



*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, 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, אַת, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, *IS* the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, the Tree of Life, for it is the letters of the Hebrew Alphabet that form the words that created all things, the *word*, Amiy, means my people, the *word*, VeyaAvdenu, is from the *word* Eved, עֶבֶד, 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, *that they may serve Me*)

*Exodus 8* ends with Pharaoh, hardening his heart once again, and we are told that he was determined *NOT* to Shalach, *NOT* to send the people of Yisrael away. And here in *Exodus 9*, we see that YHVH commands Mosheh, to once again go onto Pharaoh, וְדַבַּרְתָּ אֵלָיו, VeDibarta, and you tell, Elayv, him, Thus says YHVH Elohim of the Hebrews, שְׁלַח אֶת-עַמִּי וְיַעֲבֹדֵנִי, Shalach, send away, *ordered them to go, dismiss them, drive them away, divorce them, set them loose, let them go, set them free*, Et, Aleph Tav, Amiy, My people, VeAvduniy, that they may serve me. It is important to note that the word וְדַבַּרְתָּ, VeDibarta, is from the word Dabar, means to speak, he said, speaking, he spoke of, *he spoke to or with*, he communicated, *he told someone something*, was spoken, was stipulated, was agreed, he talked, speaking, it also means *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 וְדַבַּרְתָּ VeDibarta, that YHVH sovereignly chose to use tells us that when YHVH told Mosheh, to tell Pharaoh, that understood in this word is that Mosheh would tell Pharaoh, that YHVH's word *MUST* be obeyed, must be followed, for if it is *NOT* followed and obeyed, that there will be dyer consequences that will befall him and his people. In the next two *verses*, YHVH tells Pharaoh, what will happen.

2 For if you refuse to let them go, and will hold them still,

כִּי אִם-מָאֵן אַתָּה לְשַׁלַּח וְעוֹדָה מִחֲזִיק בָּם

שֵׁן אֵן מֵאֵן אַתָּה לְשַׁלַּח וְעוֹדָה מִחֲזִיק בָּם

Kiy Im Ma'en Atah LeShalecha VeOdka MaChaziq Bam, where the *word*, Kiy, כִּי, means, *that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby*,

*as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly,* seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Im, means, *if*, the **word**, Ma'en, מָאֵן, means, *to refuse*, was irksome, was tedious, was careless, was slothful, was indolent, *he rejected, he was unwilling, refused, he caused someone to refuse*, the **word**, Atah, אַתָּה or אַתְּהָ, is also the personal pronoun, *you, thou*, to address a person in a familiar way, it also means, to come, he came back, he arrived, the **word**, LeShalecha, is form the **word** Shalach, שָׁלַח, means, *to send, sent*, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, *he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free*, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, VeOdkā, is from the **word** Od, עוֹד, which means, to return, repeat, do again, *still, yet*, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, long time, yet, already, and in the form that it is used here it means, *and you still refuse*, the **word**, MaChaziq, (חָזַק, means, to be or grow strong, mighty, *to hold fast*, he made strong, strengthened, he reinforced, he hardened, *he seized, took hold of, he clung to, he kept, held, was seized, was held*, strong, firm, force, severity, power, the **word**, Bam, בָּם, means, onto them)

In *verse 2* YHVH tells Pharaoh that there will be drastic consequences **IF** Pharaoh, does **NOT** Shalach, send, YHVH's people Away, and in the next *verse* YHVH, instructs Mosheh to tell Pharaoh, what those drastic circumstances are going to be, he says:

*3 Behold, the hand of YHVH is upon your cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain (pestilence).*

הִנֵּה יַד־יְהוָה הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוֹסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן דָּבָר  
כִּכְרֵד מְאֹד

הִנֵּה יַד־יְהוָה הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוֹסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן דָּבָר  
כִּכְרֵד מְאֹד

Hineh Yad YHVH Hoyah BeMiqneka Asher BaSadeh BaSusiym BaChamoriym BaGemaliym BaBaqar UbaTzon Deber Kaved Meod, where the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, *behold*, since, now, thus far, yet, the **word**, Yad, יָד, means, *hand*, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, the **word** YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, Hoyah, is from the **word**, Hayah, הָיָה, which means, *is, 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**, BeMiqneka, is from the **word** Miqnah, מִקְנֵה, which means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, and in the form that it is used here, it means, **on you cattle**, 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**, BaSadeh, שָׂדֵה, means, **field, open country**, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the **word**, BaSusiym, is the plural of the **word** Sus, סוּס, which means, **horse, equine**, the **word**, BaChamoriym, is the plural of the **word** Chamor, חֲמוֹר, which means, **ass, donkey**, Chamar, חָמַר, ass driver, it also means, to foam up, boil, ferment, seethed, foamed, wine when it is still foaming, it means, it burned, parched, to be red, he reddened died red, to heap, to burden, make heavy, be stringent, he aggravated, became serious, it means, bitumen, asphalt, the **word**, BaGemaliym, is the plural of the **word**, Gamal, גָּמַל, which means, **camel**, camel driver, it also means, to toil, to ripen, to wean, was whole, was complete, perfect, ripened, he weaned, he weaned himself off of something, it means, to pay, reward, recompense, requite, deal bountifully with, reward, to treat a person well or ill, he collected, was beautiful, was handsome, he acted well, acted decently, to spare, forgive, give, to repay, he did so, rendered to, he repaid, rewarded, recompensed, was done to him, he was paid, benefit, it is also the name of third letter of the Hebrew alphabet, the **word**, BaBaqar, בָּקָר, means, **cattle, herd, oxen**, the plowing animal, it means cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, the **word**, UbaTzon, is form the **word** Tzon, צֹאן or צֹאֲנִים means, a flock of small cattle, **sheep, goats**, and in the form that it is used here it means and upon your sheep, the **word**, Deber, is from the **word** Dabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, 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** Kaved, כָּבֵד, means, **to be heavy, weighty, grievous**, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, it was heavy, became heavier, great, hard, sore, difficult, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, glory, abundance, riches, glorious,, stately, honouring, respect, offering, refreshment, the

*word*, Meod, מְאֹד, means, to increase, strength, might, power, and as an adverb it means, *very, much, abundant, greatly, exceedingly*, to be many, it grew, to add)

Mosheh says: Behold, the hand of YHVH **IS** upon your cattle which are in the field, and upon your horses, upon your asses, upon your camels, upon your oxen, and upon your sheep: there shall be a very grievous murrain. In Hebrew, it says דָּבַר כָּבֵד מְאֹד, Daber, and this word, Daber is from the root word Dabar, and it is very significant, because, while it does mean *pestilence* and *plague*, it also means, word, to speak, he spoke to or with, which simply confirms to us, that it is the Word of YHVH, that is causing these Plagues to happen, and the Word of YHVH, **IS** His inerrant and everlasting teaching and instructions, which of course is the Words of His Torah of Life, which in turn, warns us, that **IF** the Words of the Torah of YHVH, are **NOT** obeyed, as YHVH Commands us, **THEN**, the Torah, will be a curse, and that curse can and will be manifested in many forms, including, pestilence, plagues, wars, earthquakes etc.

4 And YHVH shall sever between the cattle of Yisrael and the cattle of Egypt: and there shall no **thing** die of all that is the children's of Yisrael.

(וְהִפְלֵת יְהוָה בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרַיִם וְלֹא יָמוּת מִכֹּל לְבֵנֵי יִשְׂרָאֵל דָּבַר)  
וְהִפְלֵת יְהוָה בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרַיִם וְלֹא יָמוּת מִכֹּל לְבֵנֵי יִשְׂרָאֵל דָּבַר  
997 62977

VehiPelah YHVH Beyn Miqneh Yisrael UBeyn Miqneh Mitzrayim VeLo Yamut MiKal LiBeney Yisrael Dabar, where the *word*, VehiPelah, is from the *word*, Palah, פָּלָה, means, *to be separated, be distinct, he distinguished*, was wonderful, *he set apart, was made separate*, it also means, to delouse, searched, examined, scrutinized, he examined, he searched for vermin, the *word*, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the *word*, Beyn, בֵּין, means, *to separate, divide, be between, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood*, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the *word*, Miqneh, מִקְנֵה, means, *cattle, herd*, to buy, purchase, purchase price, wiped, cleaned, it is from the *word* Qanah, to acquire, get, to buy, the *word* Yisrael, יִשְׂרָאֵל, is the name that YHVH 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*, UBeyn, is the *word* Beyn repeated and it is translated as, *between*, the *word*, Miqneh, is repeated and it means, cattle, the *word* Mitzrayim, means Egypt, the *word*, VeLo, means, and no or and not, the *word*, Yamut, is for the *word* Mot or Mut, מוֹת, means, *dead, will die, he or she died, put to death, killed, death*, the *word*, MiKal, is from, the *word* Kal, which means, all, the whole of, and in the form that it is used here, it means from all of, the *word*, LiBeney, is from the *word* Ben, which means son or child, and here it means the children of, the *word*, Yisrael is repeated, and *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, Dabar, דָּבָר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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)*

Now in this *verse* YHVH says, *I shall sever between the Miqneh, the cattle of the people of Yisrael and the Miqneh, the cattle of the people of Egypt:*

This tells us that YHVH will make a **distinction** between what His people Yisrael own, and what the people of Egypt, who are a shadow picture of the people of the world, own. Now this should be extremely comforting for anyone that has made the conscious decision to believe, follow and obey the Words of YHVH's Torah of Life, because, Scripture makes it very clear that YHVH does **NOT** change, (*Malachi 3:6 For I am YHVH, I do NOT change; therefore you sons of Jacob are not consumed*), therefore, that means, that **IF** we do indeed choose to walk in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life, that, **NOT** only will YHVH make a **distinction** between us and the people of the world, **BUT** the people of the world, **will also make that distinction**. And because of that distinction, some people, will see how we are blessed because of our obedience, to the Words of YHVH's Torah of Life, while others, will be jealous and resent our blessings, and more than likely, they will **TRY** to attack us, because of it. **BUT**, we do not need to worry, for YHVH has made it very clear, that He will **NEVER** leave nor forsake His Torah obedient children. Now, to show Pharaoh, that YHVH has indeed made a **distinction** between the Miqneh, cattle of Egypt and the Miqneh, the cattle of Yisrael, He tells Pharaoh, **THERE SHALL NO THING DIE** of all that is the children's of Yisrael. Now when you read this in English you do **NOT** get the full picture, of what YHVH is communicating to us in this *verse*, however in Hebrew the word that is translated as **THING**, is the word Dabar, which does mean, **THING** but it has many other meanings, it means, word, 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. Therefore, I believe that YHVH is telling us, through this word, **Dabar**, that **IF** we will allow ourselves to be guided by His Word, **IF** we can come into agreement with the Words of His Torah of Life, **IF** we choose to let Him lead us, **THEN**, He, YHVH, will lead us into His **Pasture**, which is a shadow picture of His eternal kingdom, where there are **NO** plagues **NOR** pestilence, for it is His Paradise. This promise, my friends, **IS** for all of people who choose to be zealous for and obedient to, the Words of His Torah of Life.

