Life, are the ones that will be able to take advantage of YHVH covenant **of peace, for eternity, for their mouth that will speak the Words that YHVH has written on their hearts**, which will cause them to overcome and defeat the serpent, satan.

James 4:7 Submit yourselves therefore to Elohim Resist the devil, resist Evil, Resist Sin, and it and he will flee from you.

26 These are that Aharon and Mosheh to whom YHVH said, Bring out the children of Yisrael from the land of Egypt according to their armies.

הוא אהרן ומשה אשר אמר יהוה להם הוציאנו את בני ישראל מארץ מצרים
 על צבאתם

חא אהרון ומושה אשר אמר יהוה להם הוציאנו את בני ישראל מארץ מצרים על צבאתם

Hu Aharon UMosheh Asher Amar YHVH LaHem Hotziyu Et Beney Yisrael MeEretz Motzrayim Al Tzivotam, where the **word**, Hu, means, **he or it**, the **word** or name, Aharon, is the name of Mosheh's brother, the **word**, UMosheh, means, drawn out of the water, 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**, 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**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word** LaHem, means, to them, the **word**, Hotziyu, is from the **word** Yatza, יצא, means, **to go or come out, went out, goes forth, went forth, burst forth, bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Et is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Beney, means the children of, the **word**, Yisrael, ישראל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MeEretz, means, **from the land**, the **word**, Mitzrayim, means, **Egypt**, the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, Tzivotam, is the plural of the **word**, Tzava צבא, or Tzavah, צבאה, means, **army, host**, military service, war, warfare, to wage war, he fought, he was mustered, serve, service, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered)

Here YHVH wanted to ensure that we knew which Mosheh and Aharon He was talking about, so that there would be no mistakes in the future. And YHVH says, *they, Mosheh and Aharon are the*

ones, whom YHVH said, *Bring out the children of Yisrael from the land of Egypt according to their armies.*

Now it is curious thing to me that YHVH chose the words, *by their armies* rather than, by their tribes. The word Tzivotam, is the plural of the word, Tzava צבא, or Tzavah, צבאה, which means, *army, host, military service, war, warfare, to wage war, he fought, he was mustered, serve, service, fixed time, it means to wage war, serve, he assembled, gathered together, he served, he fought he was mustered.*

It is curious to me, because these people, Yisrael, have been slaves for over two hundred years, and YHVH calls them an army. What do you suppose He means by calling them an army rather than freed slaves? I believe that it is because He wants them to understand, that with Him, with the Creator of the universe at their side, **THERE IS NO GREATER ARMY** in the world, and the sooner that the people of Yisrael realize that, the sooner that they will be free. That army my friends **IS** what we, you and I, are part of, and as long as we continue to zealously believe follow and obey the Words of YHVH's Torah of Life, as the Maccabees did, then we too will experience victory after victory in our spiritual lives.

27 *These are they which spoke to Pharaoh king of Egypt, to bring out the children of Yisrael from Egypt: these are that Mosheh and Aharon.*

הֵם הַמְדַבְּרִים אֶל-פַּרְעֹה מֶלֶךְ-מִצְרַיִם לְהוֹצִיא אֶת-בְּנֵי-יִשְׂרָאֵל מִמִּצְרַיִם הוּא מֹשֶׁה וְאַהֲרֹן
וְאַהֲרֹן
אֵת אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר
אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר אֶתְּמַרְמֵר

Hem MaMedaberiym El Paroh Melek Mitzrayim LeHotziy Et Beney Yisrael MiMitzrayim Hu Mosheh VeAharon, where the *word*, Hem, means, *these*, the *word*, MaMedaberiym, is from the *word* Medaber, מדבר, means, *speech, talk, speaker, spoken of, said*, 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*, Melek, means, king, the *word*, Mitzrayim, means, Egypt, the *word*, LeHotziy, is from the *word* Yatzah, יָצָא, which means, *to go or come out, bring out, went out, goes forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the *word*, Beney, means the children of, the *word*, Yisrael, is defined above, and it means, *the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, MiMitzrayim, means, *from Egypt*, the *word*, Hu, means he or it, the *word* or name, Mosheh, means drawn out of the water, the *word* or name, VeAharon, is the name of Mosheh's brother)

Here again, Scripture reaffirms that it was this Mosheh and this Aharon who brought the children of Yisrael out of bondage to the Egyptians. There can be no mistaking it, it is the sons of Amram, whose name means, *the exalted people*, that brought the people of Yisrael, out of the bondage that they were in, in Egypt, and that was made possible, because Mosheh, chose to obey YHVH's Commandment to do that.

