

Study of Exodus 19

by

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Exodus 19:1-25

1 In the third month, when the children of Yisrael were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי
בחדש השלישי לצאת בני ישראל מארץ מצרים—ביום הזה באו מדבר סיני

BaChodesh HaShaliyshi LeTzet Beney Yisrael MeEretz Mitzrayim BaYom HaZeh Ba'u Midbar Siynay, where the **word**, BaChodesh, חֹדֶשׁ, means, new, renewed, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as new moon, **month**, the **word** HaShlishiy, means, three or third, the **word**, LeTzet, is from the **word**, Yatze, יָצָא, which means, **to go, come or went out, gone bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Beney, means, the children of, the **word** Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MeEretz, means from or out of the and, the **word**, the **word**, Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצְרַיִ, which means, Egyptian and they are both from the root **word**, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, BaYom, יוֹם, means, **on this this day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, hand, he will, establish, strength, the letter Vav, means, nail, a bridge, a connection, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to believe, follow and obey those, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn to work out our own salvation, by seeing and understanding that there is really only ONE True Light, and, that that ONE True Light, IS the Words of our heavenly**

Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiyim, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, and here, in *Exodus 19*, I believe the message **IS**, that YHVH brought them into HaMidbar, the wilderness, and since the **word** Midbar can also mean, **word**, then that tells me that YHVH brought the people of Yisrael into the wilderness, in order to give them His inerrant and everlasting Words, His Torah of Life, the **word**, HaZeh, הַזֶּה, is a pronoun which means, **this**, that, which, who, hence, then, here, the one, the other, the self same, such a one, on this side, on that side, thus, very, which, the **word**, Ba'u, is from the **word** Bo, בּוֹ, which means, **to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Midbar, מִדְבָּר means, **wilderness, desert**, it also means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the **word** Midbar, could be translated as, of or from the **word**, of or from the leader, and furthermore, it is in the wilderness that YHVH gave Yisrael, the Words of His Torah of Life, the **word** or name, Siynay, סִינַי, is the name of the mountain before which the people of Yisrael encamped, **and** upon which Mosheh communicated with Yahweh)

As you can see, the people of Yisrael are now in the third month, of their journey away from their two hundred plus years of slavery in the land of Egypt, and on that **Yom**, that day, they came into the wilderness of Sinai. On the surface, this *verse* does not seem like it is telling us very much, except that to say that it is the **Third Yom, Third Day** and that the people of Yisrael find themselves in HaMidbar, in the wilderness of Sinai, which is where Mount Sinai is. **BUT** if we look at the definitions of the words Midbar and the word Yom, we can see why YHVH brought them to the wilderness. Concealed in the word Midbar, is the word Dabar, and this word has many meanings, it means, **word**, to speak, he spoke to or with, to stipulate, **to come to an agreement**, it means, **to lead and or guide, to a pasture, a nourishing place**, and the word Midbar, in which the word Dabar is hidden, has a Mem prefix, and the Mem prefix, means, *of or from*, and therefore the word Midbar, can mean, **of or from Word**, or **of or from the leader**. Then we have the word, **Yom** which means, **day**, time, year, **however**, we have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, nail, a bridge, a connection, a hook, a tent peg, it means attached, balanced, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, is establishing a connection, whereby we, mankind, can *choose to be attached or connected to our heavenly Father*; thereby allowing the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily

*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, Neged, נגד, means, to rise, be high, be conspicuous, counterpart or mate, especially with preposition, **over against or before**, usually, he led, stretched, drew, dragged, attracted, leader, ruler, was courageous, was against, opposed, contradicted, resister, he made known, announce, discerned, declared, reported, told, he beat, struck, hammered, aloof, far off, from, over, presence, other side, other sight, to view, it also means one who tugs a boat, the **word**, HaHar, הר, means, **the mountain, the mount**)*

Here we are told that the people departed from Rephidim, which means, camping place, and they came to HaMidbar, the desert or the wilderness of Sinai, which of course is where YHVH told Mosheh, back in *Exodus 3:11*, when Mosheh had his Burning Bush experience, at Mount Sinai, that when he Mosheh, did what YHVH had commanded him to do, that the fact that he and all of Yisrael found themselves back at Mount Sinai, back where Mosheh had his burning bush experience, would be the proof, that it was YHVH that sent Mosheh to do these things.