5 And YHVH appointed a set time, saying, Tomorrow YHVH shall do this **thing** in the land.

וַיִּשֶׁם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה תְּדַבֵּר תִּזְהַב אֶרֶץ  
 וַיִּשֶׁם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה תְּדַבֵּר תִּזְהַב אֶרֶץ

VayaSem YHVH Moed Lemor Machar YaAseh YHVH HaDabar HaZeh BeAretz, where the **word**, VayaSem, is from the **word** Siym, שִׁים or Sum, שָׁם, which means, to place, **put, set**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, YHVH is the Name **Yahweh**, Yahuwah, Yehovah, the **word**, Moed, מוֹעֵד,

means, **appointed time, set time**, festival, appointed place, place of meeting, **appointed sign, signal**, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it also represents the festival sacrifice, the temple, synagogue, half holy days, intermediate days of Pesach and Sukkot, it is from the **word** Ed, עַד, and as a conjunction, the **word** Ed, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, 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**, Machar, מָחָר, as an adverb, means, **tomorrow, in time to come, the morrow, time in front**, the **word**, YaAseh is from the **word**, Asah, עָשָׂה, means, **to do, doing, done**, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, HaDabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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**, HaZeh, means, **this**, the **word**, BeAretz, means, **in the land**)

Now to ensure that Pharaoh knows that it is YHVH that is doing all of this, Mosheh sets a time for this event to happen, and says, Tomorrow, is when YHVH will do this **THING** in the land. Again, unless a person is familiar with the Hebrew language, they will **NOT** get the full impact of what YHVH is saying here, for the word that is translated as **THING**, is, the Hebrew word Dabar, which does mean, **Thing**, but as I said above, it also means **Word**, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it means pasture, it means to lead, guide, it also means, pestilence, plague. Therefore, this once again, confirms that not only **IS** this, the Word of YHVH, the Words of His Torah of Life that is doing all of this, **BUT** YHVH, **IS** using His Word, to set the people of His Yisrael, **FREE**. I hope that you see and grasp the monumental importance of YHVH's statement, here in this *verse*, for everything that YHVH does, He does it through His Word, the Words of His inerrant and everlasting teaching and instructions, His Torah of Life.

6 And YHVH did that **thing** on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Yisrael did not have even one die.

וַיַּעַשׂ יְהוָה אֶת־הַדְּבָרַת הַזֶּה מִמָּחָרָת וַיָּמָת כָּל מִקְנֵה מִצְרַיִם וּמִמִּקְנֵה בְנֵי־יִשְׂרָאֵל  
 לֹא־מָת אֶחָד  
 וַיִּזְכֹּר יְהוָה אֶת־יִשְׂרָאֵל וַיֹּצִיֵם אֶת־יִשְׂרָאֵל מִמִּצְרָיִם  
 וַיֵּצֵא אֶת־יִשְׂרָאֵל מִן־מִצְרָיִם

VayaAs YHVH ET HaDabar HaZeh MiMacharat VayaMat Kol Miqneh Mitzrayim UmiMiqneh Beney Yisrael Lo Met Echad, where the **word**, VayaAs, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he worked, he laboured**, he

acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, 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, אַת, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, **also represents, the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** HaDadar, דִּבַּר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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**, HaZeh, means, **this**, the **word**, MeMacharat, is from the **word** Machar, מָחָר, as an adverb, means, **tomorrow**, in time to come, the morrow, time in front, and in the form that it is used here, it means, **on the morrow**, or **on the next day**, the **word**, VayaMat, is from the **word**, Mot or Mut, מוֹת, means, **dead, to die, he, she or it died, put to death, killed, death**, the **word**, Kol, means, **all, the whole of**, the **word**, Miqneh, מִקְנֵה, means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, which means, to acquire, get, to buy, the **word**, Mitzrayim, means, Egypt, the **word**, UmiMiqneh, is the **word** Miqneh repeated and it means cattle, and in the form that it is used here, it means, **and from the cattle**, 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; 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**, Lo, means no or not, the **word**, Met, is the **word** Mot, repeated, and it means, **dead, to die, he, she or it died, put to death, killed, death**, the **word**, Echad, means, **one**)

Here we are told that YHVH did the **THING** that He prophesied He would do, on the morrow. So here again, we see the word **THING**, and it is once again translated from the Hebrew word Dabar, which also means, word. I believe that YHVH keeps repeating this word, Dabar, because He wants all of us, His children to **KNOW**, that everything He does, He does, by and through His Word, He guides us, He protects us, he provides for us and He teaches us, through the Words of His Torah of Life, His inerrant and everlasting teaching and instructions. And when His Words **ARE believed followed and obeyed**, they actually set people **FREE**, and the sooner,



the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is repeated and these two letters represent Messiah, the First and the Last, the **word**, HaAm, means, **the people**)

Now I don't have to tell you that Pharaoh, is a Pessimist, a non believer in the power of YHVH, and therefore, after he is told that the Miqneh, the cattle that were in the field died, he immediately sends people to see **IF** the Miqneh, the cattle of the people of Yisrael have died, and it says, Hineh, Behold, **there was NOT ONE** of the cattle of the Yisraelites dead. Now, once Pharaoh gets the news that not even one of the cattle of the people of Yisrael died, you would think that that would cause him to repent, and maybe even agree to comply with YHVH's demands to Shalach, send the people of Yisrael away, **BUT** we are told, that that is **NOT** what happened, and that instead, Pharaoh, וַיִּכְבֹּד לֵב, VayiKevad Lev, he hardened his own heart. That means that what Pharaoh had on his heart, which was pride, stubbornness, and a god like complex, was simply hardened or better yet **MAGNIFIED**. Which means that he did **NOT** and would **NOT** send the people of Yisrael away as YHVH commanded him.

8 And YHVH said unto Mosheh and unto Aharon, Take to yourselves, handfuls of **ashes** of the furnace, and let Mosheh sprinkle it toward the heaven in the sight of Pharaoh.

( וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן קְחוּ לָכֶם מִלֵּא חַפְנֵיכֶם פִּיחַ כִּבְשָׁן וּזְרָקוּ מִשָּׂה )  
 הַשְּׂמִימָה לְעֵינֵי פַרְעֹה

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן קְחוּ לָכֶם מִלֵּא חַפְנֵיכֶם פִּיחַ כִּבְשָׁן וּזְרָקוּ מִשָּׂה  
 הַשְּׂמִימָה לְעֵינֵי פַרְעֹה

VaYomer YHVH El Mosheh VeEl Aharon Qechu LaKem Melo Chaphneykem Piycha Kibshan UZeraqu Mosheh HaShamaymah LeEyney Paroh, where the **word**, VaYomer 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**, 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, is the **word** El repeated, and it means to or unto, the **word** or name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, teacher, lofty, plucked out, the **word**, Qechu, is from the **word**, Qach, קָח, which means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Lakem, means, **to you, plural or to yourselves**, the **word**, Melo, is form the **word** Mala or Male, מָלֵא, which means, **to be full**, full price, **fill, filled, was full, he filled, was filled**, was accomplished, he fulfilled, completed, he confirmed, was filled, they massed themselves, full, complete, fullness, plenty, the **word**, Chaphneykem, is from the **word** Chophen, חֹפֶן, which means, hollow of the hand, handful, to take a handful, he took with both hands, the **word**, Piyach, פִּיחַ, means, **soot, ashes or dust, it means to cover with soot**, to paint in charcoal, he covered himself with soot, the **word**, Kibshan, כִּבְשָׁן, means, **kiln, furnace**, that which subdues metals, it also means, secret, conceal, the **word**, UZeraqu, is from the **word** Zaraq, זָרַק, which means, to **throw, toss, sprinkle, he spread abroad, scattered, dispersed**, scattered seed, sowed, he injected, the **word** or name Mosheh, means,



Eretz, means, *land*, the *word*, Mitzrayim, means, *Egypt*, the *word*, VeHayah, is repeated, and it means, *to be, exist, happen, shall happen, continue, become, has or will become*, the *word*, Al is repeated, and 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*, the *word*, HaAdam, means, *man*, the *word*, VeAl, is the *word* Al repeated, and 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*, the *word*, HaBehemah, means, *the animal, the beast*, the *word*, LiShchiyn, is from the *word* Shechiyn, שָׁחִין, which means, boils, eruption, abscess, ulcer, the *word*, Porecha, is from the *word*, Parach, פָּרַח, means, *to sprout, bud, shoot, blossom, bloom, flourish, it broke forth, broke out*, flower, flower shaped ornament, young man, it also means to fly, that which flies, the *word*, Avabuot, is from the *word*, Ababuah, אֲבַבְעָה, which means, *sore, blister, boil, pustule, to bubble up*, the *word*, BeKal, means, *in all, or in the whole of*, the *word*, Eretz, means, *land*, the *word*, Mitzrayim, means *Egypt*)

YHVH says, that the ashes, shall become small dust in all the land of Egypt, and that the dust, will manifest itself as LiShchiyn, boils, breaking forth with Avabuot, אֲבַבְעָה, *sores, blisters, pustule, sores that bubble up with puss*, upon man, and upon beast, throughout *ALL* the land of Egypt. This means, that no one, in all the land of Egypt, will escape the punishment of YHVH Elohim, except of course, the children of Yisrael. Now, I want you to look at this as an end time event, because that is exactly what will be happening, to the peoples of the world around us, when Messiah, our conquering king, returns, **BUT**, please don't be worried, for YHVH shows us, here in *verse 9*, **HOW** He will make a distinction between His Torah obedient children, the children of His Yisrael, and the rest of the people of the world. It is important that you fully understand, that YHVH is showing all of us here, in *Exodus 9*, that **IF** we willingly and lovingly choose to believe, follow and obey the Words of His Torah of Life, that, He will set us apart, and He will cover us with His protective covering, exactly like He covered, and or made a distinction between, Pharaoh and the people of Egypt, and His people Yisrael, who dwelt in Goshen. That my friends **IS** the legacy of YHVH's children, who willingly choose to zealously believe, follow and obey the Words of our heavenly Father's Torah of Life.