28 And it came to pass on the day when YHVH spoke unto Mosheh in the land of Egypt,

וַיְהִי בַיּוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ מִצְרָיִם
 וַיְהִי בַיּוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ מִצְרָיִם

VaYehiy BeYom Diber YHVH El Mosheh BeEretz Mitzrayim, where 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*, BeYom, means, on the day, the *word*, Diber, 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, speech*, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name *Yahweh*, Yahuwah, Yehovah, the *word*, El, means, *to or unto*, the *word* or name, Mosheh, means, *drawn out of the water*, the *word*, BeEretz, means, *in the land*, the *word* Mitzrayim, means, *Egypt*)

Here we are told that it came to pass, on the day that YHVH sovereignly chose to speak to Mosheh in the land of Mitzrayim. This is telling us that something is about to happen and as we read on we will see what it is,

29 That YHVH spoke unto Mosheh, saying, I am YHVH: speak unto Pharaoh king of Egypt all that I YHVH, say unto you.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה דַּבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרָיִם אֵת כָּל־אֲשֶׁר אֲנִי
 דַּבֵּר אֵלַי
 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה דַּבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרָיִם אֵת כָּל־אֲשֶׁר אֲנִי
 דַּבֵּר אֵלַי

VayeDaber YHVH El Mosheh Lemor Aniy YHVH Daber El Paroh Melek Mitzrayim Et Kal Asher Aniy Dober Eleyka, 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, speech*, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah,, 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*, Mosheh, means drawn out of the

water, the **word**, Lemor, 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**, Aniy, means, **I**, the **word**, YHVH, **is the Name Yahweh**, Yahuwah, Yehovah, the **word**, Daber, 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, speech**, the **word**, El, is repeated and it **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at**, the **word**, Paroh, means, **Pharaoh**, the **word**, Melek, means, king, sovereign, the **word**, Mitzrayim, means, Egypt, the **word**, Et, is repeated and these two letters represent Messiah, the **word**, Kal, means, all, the whole of, everything, 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**, Aniy, means, I, the **word**, Dober, 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, speech**, the **word** Eleyka, means, unto you)

Here YHVH gives Mosheh, the very same instructions that He has given him before and He says, to Mosheh, *I am YHVH: speak unto Pharaoh king of Egypt all that I YHVH, say unto you.*

Even though it is not mentioned, it should be obvious to all that read this *verse*, that YHVH wants Mosheh to speak the words the He gives him, to Pharaoh, and not any of his own words. By doing this, I believe that YHVH is teaching us, that His Words are very effective, because they come from His authority, and they never return to Him void, they always accomplish what He wants them to accomplish, while man's words will never be as effective as YHVH's words, because their words come from their very limited authority, which is powerless, compared to YHVH's authority.

30 And Mosheh said before YHVH, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

וַיֹּאמֶר מֹשֶׁה לְפָנֵי יְהוָה הֵן אֲנִי עֶרְלָל שְׂפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פְּרָעֹה
 ִאָמַר מֹשֶׁה לְפָנֵי יְהוָה הֵן אֲנִי עֶרְלָל שְׂפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פְּרָעֹה

VaYomer Mosheh Liphney YHVH Hen Aniy Aral Sephatayim VeEyk YeShma Elay Paroh, 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**, 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**, YHVH, is the name Yahweh, Yahuwah, Yehovah, the **word**, Hen, הֵן, means, **behold, yes**, it is also the conjunction, if, but, whether, behold, lo, though, therefore, unless, and it is also translated as the personal female pronoun, they, them, the **word**, Aniy, means, I, the **word**, Aral, אֵרַל, means, **to be uncircumcised, he left uncircumcised**, counted as forbidden, became dull, became stupid, was treated as Orlah, was counted as forbidden, **uncircumcised, unpruned**, it is related to the **word** Arlah, foreskin, the **word**, Sephatayim, is from the **word** Saphah, שָׂפָה, which means, **lip, language, tongue, edge, margin, rim, border, shore, mustache**, it also means to hemstitch, lip, edge, it means, to sweep bare, he smoother, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, , it also means to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire, the **word**, VeEyk, וַעַיֵּךְ, is an adverb, that means, **how, in what manner, as, such as, as if, as it were, how, why**, so, to qualify, was qualified, he acquired quality, it also means where are you, the **word**, YiShma, 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**, Elay, means, unto me, the **word** Paroh, means, Pharaoh)

In *verse 12*, Mosheh told YHVH that he had **uncircumcised lips**, which means that he did not feel **qualified** to follow through with YHVH's plans, to free the people of Yisrael from their Egyptian bondage, and at that time, YHVH did not make any comments on Mosheh self denigration. And here in *verse 30*, Mosheh brings it up again, because he really does **NOT** believe that He is **qualified** to do what YHVH wants his to do. The word **uncircumcised** is the Hebrew word Aral, אֵרַל, which means, to be uncircumcised, he left uncircumcised, counted as forbidden, became dull, became stupid, was treated as Orlah, was counted as forbidden, uncircumcised, unpruned, it is related to the word Arlah, foreskin, and **in a spiritual sense**, it means, **unlearned, still living in the flesh, rather than following and obeying all the Words of YHVH's Torah of Life**.

Therefore Mosheh is telling YHVH once again, that he is unqualified to do what YHVH wants him to do, and he wants to quit, and he expresses his thoughts to YHVH that he does **NOT** believe that Pharaoh will listen to him. And when we get to *chapter 7*, we will see what YHVH has to say about Mosheh's apparent refusal to go ahead with YHVH's plan to free the people of Yisrael from their bondage to the Egyptians. Amein

Studying and keeping Torah together as a community.

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