*Exodus 3:11 And Mosheh said unto Elohim, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Yisrael out of Egypt? 12 And YHVH said, **Certainly I will be with You; and THIS shall be a token unto you, that I YHVH have sent you: When you have brought forth the people out of Egypt, you shall serve Elohim upon this mountain** (Mount Sinai).*

The *verse* continues and tells us that the people of Yisrael, pitched their tents in HaMidbar, they camped in the wilderness, before Mount Sinai. Now it is important the we remember that the word Midbar, contains the word Dabar, which means, Words, and as we read on, in the next chapters, we will see that this location is where the Words of Torah of YHVH are given to Mosheh and to the people of Yisrael.

3 And Mosheh went up unto Elohim, and YHVH called unto him out of the mountain, saying, Thus shall you say to the house of Ya'aqov, and tell the children of Yisrael;

(וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הַהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יִשְׂרָאֵל
וְתֹנֵד לְבְנֵי יִשְׂרָאֵל

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וְתֹנֵד לְבְנֵי יִשְׂרָאֵל

UMosheh Alah El HaElohiym Vayiqra Elayv YHVH Min HaHar Lemor Koh Tomar LeBeyt Ya'aqov VetaGiyd LiBeney Yisrael, where the **word**, UMosheh is the name Mosheh, which means, **to be drawn out of**, the **word**, Alah, עלה, means, **to go or come up, ascend, carry up, he went up, ascended**, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, El, אל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish

or request, and it means no, not, nay, the **word**, HaElohiym, means, ***the mighty ones, judges, powers***, the **word**, Vayiqra, וַיִּקְרָא, means, ***and he called***, and he cried out, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קַרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Elayv, אֵלָיו, means, ***to or unto him***, the **word** YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, Min, מִן, denotes separation, and means, ***away from, from, thereof, of, out of***, since, because, than, more than, it is also the pronoun, what, the **word**, HaHar, means, the mountain or the mount, 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**, Koh, כֹּה, as an adverb, means, ***so, thus***, here, now, there, beyond, the **word**, Tomar, is the **word** Amer, repeated and it means, ***to say, saying, said, spoke, you told, uttered, he commanded, ordered***, the **word**, LeBeyt, בַּיִת, means, ***house, home, family***, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word** or name, Ya'aqov, יַעֲקֹב, is a composite **word**, made up of the letter Yod, which means, hand, and the **word** Egev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, ***heel***, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, all the other so called definitions, are attributes and not definitions of his name, the **word**, VetaGiyd, is from the **word** Nagad, נָגַד, which means, to rise, be high, be conspicuous, show, confront, ***tell, he told, stand boldly out opposite, to manifest, to announce, always by word of mouth to one present***, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, ***denounced, declared, reported***, opposed, explained, contradicted, ***he made known, announced, tell, told, was reported***, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means, resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter, the **word**, LiBeney, means to the children of, the **word**, Yisrael, יִשְׂרָאֵל, ***is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed*** and it is a composite **word**, made up of the words, ***Yeshar and El***, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** ***Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim,***

Now I am sure that Mosheh remembered his Burning Bush experience, and that he is **NOW** at the exact same spot that YHVH told him he would be, **IF** he obeyed the Words and instructions that He gave him back then, which, I believe, just strengthened Mosheh **Belief** and **Trust** in YHVH. And here we are told that Mosheh went up unto Elohim, and YHVH called unto him out of the mountain, saying, Thus shall you **SAY** to the house of Ya'aqov, and tell the children of Yisrael.

So here we can see that Mosheh chose to go up the mountain, to meet with YHVH, and YHVH tells Mosheh, these **ARE** the Words that you Mosheh, **WILL** speak to the people of Yisrael. Now it is important that we understand that the **Words** that YHVH spoke to Mosheh are the exact same words that Messiah tells us, the Father spoke to Him, in *John 12:49-50 For I, Messiah have NOT spoken of Myself; BUT the Father who sent Me, He gave me a Commandment, as to what I should say, and what I should speak. 50 And I know that his commandment IS LIFE EVERLASTING: therefore, whatsoever I speak, even as the Father said unto Me, so I speak.*

4 You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְּפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי
 אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְּפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי
 אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְּפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי

Atem Re'iytem Asher Asiytiy LeMitzrayim VaEsa Etkem Al Kanphey NeShariym VaAvi Etkem Elay, where the **word**, Atem, means, **And you**, the **word**, Re'iytem, is from the **word** Ra'ah, רָאָה, 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**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, **what**, where, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Asiytiy, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, and in the form that it is used here, it means, I did, the **word**, LeMitzrayim, לְמִצְרַיִם, means, Egypt, **Egyptians**, and it is from the root **word** Mitzry **מִצְרַיִם**, which means, Egyptian and they are both from the root **word**, Matzar, מִצַּר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, VeEsa, is from the **word** Nasa, נָשָׂא, means, **to lift, to raise, to carry, take, he rose, was high, grew up, he lifted, raised, he bore, carried**, he took, took away, carried off, he married, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he

cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Etkem, אַתְּכֶם, means, **you, plural**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Kanphey, is from the **word**, Kanaph, כַּנָּף, means, **wing**, skirt, corner, end, to cover with one's wings, surround, hide, he guarded, protected, surrounded, embraced, he hid himself, had wings, was winged, he huddled, he made wings, lent or added wings to, he covered or hid with his wings, it also means to gather, assemble, the **word**, NeShariym, נוֹשֵׂר, means, **eagle**, vulture, he scattered, to diminish, shorten, it fell off, dropped, he pulled out, plucked hair, it also means, fallen fruit, the **word**, Va'aVi, is from the **word** Bo, בּוֹא, which means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Etkem, means, **you**, the **word**, Elay, אֵלַי, is a preposition, which means, **to me, toward me, unto me**)

Here YHVH tells Mosheh, You Mosheh have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. Here YHVH is talking about all that He did to the Egyptians for Yisrael's sake, and that includes, the Ten plagues, the parting of the Red sea so that Yisrael could cross to the **OTHER SIDE** (*crossing to the other side is a hint from YHVH, that tells us, that the people of Yisrael went from a life of bondage, (Sinfulness), to a life of freedom, a life of willing surrendered obedience to the Words of YHVH Torah of Life*) and we are told that they did it on dry ground (*ground that was prepared for their successful journey, by YHVH*), and then, YHVH drowned Pharaoh and all of his army. Next YHVH gave them meat to eat, and He provided Manna from heaven, for them to make bread with, and, after that incident, when Yisrael encountered other people that wanted to kill them, YHVH defeated Amalek for them. And then, YHVH tells Mosheh, **WHY** He did it.

Now the question that I would like to ask you **IS**, can you tell me, **WHAT** is YHVH's stated reason as to **WHY** He did this for the people of Yisrael?

וַאֲשָׂא אֶתְכֶם עַל-כַּנְּפֵי נְשָׂרִים וָאָבָא אֶתְכֶם אֵלַי, VaEseh, And I bore, Etkem, you, plural (*Yisrael*), Al, upon, Kanphey, my wings, Nesariym, eagles, VeAvi, and brought, Etkem, you, plural (*Yisrael*), Elay, to Me. Here we are talking of the Creator of the universe saying, that He did all of what is mentioned above, for the people of Yisrael, simply because, I wanted to bring you, to Me. Please remember that He did **NOT** do this for any other nation, He **ONLY** did it for the apple of His eye, Yisrael.

The general consensus as to whether eagles do carry their young on their backs, is varied with the majority of the people saying that eagles do **NOT** carry their young on their backs, and therefore, as far as they are concerned, the Scriptures are either wrong or misleading, **BUT** as usual, YHVH is correct, and I have given you three reports of incidences below, that do indeed confirm that in certain circumstance, eagles do indeed carry their young on their backs.

Many ornithologists have thought that the Bible picture of an eagle carrying her young was merely figurative, but in recent years certain reliable observers have actually seen a parent bird let its young rest for a moment on the feathered back, especially when there was no other roosting place in sight. When an eagle nests on the ledge of a sheer-walled canyon, many feet above the earth, with no jutting tree or protruding rock to break the fall, the quick movement of a mother bird to offer her own back to a **frightened fledgling may be the only way to let it live to try its wings again.** (V.C. Holmgren, Bird Walk Through The Bible [New York: Dover Publications 1988] p. 98)

One report of this behaviour is as follows: Our guide was one of the small company who have seen the golden eagle teaching the young to fly. He could support the belief that the parent birds, after urging and sometimes shoving the youngster into the air, **will swoop underneath and give rest the struggling youngster for a moment on their wings and back.** Our guide, when questioned, said that every phrase of the *verse* [Deut. xxxii, I I] (which was new to him) was accurate, save the first; he had seen it all except the stirring up of the nest. (W.B. Thomas, *Yeoman's England* [1934], pp. 135-6)