*10 And they took ashes of the furnace, and stood before Pharaoh; and Mosheh sprinkled it up toward heaven; and it became a boil breaking forth with sores upon man, and upon beast.*

וַיִּקְחוּ אֶת־פִּיֹּת הַכִּבְשָׁן וַיַּעֲמְדוּ לִפְנֵי פַרְעֹה וַיִּזְרַק אֹתוֹ מֹשֶׁה הַשָּׁמַיְמָה וַיְהִי שָׁחִין

אֲבַבְעָה פֹּרַח בְּאָדָם וּבְבֵהֵמָה

אֲבַבְעָה פֹּרַח בְּאָדָם וּבְבֵהֵמָה אֲבַבְעָה פֹּרַח בְּאָדָם וּבְבֵהֵמָה אֲבַבְעָה פֹּרַח בְּאָדָם וּבְבֵהֵמָה

VayiQchu Et Piyach HaKibshan VayiAmdu Liphney Paroh VayiZeroq Oto Mosheh HaShamaymah VaYehiy Shechiyn Avabuot Porecha BaAdam UvaBehemah, where the *word*, VayiQchu, is from the *word* Qach, קָח, means, *take, taken, he took*, get, it is related to the *word* Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word*, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the *word*, Piyach, פִּיחַ, means, *soot, to cover with soot*, to paint in

charcoal, *he covered himself with soot*, the *word*, HaKibshan, כִּבְשָׁן, means, *kiln, furnace*, that which subdues metals, it also means secret, conceal, the *word*, VayiAmdu, is from the *word*, Amad, עָמַד, which means, *to stand, stood, stood up*, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the *word*, Liphney, is from the *word* Paniym, פָּנִים, which means, face, countenance, *presence, forepart, before, before me, in front of me*, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the *word* Peh, which means, mouth, speech, saying, command, opening, orifice, the *word*, Paroh, means Pharaoh, the *word*, VayiZeroq, is from the *word*, Zaraq, זָרַק, which means, *to throw, toss, sprinkle, he spread abroad, scattered, dispersed*, scattered seed, sowed, he injected, the *word*, Oto, means, him or it, the *word*, Mosheh, means, drawn out of the water, the *word*, HaShamaymah, is form the *word*, Shamayim, שָׁמַיִם, which means, visible heavens, sky, heaven, the abode of Elohim, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse, the *word*, VaYehiy, is form 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*, Shechiyn, שָׁחִין, means, *boils, eruption, abscess, ulcer*, the *word*, Avabuot, אַבְעָבֹעָה, means, *blister, sores, boil*, pustule, to bubble up, the *word*, Pore'ach, פָּרַח, means, *to sprout, bud, shoot, blossom, bloom, flourish, it broke forth, broke out*, flower, flower shaped ornament, young man, it also means to fly, that which flies, the *word*, BaAdam, means, *in man*, the *word*, UvaBehemah, means, *and in animals or and in beasts*)

Here we are told, Mosheh and Aharon took *ashes* of the furnace, and stood before Pharaoh; and Mosheh sprinkled the ashes up, toward heaven; וַיְהִי שָׁחִין אַבְעָבֹעָת פָּרַח בְּאָדָם וּבְבְהֵמָה, Vayehiy, and it became, Shchiyn, boils, eruptions, abscesses, ulcers, Avabuot, sores, eruptions, Poreach, that broke forth, BaAdam, upon man, UvaBehemah, and upon the animals and beasts. This tells us, that no men or women, and not even one single animal of the herds of the Egyptians, was spared, they **ALL** broke out in sores and boils. **BUT** again, we have to realize, that **NOT** even one of the people of Yisrael, nor any of their animals were touched by those plagues. This is the same Elohim that will be there for us, in end times, so please, please, do not worry, He has every Torah obedient person well covered, just as he had all the people of Yisrael who were in Goshen, covered, during the plagues that YHVH brought upon Pharaoh, and the people of Egypt.

*11 And the magicians could NOT stand before Mosheh because of the boils; for the boil was upon the magicians, and upon all the Egyptians.*

וְלֹא-יָכְלוּ הַחֹרְטָמִים לַעֲמֹד לִפְנֵי מֹשֶׁה מִפְּנֵי הַשָּׁחִין כִּי-הָיָה הַשָּׁחִין בְּחֹרְטָמִים  
 וּבְכָל-מִצְרָיִם  
 אֲשֶׁר יָצְאוּ מִצְרָיִם אֶת-פָּרֹחַ הַשָּׁחִין וְהַבְּעָבֹעַת וְהַפָּרַח וְהַבְּעָבֹעַת  
 אֲשֶׁר יָצְאוּ מִצְרָיִם אֶת-פָּרֹחַ הַשָּׁחִין וְהַבְּעָבֹעַת

VeLo Yaklu HaChartumiym LaAmod Liphney Mosheh Mipney HaShchiyn Kiy Hayah HaShchiyn BaChartumiym UveKal Mitzrayim, where the *word*, VeLo, means, ***and no or and not***, the *word*, Yaklu is from the *word* Yakol, יכל or יכול which means, ***to be able, can, could, may, any at all ways, might, have power to overcome, prevail***, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the *word*, HaChartumiym, is from the *word* Chartom, חרטום, which means, ***soothsayer-priest, magician***, it also means, nose, snout, proboscis, trunk of an animal, the *word*, LeAmod, is from the *word*, Amad, עמד, which means, ***to stand, stood, stood up***, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the *word*, Liphney, is from the *word*, Paniym, פנים, 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* or name, Mosheh, means, ***drawn out of the water***, the *word*, Mipney, is the *word* Paniym, פנים, repeated, and it means, ***face, countenance, presence, forepart, before, before me, in front of me***, the *word*, HaShchiyn, שחיין, means, ***the boils, the eruption, the abscess, the ulcer***, 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*, Hayah, הִיָּה, 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*, HaShchiyn, שחיין, is repeated, means, ***the boils, the eruption, the abscess, the ulcer***, the *word* BaChartumiym, is from the *word* Chartom, חרטום, which means, ***soothsayer-priest, magician***, it also means, nose, snout, proboscis, trunk of an animal, the *word*, UveKal, ***and upon all, or, and upon the whole of***, the *word*, Mitzrayim, means, Egypt and or Egyptians)

Here we are told that Pharaoh's magicians could **NOT** stand before Mosheh because they, and all the people of Egypt, were covered in sores and boils. Now try and imagine what it was like for these Egyptian priests and magicians and soothsayers, who believed in their man made gods, who obviously could not protect them against the wrath of YHVH, and now they are covered with sores and boils, which means that they were to embarrassed to stand before Pharaoh, covered with the evidence that their man made gods were impotent. Now what are we to make of this statement? Well if we consult Scripture we can see another reason why they could not stand before Pharaoh. *Deuteronomy 28:10 And ALL people of the earth shall SEE that you are called by the Name of YHVH; AND THEY SHALL BE AFRAID OF YOU.* YHVH has given us the Words of His Torah of Life, so that IF we choose to believe follow and obey it, we will be at peace with whatever comes our way, **BECAUSE** we **KNOW or should KNOW**, that He will never leave, nor forsake us, for He is our protective covering.

12 And YHVH hardened the heart of Pharaoh, and he did **NOT** hearken unto them; as YHVH had **spoken** unto Mosheh.

וַיַּחֲזִק יְהוָה אֶת-לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כְּאֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה

ṾAYEḤAZEḶ ṾYVḤ ET LEV PAROH VELO SHAMA ALEHEM KAASHER DIBER ṾYVḤ EL

Mosheh, where the **word**, VayeChazeq, is from the **word**, Chazaq, חָזַק, means, **to be or**

**grow strong**, mighty, to hold fast, he made strong, strengthened, he reinforced, **he**

**hardened**, he seized, took hold of, he clung to, he kept, held, was seized, was held, strong,

firm, force, severity, power, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah,

the **word**, Et, is the first and last letters of the Hebrew Alephbet and **they represent**

**Messiah**, the First and the Last, the **word**, Lev, means, **heart**, the **word**, Paroh, means

Pharaoh, the **word**, VeLo, means, **and no or and not**, the **word**, Shama, 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** Alehem, unto

them, the **word** KaAsher, כְּאֲשֶׁר, means, **as, when, as you, according to, as we**, when you,

when we, the **word**, Diber, דִּבֶּר, means, **to speak, he said, speaking, he spoke of, he**

**spoke to or with, he told someone something, 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**)

Here, the translation is very poor, because it says in English that YHVH hardened Pharaoh's heart. However, in Hebrew it says, וַיַּחֲזִק יְהוָה אֶת-לֵב, YHVH, Yahweh, VeChazeq, He made to grow stronger, mightier, to hold fast, strengthened, reinforced, Aleph Tav, Pharaoh's Lev, his heart. We have to understand that every human being has been given **FREE WILL**, so, **NO ONE**, but ourselves, can harden our hearts, **IT IS A PERSONAL CHOICE** to do so. YHVH does **NOT HARDEN** anyone's heart, because He loves us all, with an unending love. However, He does, in a way, give us the desires of our heart, which means, that whatever YHVH finds internalized in, or on our hearts, whether it is love, grace, mercy, kindness, hospitality, **OR** hate, pride, stubbornness, evil intent, then that is what will be strengthened within that person's heart. Please notice that the word **Dabar** is used once more in this *verse* and this time it is translated as, **spoken**. Even though it is translated as **spoken** we still have to understand that it is YHVH that has spoken, and therefore the word Dabar, means, YHVH's Word, and since it is YHVH's Word, then we had better learn to follow and obey it, if we want the plagues that YHVH will bring upon a disobedient and rebellious world, in end times, **NOT** to touch our houses.

13 And YHVH said unto Mosheh, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus says YHVH, the Elohim of the Hebrews, Let My people go, that they may serve Me.

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה הֲשִׁיבֵם בְּפֶקֶד וְהִתִּיצֵב לִפְנֵי פַרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה-אָמַר יְהוָה)  
 אֶל-יְהִי הָעֲבָרִים שְׁלַח אֶת-עַמִּי וַיַּעֲבֹדְנִי

אָמַרְתָּ אֵלָיו כֹּה-אָמַר יְהוָה אֶל-מֹשֶׁה הֲשִׁיבֵם בְּפֶקֶד וְהִתִּיצֵב לִפְנֵי פַרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה-אָמַר יְהוָה)  
 אֶל-יְהִי הָעֲבָרִים שְׁלַח אֶת-עַמִּי וַיַּעֲבֹדְנִי

VaYomer YHVH El Mosheh HaShekem BaBoqer VehitYatzev Liphney Paroh VeAmarta Elayv Koh Amar YHVH Elohey Halvriym Shalach Et Amiy VayaAvaduniy, where the word, VaYomer is from the word Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the word, YHVH, is the Name Yahweh, Yahuwah, 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, HaShekem, שֶׁכֶם, means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, to consent, a portion, the upper part of a building, the spur of a hill, he carried on his shoulders, it also means, *to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning*, it is also the name of a city, in Yisrael, the word, BaBoqer, בֹּקֵר, means, *morning*, to cleave, split, *the breaking through of daylight*, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the word, VehitYatzev, is from the word Yatzav, יָצַב, which means, *to station oneself, take one's stand, he set, he placed*, he stabilized, consolidated, was strengthened, was made firm, he stationed himself, took his stand, he stood up for, he presented himself, the word, Liphney, is from the word, Paniym, פָּנִים, means, *face, countenance, presence, forefront, before, before me, in front of me, front part, front, in front, meet*, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, the word, Paroh, means, Pharaoh, the word, VeAmarta, is from the word, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the word, Elayv, אֵלָיו, means, *to or unto him*, the word, Koh, כֹּה, as an adverb, means, so, *thus*, here, now, there, beyond, the word Amar is repeated and it means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, the word YHVH, is the Name Yahweh, Yahuwah, Yehovah, the word, Elohey, is a short form of the title Elohim, which means, mighty ones, judges, powers, the word, Halvriym, means the Hebrews, the word, Shalach, שְׁלַח, means, *to send, sent*, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, *he was ordered to go, he sent away, sent off, was dismissed, was driven*



which means, this, which, who, but this **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is happening here, **something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents; therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, Aniy, means, I, the **word**, Sholecha, is from the **word** Shalach, שָׁלַח, means, **to send, sent, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Kal, means, all, the whole of, the **word**, MaGephotay, is from the **word**, Magephah, מִגִּפְהוֹתַי, which means, **plague, epidemic, wound**, it is from the **word** Nagaph, which means to strike, 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**, Libka, is from the **word**, Lev, which means, heart, and in the form that it is used here, it means, **and your heart**, the **word**, UvaAvadeyka, 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**, UvAmeka, is from the **word** Am, which means, **people**, and in the form that it is used here it means, **and on or upon your people**, BaAvur, עַבְדְּךָ, means, produce, yield, as a preposition it means, on account of, because of, for the sake of, **in order that, fore the sake of, with the intent, so that**, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the **word**, TeDa, is from the **word** Yada, יָדָע, which means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, 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**,

Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not**, it means, **to negate, deny, nullify**, as an adverb it means, where, the **word**, Kamoni, is from the **word** Kamo, כָּמוֹ, which is an adverb, that means, **like, as**, as when, the **word**, BeKal, means, **in all, or in the whole of**, the **word**, HaAretz, means, the land, **the earth**)

YHVH says to Pharaoh, since you did **NOT** obey My Commandment to Shalach, to send My people away, I, YHVH, will, at this time, Shalach, send all My plagues upon your heart, and upon your servants, and upon your people; that you may **KNOW** that there is none like Me in all the earth.

Now I don't know what that did to Pharaoh's heart, **BUT**, if you were to take all the anxiety, the physical and emotional pain, the worry, and all the chaos that all of these plagues have caused Pharaoh, his servants and his people so far, and roll them all up into one, **THEN**, that is what YHVH is sending to Pharaoh's heart. Again, whether you believe it or **NOT**, this **IS** YHVH's Grace at work, for YHVH could have just destroyed Pharaoh, there and then, **BUT** instead, since He does not want even one person to perish, and since that does indeed include Pharaoh, He does not kill him, He gives him yet another opportunity to obey the Commandments that He has given him, six times prior. If Pharaoh, at anytime, during these plagues, had repented, and cast himself upon YHVH's mercy, then YHVH would have shown him mercy, but Pharaoh was too prideful and stubborn, and now, he is going to pay an even heavier price for his pride and stubbornness.

15 For now I will stretch out My hand, that I may smite you and your people with **pestilence**; and you shall be **cut off from the earth**.

כִּי עַתָּה שְׁלַחְתִּי אֶת־יָדִי וְאֶךָ אוֹתָךְ וְאֶת־עַמְּךָ בַּדָּבָר וְתִכְחַד מִן־הָאָרֶץ

כִּי עַתָּה שְׁלַחְתִּי אֶת־יָדִי וְאֶךָ אוֹתָךְ וְאֶת־עַמְּךָ בַּדָּבָר וְתִכְחַד מִן־הָאָרֶץ

Kiy Atah Shalachtiy Et Yadiy VaAk Otka VeEt Amka BaDaber VatiKached Min HaAretz, where the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Atah, עַתָּה, as an adverb, means, **now, at present, at the time**, it means shortest period of time, it is from the **word** At, עַת, which means, time, season, appointed time, the **word**, Shalachtiy, is from the **word** Shalach, שָׁלַח, means, to send, sent, **to stretch out, extend, extended, let loose**, he sent a message, **was dispatched**, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is that first and last letters of the Hebrew Alephbet and they represent Messiah the First and the Last, the **word**, Yadiy, is from the **word** Yad, which means, hand, and in this form, it means, my hand, the **word**, Va'ak, is from the **word**, Nakah, נָכַח, which, means, **to beat, strike, smite**, he hurt,



*of, for the sake of, in order that, fore the sake of, with the intent, so that*, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the **word**, Zot, זֹאת, which is a pronoun, that means, this; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, this, which, who, but this **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, *it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon*, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the verse that we are reading, because something very important is about to happen, the **word**, HeEmadtiyka, is from the **word**, עמד, means, *to stand, stood, stood up*, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, *persisted, stayed, remained*, was about to, was ready, he stopped, he placed, *he appointed, he set up, established*, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, and in the form that it is used here, it means, *I have preserved you*, the **word**, BaAvur, is repeated, and it means, *on account of, because of, for the sake of, in order that, fore the sake of, with the intent, so that*, the **word**, HaRotka, is from the **word** Ra'ah, ראה, which means, *see, cause you 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**, Et, is the first and last letters of the Hebrew Alephbet and *they represent Messiah*, the First and the Last, the **word**, Kochiy, is from the **word**, Koach, כוח or כח, which means, *strength, power, might*, force, vigour, he defeated, he battered, and in the form that it is used here, it means, my power, the **word**, UIMa'an is from the **word**, מַעַן, means, answer, heed, purpose, on account of, in order that, aim, because of, so as to, to the end, intent, to address a letter, was addressed to someone, dwelling, habitation, on account of, in order that, because of, to the end or intent, for the sake of, lest, the **word**, Saper, ספר, means, to count, number, *to recount, tell, narrate, told*, he counted, numbered, enumeration, census, *narrated, was recounted, was told, declared*, it means to cut, he cut his hair, it can mean, scissors, a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, hairdresser, the **word**, Shmiy, 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, the **word**, BeKal, means, *in all, in the whole of*, the **word**, HaAretz, means, *the earth*, the land)

Here YHVH says something that **MOST** people will **NOT** believe, except for the most staunch believers in the omnipotence of our Creator. He says, And in very deed **FOR THIS CAUSE, HAVE I, YHVH, RAISED YOU UP.**

YHVH is saying that Pharaoh has the position that he has, only because He, YHVH placed him there, as the head of all of Egypt, for such a time as this, in order to show in you, My power; and that My Name may be declared throughout all the earth.

Now take a moment and think about what YHVH has just said here, and while you are thinking, please remember, that YHVH does **NOT** change, which means, that what He has done to Pharaoh, by actually placing him on the throne, He has done to all the world leaders, throughout **ALL** of History. Now that is a big pill to swallow, and because it is so big, the majority of the people of the world, cannot and will not comprehend nor agree that YHVH has that kind of power. I, on the other hand, believe it with all my heart, for He is indeed, omniscient, omnipotent and omnipresent, which is why He can, and does all of these things.

Do you think that this Pharaoh believed YHVH, when He said those things? The answer is probably a resounding **NO**. But because anyone, or the likes of people like Pharaoh do **NOT** believe, what YHVH says here in **verse 16**, does not make it False. *Numbers 23:19 Elohim IS NOT a man, that he SHOULD LIE; neither the son of man, that he should pity: has He said, and shall He not do it? Or has He spoken, and shall He not make it good?*

17 As yet you exalt yourself against My people, that you will **NOT** let them go?

עוֹדָה מִסְתוֹלֵל בְּעַמִּי לְבַלְתִּי שְׁלַחַם  
שָׁלַח שְׁלַחַם שְׁלַחַם שְׁלַחַם שְׁלַחַם

Odeka MiStolel BeAmiy LeViltiy Shalcham, where the **word**, Odeka, is from the **word**, עוֹדָה, which means, to return, repeat, do again, **still, yet**, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, **still, long time, yet, already**, and in the form that it is used here it means, **you still, yet you**, the **word**, Mistolel, is from the **word** Salal, סָלַל, means, to lift up, cast up, he cast up or paved a highway, he cast up a way, he lifted up a song, was parted, was paved, he made a path, he led, guided, he trod down, **he exalted himself, was arrogant**, the **word**, BeAmiy, is from the **word**, Am, people and in the form that it is used here, it means, **on or against my people**, the **word** LeViltiy, is from the **word**, Biltiy, בַּלְתִּי, which is a preposition and a conjunction, meaning, **not**, except, without, it is related to the **word** Bal, which mean, **not, lack, deficiency, on the contrary, nevertheless, detrition, disappearance, non existence**, and the **word** Balah, בָּלָה, which means, to be frightened, terrified, worn out, and the **word** Baliy, בָּלִי, which means, **without, excluding**, except for, the **word**, Shalcham, is from the **word**, Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, **let loose**, he sent a message, was dispatched, was transmitted, he was ordered to go, **he sent away, sent off, was dismissed, was driven away, he divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter)

Here, right after YHVH told Pharaoh, that He, YHVH, will send all these plagues or the effect of these plagues into his heart, he says to Pharaoh, yet you exalt yourself against My people, and you will **NOT** send them away? In other words, YHVH is conveying to Pharaoh, that he has lost

the battles, and that his man made imaginary gods, were defeated every time, by YHVH's power, and yet, you still insist that you will **NOT** send My people away? Now that Pharaoh has shown YHVH that he is very stubborn and that he will not give even an inch, he will **NOT** send the people of Yisrael away, YHVH tells him in *verse 18*.

*18 Behold, tomorrow about this time, I will cause it to rain a very grievous hail, such as has NOT been in Egypt since the foundation thereof even until now.*

הִנְנִי מִמָּטִיר כְּעֵת מָחָר בְּרֹד בָּרָד מְאֹד אֲשֶׁר לֹא־הָיָה כְּמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם )

הַיּוֹסֵדָה וְעַד־עַתָּה

הִנְנִי מִמָּטִיר כְּעֵת מָחָר בְּרֹד בָּרָד מְאֹד אֲשֶׁר לֹא־הָיָה כְּמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם )

Hineniy MaMtiyr KaEt Machar Barad Kaved Meod Asher Lo Hayah KaMohu BeMitzrayim LeMin HaYom HivaSdah VeAd Atah, where the **word**, Hineniy is from the **word** Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far**, yet, the **word**, MaMtiyr, is from the **word** Matiyr, מָטַר, means, **to rain, it rained, caused to rain**, the **word**, KaEt, is from the **word** Et, עֵת, which means, **time, season, appointed time**, the **word**, Machar, מָחָר, as an adverb, means, **tomorrow, in time to come, the morrow**, time in front, the **word**, Barad, בָּרָד, means, to hail, hail, hailstone, to be cold, to be vexatious, was covered with hail, it showered hail, it also means to be spotted, speckled, the **word**, Kaved, כָּבֵד, means, **to be heavy, be weighty**, to be honoured, was respected, **was burdensome, grievous**, great, hard, difficult, numerous, it also means the liver, for the liver filters out all the imperfections of the blood) the **word**, Meod, מְאֹד, means, **to increase, strength, might, power**, and as an adverb it means, **very, much, abundant, greatly, exceedingly**, to be many, it grew, to add, 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**, Lo, means, **no or not**, 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**, Kamohu, is from the **word** Kamo, כָּמוֹ, which is an adverb, that means, **like, as, as when, according to, such as**, as well as, in comparison, thus, when, worth, the **word**, BeMitzrayim, means, **in Egypt**, the **word**, LeMin, means, **from**, the **word**, HaYom, means, **the day**, HiVasdah, is from the **word**, Yasad, יָסַד, which means, to found, establish, he composed, wrote, base, origin, source, principle, laying a foundation, foundation, the **word**, VeAd, ois from the **word** Ad,

עַד, as a preposition and conjunction, means, **to, unto, up to, even to, until, while**, for, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Atah, עַתָּה, as an adverb, means, **now, at present, at the time**, it means shortest period of time, it is from the **word** At, עַת which means, time, season, appointed time.

Here YHVH says to Pharaoh, since you are very stubborn and hard hearted, and you apparently will **NOT** learn, even though I have brought many plagues upon Egypt already, and you still did **NOT** Shalach, send My people away, as I commanded you to do, **THEN**, tomorrow, about this time, I, YHVH, will cause it to rain a very grievous hail, such as has **NOT** been in Egypt since the foundation thereof, even until now.

In Canada and in most of the developed countries of the world, they have weather departments, and even with all of their knowledge, and their modern weather detecting computers and devices, they still cannot accurately predict the weather, however, here YHVH Elohim, emphatically says, Tomorrow, I, YHVH, will cause it to rain a very grievous **Hail**, such as has **NOT** been in Egypt since the foundation thereof, even until now. Next we see YHVH's love for the people of Egypt and for all of His creation for He says to Pharaoh in *verse 19*:

*19 Send therefore now, and gather your cattle, and all that you have in the field; for upon every man and beast, which shall be found in the field, and shall NOT be brought home, the hail shall come down upon them, and they SHALL die.*

עַתָּה שְׁלַח הָעֵז אֶת־מִקְנֶיךָ וְאֵת כָּל־אֲשֶׁר לְךָ בַשָּׂדֶה כָּל־הָאָרֶם וְהַבְּהֵמָה אֲשֶׁר־יִמְצְאוּ  
 בַשָּׂדֶה וְלֹא יֵאָסְפוּ הַבַּיְתָה וַיָּרֶד עֲלֵהֶם הַבָּרָד וַיָּמֶתוּ  
 9W& 39393Y 7V&3 (ש) 3VWפ (ש) 9W& (ש) X&Y 794ש X& 903 4LW 3X0Y  
 YX7Y 79393 73(0 793Y 3X393 73&3 XLY 3VWפ X7Y

Atah Shlach HaEz Et Miqukeka VeEt Kal Asher Leka BaSadeh Kal HaAdam VebaBehemah Asher YimaTze BaSadeh VeLo YeAseph HaBaytah VeYarad Alehem HaBarad VeMetu, where 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, עַת which means, time, season, appointed time, the **word**, Shalach, שְׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, HaEz, עֵז, means, goat, it also means **strength, might, fortress, refuge, shelter**, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they **represent Messiah**, the First and the Last, the **word**, Miqukeka, מִקְנֶה, means, **cattle, herd, livestock**, to buy, purchase, purchase price,

wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, VeEt, is the **word** Et repeated and these letters, **represent Messiah**, the **word**, Kal, means, **all, the whole of**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **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**, Leka, **to you, or that you have**, the **word**, BaSadeh, means, **in the field**, the **word**, Kal, means, all, the whole of, the **word** HaAdam, means, man, the **word**, VebaBehemah, means **and the animals, the cattle, the livestock**, the **word**, Asher, is defined above and here it is translated as, **which**, the **word**, YiMatze, is from the **word**, Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, BaSadeh, is repeated and it means, in the field, the **word**, VeLo, means and no or and not, the **word**, YeAseph, is from the **word**, Asaph, אָסַף, which means, **to gather, collect**, reap, harvest, **he gathered, collected, he took away, removed, withdrew, was assembled**, was taken away by death, met, assembled, was gathered together, gathering, collecting collection, the **word** HaBaytah, is from 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, and in the form that it is used here, it means, to the house, the **word**, VeYarad, יָרַד, means, **to come or go down, descend, he caused to go down**, led down, lowered, he was brought down, he was removed, the **word**, Alehem, means upon them, the **word**, HaBarad, בָּרַד, means, **the hail, hailstone**, to be cold, to be vexatious, was covered with hail, it showered hail, it also means to be spotted, speckled, the **word**, VeMetu, is from the **word** Mot, or Mut מוֹת, which means, **dead, to die, he or she died, put to death, killed, death**)

Since it's inception, the IDF, has always warned civilians that live in the areas that they will attack, so that the civilians, can escape unharmed, from their planned attacks, and to my knowledge, they are the only military force that does that. Where do you think they learned that lesson? They learned it from YHVH, in stories like this one, where YHVH tells Pharaoh, Shalack, Send therefore now, and gather your cattle, and all that you have in the field; for upon every man and beast, which shall be found in the field, and shall **NOT** be brought home, the hail shall come down upon them, and they **SHALL die**. Furthermore, this is a form of humiliation, for Pharaoh, for **NOW**, Pharaoh has to tell his servants, and his people that the Egyptian gods that they worship, are impotent, useless against the power of YHVH the Creator of the universe, and **IF** they want to save their herds, then they had better bring them into their barns, their shelter. In other words Pharaoh has to admit that he was **WRONG**. Now, we are not told **IF** Pharaoh did indeed warn his people to bring their cattle under cover, **BUT** we are told in *verse 20*:

20 He that feared the **Word** of YHVH among the servants of Pharaoh, made his servants and his cattle, flee into the houses:

הַיָּרֵא אֶת־דְּבַר יְהוָה מֵעַבְדֵי פַרְעֹה הַנִּיּוֹס אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּיּוֹם  
 (אֵל יָרֵא אֶת־דְּבַר יְהוָה מֵעַבְדֵי פַרְעֹה הַנִּיּוֹס אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּיּוֹם)  
 אֵל יָרֵא אֶת־דְּבַר יְהוָה מֵעַבְדֵי פַרְעֹה הַנִּיּוֹס אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּיּוֹם

HaYare Et Debar YHVH NeAvdey Paroh HeNiys Et Avdayv VeEt Miqnehu El HaBatiym, where the **word**, HaYare, is from the **word** Yirah, יִרָא, means, fear, terror, reverence, and without the Hey suffix, יָרָא, it means, **to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence**, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, יִרָה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, **to teach, to instruct**, he pointed out, showed, he taught, instructed, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Debar, דְּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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**, MeAvdey, 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, the **word**, Paroh, means **Pharaoh**, the **word**, HeNes, is from the **word**, Nus, נָוַס, which means, **to flee, escape**, he trembled, **he ran away, fled, escaped, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away**, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Avadayv, is the **word** Eved repeated, and it means, **servant**, and in this form, it means, **his servants**, the **word**, VeEt, is the **word** Et, repeated and these two letters represent Messiah, the **word**, Miqnihu, is from the **word**, Miqnah, מִקְנָה, which means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, and in the form that it is used here, it means, **his cattle**, 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, HaBatiym, is from 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, and in the form that it is used here it means, **into the houses**)

This *verse* is also very important, for it says: He that הַיָּרֵא HaYirah, **feared** the **word** of YHVH among the servants of Pharaoh, made his servants and his cattle, flee into the houses. You might ask, why is this *verse* important? Well, to begin with, Scripture tells us that the fear of YHVH is

the beginning of *wisdom*, and therefore some of Pharaoh's servants, were *wise* enough to heed, or shema YHVH's Words, they were wise enough to hear, listen, pay very close attention to, believe, follow and obey YHVH's instructions to take their servants, their herds of animals out of the field and bring them into their shelters. Furthermore, while the Hebrew word Yirah, that YHVH sovereignly chose to use, does mean, *to fear*, it also means, *to teach, to instruct*, he pointed out, showed, he taught, which tells us, that there were indeed some of Pharaoh's servants that had a heart that was willing to learn, willing to be taught, they had hearts that could be taught, where as Pharaoh's heart, was absolutely closed, which means that he refused to be taught anything by YHVH.

21 And he that did **NOT** regard the **word** of YHVH left his servants and his cattle in the field.

וְאִשֶׁר לֹא־שָׁם לִבּוֹ אֶל־דְּבַר יְהוָה וַיַּעֲזֹב אֶת־עֲבָדָיו וְאֶת־מִקְנֵהוּ בַשָּׂדֶה

אָשֶׁר לוֹ סַם לִיבּוֹ אֶל־דְּבַר יְהוָה וַיֵּאָדָוֶת אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ בַשָּׂדֶה

VaAsher Lo Sam Libo El Debar YHVH VayaAsiv Et Avadayv VeEt Miqnehu BaSadeh, where the *word*, VaAsher, אָשֶׁר, 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, and in the form that it is used here, it means, *and he who, or and he whom*, the *word*, Lo, means, *no or not*, the *word*, Sam, is from the *word*, Siym, שִׁימ or Sum, שָׁם, which means, *to place, put, set*, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the *word*, Libo, is from the *word* Lev, and it means, his heart, the *word*, Debar, דְּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, as *stipulated*, as *agreed*, as *regarded*, 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*, VayaAzov, is from the *word* Azav, עָזַב, which means, *to leave, forsake, he left, he fled, to leave behind, he was absent, departed, abandoned, did not regard, he caused to be forsaken*, it also means to help, assist, to prepare, fortify, the *word*, Et, is the first and last letters of the Hebrew Alphabet, and they *represent, Messiah*, the First and the Last, the *word*, Avadayv, 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, *his servants*, the *word*, VeEt, is the *word* Et repeated, and these two letters represent Messiah, the *word*,

Miqnehu, is the plural of the **word**, Miqnah, מִקְנָה, means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, BaSadeh, means, the field)

Here YHVH tells us what happens to all people that have unteachable hearts, He says: And the person that did **NOT** regard nor obey the **Dabar**, the **word** of YHVH left his servants and his cattle in the field. The word Dabar also tells us that some the Egyptian people, did **NOT** want to believe, follow nor obey the Words of YHVH, and they suffered the wrath of YHVH because of it. Now for the life of me, I cannot understand the mentality, or better yet, the stubbornness of some people, that will **NOT** heed a warning that is put up for their own safety, and for the safety of the people of their houses, their clans. YHVH makes it very clear, that whoever and whatever is left out in the field tomorrow, **WILL DIE**, and if it had been the first or second or maybe even the third plague, I could maybe understand, their unwillingness to comply, but this is the seventh plague, and each one is getting progressively worse, and **STILL**, there are many that did **NOT** heed YHVH's advance warning

22 And YHVH said unto Mosheh, Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה נִטֵּה אֶת-יָדְךָ עַל-הַשָּׁמַיִם וַיְהִי בָרָד בְּכֹל-אֶרֶץ מִצְרָיִם (   
עַל-הָאָדָם וְעַל-הַבְּהֵמָה וְעַל כָּל-עֵשֶׂב הַשָּׂדֶה בְּאֶרֶץ מִצְרָיִם   
וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה נִטֵּה אֶת-יָדְךָ עַל-הַשָּׁמַיִם וַיְהִי בָרָד בְּכֹל-אֶרֶץ מִצְרָיִם   
וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה נִטֵּה אֶת-יָדְךָ עַל-הַשָּׁמַיִם וַיְהִי בָרָד בְּכֹל-אֶרֶץ מִצְרָיִם )

VaYomer YHVH El Mosheh Nete Et Yadka Al HaShamayim Viyhiy Barad BeKal Eretz Mitzrayim Al HaAdam VeAl HaBehemah VeAl Kal Esev HaSadeh BaEretz Mitzrayim, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, drawn out of the water, the **word**, Nete, נִטֵּה, 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**, Et, is made up of the first and last letters of the Hebrew Alphabet and **they represent Messiah**, the **word**, Yadka, is from the **word** Yad, which means, **hand**, and in the form that it is used here it means, **your hand**, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto**,



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** or name, Mosheh, means, **drawn out of the water**, the **word**, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet, and **they represent Messiah**, who is the First and the Last, the **word**, Mathu, is from the **word** Mateh, מטה, means, **stick, rod, staff, branch, tribe**, it also means downward, down, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, the **word**, HaShamayim, שָׁמַיִם, means, **visible heavens, sky, heaven, the abode of Elohim**, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse, the **word**, VeYHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, Natan, נתן, 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**, Qolot, קול, means, voice, **to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim**, report, rumour, the **word**, UBarad, is from the **word** Barad, ברד, which means, **to hail, hail, hailstone, to be cold**, to be vexatious, was covered with hail, it showered hail, it also means to be spotted, speckled, the **word**, VatiHalak, is from the **word**, Halak, הלך, which means, **to go, going, follow, followed, went**, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Esh, אש, means, **fire**, fever, the **word**, Artzah, is from the **word** Eretz, and means, **land, earth, ground**, the **word**, VayaMatar, is from the **word**, Matar, מטר, which means, **to rain, it rained, caused to rain**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, Barad, is repeated and it means, **to hail, hail, hailstone, to be cold**, the **word**, Al, means, **on or upon**, the **word**, Eretz, means, **land**, the **word**, Mitzrayim, means, **Egypt**)

Here we are told that Mosheh obeyed YHVH and when he did stretch for his rod toward heaven: YHVH sent thunder and hail, **AND** the fire ran along upon the ground; and YHVH rained hail upon the land of Egypt. Again, this may seem insignificant to many people, **BUT, IF** Mosheh does **NOT** obey YHVH and stretch forth his rod unto heaven, then the hail does not come down, which means that Pharaoh and his people are not punished, which in turn means that Pharaoh never sends the people of Yisrael away, and YHVH's plan of redemption onto salvation would not come to fruition. Therefore, it is of paramount importance that we all realize, that **IF** one single act of obedience to the words of YHVH's Commandments, is not followed, that it can have devastating circumstances.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

וַיְהִי בָרָד וְאֵשׁ מִתְּלַקַּחַת בְּתוֹךְ הַבָּרָד מְאֹד אֲשֶׁר לֹא־הָיָה כָמוֹהוּ בְּכָל־אֶרֶץ  
 מִצְרַיִם מֵאֲזַי הָיְתָה לְגוֹי

WYHY BARD VESH MITLAQACHAT BETOK HaBARAD KABER MEOD ASHER LO HAYAH KEMOHU  
 BEKAL ERETZ MITZRAYIM MEAZ HAYTAH LEGOY

Vayehiy Barad VeEsh MitLaqachat Betok HaBarad Kaber Meod Asher Lo Hayah Kemohu BeKal Eretz Mitzrayim MeAz Haytah LeGoy, 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*, Barad, בָּרָד, means, *to hail, hail, hailstone*, to be cold, to be vexatious, was covered with hail, it showered hail, it also means to be spotted, speckled, the *word*, VeEsh, means, *and fire*, the *word*, MitLaqachat, is from the *word*, Laqach, לָקַח, means, to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, *he gathered, mingled*, it took fire, blazed up, *collected, he fetched*, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word*, BeTok, is from the *word*, Tavek, תָּוֵךְ, which means, *in the midst of, middle, among, inside, interior*, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the *word*, HaBarad, is the *word* Barad, repeated, and it means, *the hail, the hailstone*, the *word*, Kaved, כָּבֵד, means, *to be heavy, be weighty*, to be honoured, was respected, was *burdensome, grievous, great, hard, difficult, numerous*, it also means the liver, for the liver filters out all the imperfections of the blood, the *word*, Meod, מְאֹד, means, to increase, strength, might, power, and as an adverb it means, *very, much, abundant, greatly, exceedingly, to be many, it grew*, to add, 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, since*, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Lo, means, *no or not*, the *word*, 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*, Kemohu, is from the *word* Kamo, כָּמוֹ, which is an adverb, that means, *like, as, as when, according to, such as, as well as, in comparison, like, thus, when*, worth, the *word* BeKal, means, in all, or in the whole of, the *word*, Eretz, means land, earth, ground, the *word*, Mitzrayim, means, Egypt, the *word*, MeAz, is from the *word*, Az, אַז, which means, from then, from the time, a noun meaning time, the *word*, Haytah, is from the *word* Hayah, הָיָה, which means, *to be, exist,*



look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, **to break, break into pieces, he broke, he fractured, he destroyed, ruined, he broke down, he tore, rent, he destroyed, demolished, he ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking, crushing, fracture, calamity, misfortune**, breaking of a dream, it also means, to buy grain, to sell grain, it means, corn, grain, broken or threshed food, it also means, the interpretations of a dream, he caused to break out, brought to birth)

And the **HAIL SMOTE** throughout all the land of Egypt **ALL** that was in the field, **both man and beast; and the HAIL SMOTE** every herb of the field, and broke every tree of the field. Now, to many people, they will not understand how devastating these events were, for most people today, get their groceries, their food, from the market, and they do not understand that their groceries come from the herbs of the field and from trees. In the days of Mosheh, where YHVH brought these plagues upon Egypt, the people lived in an agrarian society, and if they had a crop failure, then there was no food to eat, which meant, that many people would starve to death. So this devastating event, is of monumental importance to all of the people of Egypt, for as I said,, without food, many will suffer and probably die.

26 Only in the land of Goshen, where the children of Yisrael were, was there no hail.

רַק בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר-שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָרָד.  
 פֶּן פֶּן אֶרֶץ גֹּשֶׁן אֲשֶׁר שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָרָד

Raq BeEretz Goshen Asher Sham Beney Yisrael Lo Hayah Barad, where the **word**, Raq, רַק, as an adjective, means, thin, lean, as an adverb it means, **only, nothing but, save, except**, and as a noun it means, spittle, saliva, as an adverb, it means, merely, although, but, even, except, howbeit, howsoever, at the least, nevertheless, nothing but, notwithstanding, only, save, so that, surely, yet so, in any wise, but, even, except, howbeit, howsoever at the least, nevertheless, nothing, notwithstanding, only, save, so that, surely, yet, so, the **word**, BeEretz, means in the land, the **word**, Goshen, גֹּשֶׁן, which means, **on the mountains, or mound of earth**, it is a region in Egypt, **where Ya'aqov and his family settled, once his son Yoseph who was then Viceroy of Egypt invited him**, and Goshen is closely linked with, and apparently to be identified with the city of Rameses on the eastern side of the Nile delta, 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**, Sham, שָׁם, is an adverb which means, **there, thither, existing, in existence, under the influence of**, the **word**, Beney, means, **the children of**, the **word** Yisrael, 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 Yesar El, means, *the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, Lo, means, *no or not*, the *word*, Hayah, היה, 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*, Barad, ברד, means, *to hail, hail, hailstone*, to be cold, to be vexatious, was covered with hail, it showered hail, it also means to be spotted, speckled)

This again is for the skeptics, because YHVH brought Hail and Fire in all the Land of Egypt, **BUT**, he spared the land of Goshen where the people of Yisrael dwelled.

Only in the land of Goshen, where the children of Yisrael were, was there **NO HAIL**.



As you can see, by this map, it would be impossible to isolate Goshen from what was happening in the rest of Egypt, including plagues of any kind. We recently had proof of that when the so called pandemic that we experienced, happened world wide, which means that no one could hide from this bug. Well, if the bug or plague that we recently experienced, reached the whole world, it stands to reason that there is no place within a country that the bug or plague would not reach. Therefore the fact that the plague was **NOT** found in Goshen, tells us that there had to be some supernatural power that stopped it from going into the land of Goshen, and that power my friends, **IS** YHVH, the Creator of all things



means, *and my people*, the *word*, הַרְשָׁעִים, is from the *word* Rashah, רָשַׁע, means, *to be wicked, act wickedly*, declared guilty, he was found guilty, condemned as guilty, wicked, sinful, wicked sinner, guilty, wickedness, evil, iniquity, cruelty, and in the form that it is used here it means, *the wicked*)

Here we are told that Pharaoh sent, and called for Mosheh and Aharon, and said unto them, I have sinned *this time*: YHVH is righteous, and I, and my people, are wicked. Here we see that Pharaoh, admits that he sinned, but it is with a proviso, a condition, if you will, for he says, *I have sinned this time*, which means that he believed that his past refusals to obey YHVH's command to Shalach, send His people Yisrael away, was *NOT* a Sin. Furthermore, it does not say that he, Pharaoh repented of this Sin, that he says, he has committed, he simply says, *I have sinned this time*, which means that Pharaoh is just sorry that YHVH actually followed through with His prophecy of the Hail and Fire, which has destroyed the herbs and the trees in his land, and he wants it to stop. Therefore, as we read on, we will see, that in Pharaoh's mind, the only way that he can get YHVH to stop this hail from continuing to fall upon his land and his people, *IS*, to admit that he sinned, and then, ask Mosheh to plead with YHVH to take away the Hail and the Fire, as we see that he does, in *verse 28*.

*28 Entreat YHVH (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and you shall stay no longer.*

הַעֲתִירוּ אֶל־יְהוָה וְרַב מִהֲיֹת קֹלֹת אֱלֹהִים וּבְרָד וְאֶשְׁלָחָה אֶתְכֶם וְלֹא תִסְפְּוּן לַעֲמֹד  
 חַיִּי אֱלֹהִים אֲנִי אֲשַׁלַּח אֶתְכֶם וְלֹא תִסְפְּוּן לַעֲמֹד  
 חַיִּי אֱלֹהִים אֲנִי אֲשַׁלַּח אֶתְכֶם וְלֹא תִסְפְּוּן לַעֲמֹד

HaEtiyru El YHVH VeRav MiHyot Qolot Elohiym Ubarad Va'aShalchah Etkem VeLo ToSiphun LaAmod, where the *word*, HaEtiyru, is from the *word*, Atar, עָתַר, means, *to pray, supplicate, entreat*, he slaughtered for sacrifice, he presented a petition, he granted a request, *he prayed, supplicated, entreated*, to be abundant, was abundant, was excessive, he made plentiful, abundance, odour, it smelled sweet, was fragrant, he perfumed, scented, 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* YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the *word*, VeRav, רַב, as an adjective, means, *much, many, large, great, mighty, abounding, abundant, multitude, great quantity, enough, abundance*, majority, honoured, important, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a bowman, and archer, the *word*, MiHyot, 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*, Qolot, קוֹל, means, *voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder*, proclaim, report, rumour, the *word*, Elohiym, means, mighty ones, judges, powers, the *word*, UBarad, means, hail, hailstones, the *word*, Va'aShalchah, 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**, Etkem, means, you, plural, the **word**, VeLo, means, and no or and not, the **word**, ToSiphun, is from the **word** Yasaph, יָסַף, means, *to add, to increase, augment, continue, he added, increased, he did again, was added, was increased, proceeded further, prolonged*, yielded, the **word**, LaAmad, is from the **word** Amad, עָמַד, means, *to stand, stood, stood up*, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, *he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready*, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot)

Here we see that Pharaoh, ask Mosheh to Entreat YHVH (for it is, or I have had enough) that there be no more mighty *thunderings and hail*;

Pharaoh is aware of the devastation that the hail, combined with fire, has done to the land of Egypt, and he wants it to stop, and since Mosheh is the conduit to YHVH, he asks Mosheh to entreat YHVH, that He stops that hail, for he says, we have had enough. And then, he makes another vow, that **IF** YHVH will stop the Hail, He Pharaoh, will Shalach, send away the people of Yisrael as YHVH has commanded him, the words used are,

וַאֲשַׁלְחָה אֶתְכֶם וְלֹא תִסְפּוּן לְעַמֹּד, Va'aShalachah, and I will send, Etkem, you, VeLo, and not, ToSiphun, Yasaph, יָסַף, increase, nor augment, nor add, nor prolong your time, as my slaves, LaAmad, I will let you stand on your own, which means, that he will set them free.

29 And Mosheh said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto YHVH; and the thunder shall cease, neither shall there be any more hail; that you may **KNOW** how that the earth is YHVH's.

וַיֹּאמֶר אֵלָיו מֹשֶׁה כְּצִאתִי אֶת־הָעִיר אֶפְרֹשׁ אֶת־כַּפָּי אֶל־יְהוָה הַקְּלוֹת יִחַדְּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תִּדַּע כִּי לַיהוָה הָאָרֶץ  
 וַיֹּמֶר אֵלָיו מֹשֶׁה כְּצִאתִי אֶת־הָעִיר אֶפְרֹשׁ אֶת־כַּפָּי אֶל־יְהוָה הַקְּלוֹת יִחַדְּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תִּדַּע כִּי לַיהוָה הָאָרֶץ  
 וַיֹּמֶר אֵלָיו מֹשֶׁה כְּצִאתִי אֶת־הָעִיר אֶפְרֹשׁ אֶת־כַּפָּי אֶל־יְהוָה הַקְּלוֹת יִחַדְּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תִּדַּע כִּי לַיהוָה הָאָרֶץ

VaYomer Elayv Mosheh KeTzetiy Et HaIyr Ephrosh Et Kapay El YHVH HaQolot VeChdalun VahaBarad Lo Yiyeh Od LeMa'an TeDa Kiy LaYHVH HaAretz, where the **word**, VaYomer is form the **word** Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, he thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Elayv, means, to or unto him, the **word** or name, Mosheh, means, drawn out of the water, the **word**, KeTzetiy, is from the **word** Yatza, יָצָא, 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 First and the Last, the **word**, HaIyr, is from the **word**, Iyr, יָיַר, means, *city, town*, to urbanize, it also means angel, watcher,

awake, wakeful, to urbanize, the **word**, Ephros, is from the **word** Paras, פָּרַשׁ, which means, **to spread**, to split, divide, hinder, break, broke bread, broke the neck of an animal, he divided bread into slices, it means, to have hoofs, the animal had hoofs, he trod with the hoofs, it means bird of prey, the vulture, it means, curtain, carpet, that which is spread or extended, the half of something, the half of a mina, the half of a length of a furrow, share, reward, premium, a field containing a grave, grave area, the **word**, Et, is the first and last letters of the Hebrew Alphabet and they represent, Messiah, the **word**, Kapay, is from the **word** Kaph, כָּף, which means, **hand, the open hand, the hollow of the palm of the hand**, sole of the foot, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the **word**, El, means to or unto, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, HaQolot, is from the **word** Qol, קוֹל, means, voice, **to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim, report**, rumour, the **word**, YeChedalun, is from the **word** Chadal, חָדַל, which means, **to cease, he left, abandoned, forsook, left off, desisted, he caused to cease, it means forbearing, ceasing**, transient, cessation, destruction, the **word**, VahaBarad, means, **and the hail, or and the hailstones**, the **word**, Lo, means, no or not, the **word**, Yiyeh, 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**, Od, עוֹד, means, **to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded**, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, long time, yet, already, the **word**, LeMa'an, is from the **word** Ma'an, מַעַן, means, answer, heed, **purpose, on account of, in order that, aim, because of, so as to, to the end, intent**, to address a letter, was addressed to someone, dwelling, habitation, on account of, in order that, because of, to the end or intent, for the sake of, lest, the **word**, TeDa, is from the **word** Yada, יָדַע, means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until**, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, LaYHVH, means to YHVH, and YHVH is the Name Yahweh, Yahuwah, Yehovah, the **word**, HaAretz, means, the land)

Now after hearing Pharaoh's plea, Mosheh tells Pharaoh, As soon as I am gone out of the city, I will spread abroad my hands unto YHVH;

Now we have to ask ourselves, how can Mosheh just blindly accept what Pharaoh says, and go directly to YHVH and entreat Him, on behalf of Pharaoh, since he has lied so many times before? The answer is very simple, deciding if Pharaoh is lying or not, is not Mosheh's job, for

Mosheh is YHVH's emissary, and as such, he is to pass on the message of YHVH to Pharaoh, and then, report back to YHVH, what Pharaoh has said, and, let YHVH decide whether Pharaoh is lying or not. Next we see that Mosheh promises Pharaoh, as soon as he leaves the city, the thunder shall cease, neither shall there be any more **Hail**; and then Mosheh gives Pharaoh the reason **WHY** the Hail will stop, He says, it is so that you may **KNOW** how that the earth is YHVH's.

Here again, Mosheh wants Pharaoh, and the rest of the world to know and understand, that Pharaoh's and any man made imaginary gods, are no match for the One and **TRUE** Elohim, the one and only true mighty One, YHVH Elohim. Now in **verse 30**, Mosheh tells Pharaoh something that shows us that he, Mosheh, knows the condition of Pharaoh's heart.

30 But as for you and your servants, I **KNOW** that you will **NOT** yet fear YHVH Elohim.

וְאַתָּה וְעַבְדֶיךָ יָדַעְתִּי כִּי טָרֵם תִּירְאוּן מִפְּנֵי יְהוָה אֱלֹהִים

וְאַתָּה וְעַבְדֶיךָ יָדַעְתִּי כִּי טָרֵם תִּירְאוּן מִפְּנֵי יְהוָה אֱלֹהִים

VeAtah VaAvadeyka Yadatiy Kiy Terem Tiyrun Mipney YHVH Elohiym, where the **word**, VeAtah, **אַתָּה** or **אתה**, is also the personal pronoun, **you, thou**, to address a person in a familiar way, it also means, to come, he came back, he arrived, and here in the form that it is used here it means **and as for you**, the **word**, VaAvdeyka, is from the **word**, Eved, **עֶבֶד**, 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 and your servants, the **word**, Yadatiy, is from the **word**, Yada, **יָדַע**, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, **דָּע**, means, knowledge, wisdom, and in the form that it is used here, it means I know, the **word**, 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) Terem, **טָרֵם**, means, to do before, he did before, anticipated, preceded, as an adverb it means, **not yet, before, ere**, the **word**, Tiyrun, is from the **word** Yirah, **יִרָא**, means, **fear, terror**, reverence, and without the Hey suffix, **יָרָא**, it means, **to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence**, and if we change the suffix letter Aleph, **א**, to the letter Hey, **ה**, we from the **word** Yirah, **יִרְה**, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the **word**, Mipney, is from the **word** Paniym, **פָּנִים**, means, **face**, countenance, **presence, forepart, before, before me, in front of me**, front part, front, in

front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word** YHVH, is the Name **Yahweh**, Yahuwah, Yehovah, the **word**, Elohim, means, **mighty ones, judges, powers**)

But as for you and your servants, I Mosheh, **KNOW** that you will **NOT** yet fear YHVH Elohim. Now this is a very telling *verse*. Why? Well, first of all, we have to ask ourselves how does Mosheh **KNOW** that Pharaoh will **NOT** yet fear YHVH? It is because of his loving surrendered obedience to the words of YHVH's Torah of Life, for Scripture makes it abundantly clear, that when we willingly choose to believe, follow and obey the Words of YHVH's Torah of Life, that it sets us free, which means that because of our love for, and obedience to YHVH's Words, our wisdom and our discernment will grow proportionately to the level that we have chosen to surrender our hearts to YHVH. Furthermore, we have to understand, that Scripture tells us that the fear of YHVH **IS** the beginning of wisdom, and therefore, since Mosheh says that he knows that Pharaoh, will **NOT FEAR** YHVH, it means that Pharaoh will have **NONE** of YHVH's wisdom in his heart.

*31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was in blossom.*

וְהַפִּשְׁתָּה וְהַשְּׂעֵרָה נִכְתָּה כִּי הַשְּׂעֵרָה אֲבִיב וְהַפִּשְׁתָּה גִבְעָלָה

וְהַפִּשְׁתָּה וְהַשְּׂעֵרָה נִכְתָּה כִּי הַשְּׂעֵרָה אֲבִיב וְהַפִּשְׁתָּה גִבְעָלָה

VehaPishtah VahaSorah Nukatah Kiy HaSurah Aviyy VehaPishtah Givol, where the **word**, VahaPishtah, is from the **word**, Pishtah, פִּשְׁתָּה, which means, and the flax, linen, wick of flax, from the **word** Peshet, פֶּשֶׁת, which means flax, linen, it is also related to the **word**, Pishtan, פִּשְׁתָּן, which means, flax, linen, the **word**, VahaSorah, is from the **word**, Sorah, שְׂעֵרָה or, שְׂעוּרָה, which means, barley, the hairy or bearded grain, sty in the eye, and in the form that it is used here it means and the barley, the **word**, Nukatah, is from the **word** Nakah, נָכָה, which means, **to beat, strike, smite**, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, the **word** 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**, HaSurah, is repeated, and it means Barley, the **word**, Aviyy, אֲבִיב, means, **young ears of grain, the season of spring, spring of life, youth, springlike**, vernal, it is related to the **word** Abib or Aviv, אֲבִיב, which means, **to bring forth shoots, sprout, the coming of spring, refreshed, renewed**, the **word**, VehaPishtah, is repeated and it means, **the flax**, the **word**, Givol, גִּבְעָלָה, means, stalk, stem)

Here we are told that the flax and the barley was smitten: for the barley was in the ear, and the flax was in blossom. Now again, we have to understand that because most people in the western world, live in a society that is mostly detached from farming, they do **NOT** understand the great significance of the barley and the flax being destroyed. The barley was and still is a staple grain

in the middle east, and the Flax is a flowering plant with many diverse uses, and has been around for thousands of years. The seeds have been used for **food, food supplements** and **oil**. The fibres of this ancient plant, have been used to **make cloth, rope and paper**. The true blue colour of the flax plant, **produces a blue fabric dye**, and when the flower **is boiled, it produces a range of colours from tan to apricot**. Based on these facts alone, it is not difficult to deduce, that the loss of both the flax and the barley, would have been devastating for the people of Egypt. Now throughout Scripture, it is very easy to see YHVH's kindness and His love for all of His creation, and while, He does indeed bring these devastating blows upon the people of Egypt, He leaves them with some hope, as we find out in *verse 32*:

32 *But the wheat and the rye were NOT smitten: for they were not grown up.*

וְהַחֲטָה וְהַכְּסֵמֶת לֹא נִכְּוּ כִּי אֶפְיֹלֹת הֵנָּה

וְהַחֲטָה וְהַכְּסֵמֶת לֹא נִכְּוּ כִּי אֶפְיֹלֹת הֵנָּה

VahaChitah VahaKusemet Lo Nuku Kiy AphiyLOT Henah, where the **word**, VahaChitah, is from the **word**, Chitah, חֲטָה, which means, wheat, the **word**, VahaKusemet, is from the **word**, Kusmet, כֶּסֶמֶת, which means, spelt, wheat, the corn with clipped awn, clipped beard, the **word**, Lo, means no or not, the **word**, Nuku, is from the **word** Nakah, נָכָה, means, **to beat, strike, smite**, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, **was smitten, he destroyed**, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, the **word**, 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**, AphiyLOT, is the plural of the word AphiyL, אֶפְיֹל, which means, ripening late, the **word**, Henah הֵנָּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, **they**, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, here, since, now, thus far, yet)

Here in this *verse* we see the love and kindness of YHVH at work. While He did send a devastating message to Pharaoh, and his people, when He destroyed the Barley and the Flax, we are told that the wheat and the rye were **NOT** smitten: for they were not grown up yet. Now, we have to understand that YHVH knows His creation, He knows when the Flax and the Barley are ready to be harvested, and He also knows when the wheat and the rye will be ready to be harvested, and therefore, He chooses a time of year, that will indeed destroy the Barley and the Flax, **BUT**, it will not destroy the wheat and the Rye. That my friends, is YHVH's grace in action, He wants the people of Egypt to repent of their evil ways, and turn to Him, and commit to believe, follow and obey the Words of His Torah of Life, which Scripture says, **WILL set them Free**. So He leaves them a sliver of hope, that **NOT** all is lost, and **IF** they do indeed turn away from their past sins, then, they can expect **MORE** of His Grace and Mercy to be poured upon them. In other words, **it is up to them to work out their own salvation**.







up of the words, Yeschar and El, where the **word** Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeschar El, means, ***the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim***, the **word**, KaAsher, **כַּאֲשֶׁר**, means, ***as***, when, as you, according to, as we, when you, when we, the **word**, Diber, is from the **word** Dabar, **דִּבֶּר**, which means, ***to speak, he said, speaking, he spoke of, he spoke to or with***, he told someone something, 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**, BeYad, is for the **word** Yad, which means, ***hand***, and in the form that it is used here, it means, ***by the hand of***, the **word** or name Mosheh, means, ***drawn out of the water***)

The end result is, that these seven plagues, that YHVH poured upon Pharaoh and the people of Egypt, have only served to harden Pharaoh's heart, harden his own stubbornness, harden or increase his pride, and that made him even ***MORE*** committed, ***NOT*** to Shalach, ***NOT*** to send the people of YHVH's Yisrael, away; as YHVH had ***Diber***, spoken by Mosheh. Here again the word Dabar is used, and to understand what YHVH is saying we have to take in the full definition of this Word Dabar, for YHVH's Word, His Dabar, is meant to teach and instruct us to believe, follow and obey ***ALL*** of His inerrant and everlasting teaching and instructions, His Torah of Life.

How many relationships, families, businesses, associations, government and or countries have been destroyed because of the pride of one leader, one person or many individuals? The list is limitless. Therefore, that is why YHVH wants all of us to ***HUMBLE*** our hearts before Him, for a Humble heart ***IS*** teachable heart, and our heavenly Father, our Creator, desperately wants to teach us His Ways and His Words, for He ***KNOWS*** that that this ***IS***, the only Way that we will be allowed to enter the kingdom of Elohim, and become the Bride of Messiah, and dwell with Him for eternity, and because of His great love for us, that is what He wants for ***ALL*** of His children, including these Egyptians spoken of here, in *Exodus 9*. 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*