Another report concerning the golden eagle comes from Arthur Cleveland Bent, one of America's greatest ornithologists, on the authority of Dr. L. Miller: The mother started from the nest in the crags and, roughly hand-ling the youngster, she allowed him to drop, I should say, about ninety feet; **then she would swoop down under him, wings spread, and he would alight on her back. She would soar to the top of the range with him and repeat the process.** Once perhaps she waited fifteen minutes between flights. I should say the farthest she let him fall was a hundred and fifty feet. My father and I watched him, spellbound, for over an hour. (A. C. Bent, *Bulletin of the Smithsonian Institution* CLXVII [1937], 302)

The key point that I get out of these reports is that the fledgling bird was frightened, **BUT** then, the adult bird came and supported him, we are told that it **saved his life.** I believe this is a beautiful picture of what our heavenly Father does for us with His Words of Life, the Words of His Torah of Life made flesh, our Messiah, who came to save us from certain everlasting death, for it is only with the Help of the Words of the Living Torah made flesh, our Messiah, that we can learn to soar, through this earthly life onto eternal and everlasting Life, in the kingdom of our heavenly Father.

5 Now therefore, if you will obey My Voice indeed, and keep My Covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth is Mine:

וַעֲתָה אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי וְהֵייתֶם לִי סֻגֻּלָה מִכָּל-הָעַמִּים (כי-לִי כָל-הָאָרֶץ
 אִם שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי וְהֵייתֶם לִי סֻגֻּלָה מִכָּל-הָעַמִּים
 כי-לִי כָל-הָאָרֶץ

VeAtah Im Shamo'a TiShme'u BeQoliy UShmartem Et Briyiy VeHeyiytem Liy Segulah MiKal HaAmiym Kiy Liy Kal HaAretz, where the **word**, VeAtah, means, and now, the **word**, Im, אִם, as a conjunction, means, **if**, or, whether, although, verily, when, on condition, although, also, Oh, that, when; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Shamo'a, שָׁמוּעַ, means, **heard**,

announcement, delivery of judgement, heard things, report, news, rumour, revelation, tradition, and it is from the **word** Shema, which means, **to hear and obey**, the **word**, TiShme'u, is from the **word** Shema, שָׁמַע, means, **to hear, hearken**, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, **to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard**, the **word**, BeQoliy, is from the **word** Qol, קוֹל, means, voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim, report, rumour, and in the form that it is used here, it means, my voice, the **word**, Ushmartem, is from the **word**, Shamar, שָׁמַר, which means, **to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed**, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS the Words of the Living Torah of our heavenly Father, made flesh**, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, Briytiy, is from the **word**, Briyt, בְּרִית, which means, **Covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרַח, which means, **to choose, he chose, to recover, restore, eat bread, he gave to eat, fed**, he served a mourner with food, it also means Lye, the **word** Briyt also means, soap, it is from the **word** Barar, בָּרַר, which means, to purify, and in the form that it is used here, it means my Covenant, the **word**, VeHeyiytem, is from the **word**, Hayah, הָיָה, means, to be, exist, are, 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**, Liy, means to me, the **word**, Segulah, סְגוּלָה, means, **possession, property, treasure, virtue, quality, remedy, choice, best, peculiar, specific**, the **word**, MiKal, means from all or from the whole of, the **word**, HaAmiym, means, **the people**, 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**, Liy, means, **to me**, Kal, means, **all, the whole of**, the **word**, HaAretz, means, the land)

YHVH begins this *verse* by saying וְעַתָּה אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי, VaEtah, and now, Im, **IF**, Shamo'a TiShme'u, these two words, are from the same root word, Shema, and the fact that this word is used twice, simply emphasizes the meaning of the word, so as to say, **SURELY, you shall**

Shema, SURELY you shall hear, listen, pay very close attention to, believe, follow and obey the words that you have heard from, BeQoliy, My Voice, then YHVH says,
 וּשְׁמַרְתֶּם אֶת-בְּרִיתִי, UShmartem, and Shamar, keep and guard, Et, Aleph Tav, Briytiy, My
 Covenant, וְהָיִיתֶם לִי סֻגְלָה מִכָּל-הָעַמִּים, VeHeyiytem, and you shall be, Liy, to Me, Segulah,
My prized possession, My treasure, My virtue, My choice, My best, My peculiar people, that I have specifically picked out, MiKal, from the whole of, HaAmiym the peoples,
 כִּי-לִי כָּל-הָאָרֶץ, Kiy, for, Liy, Mine, Kal, is all, the whole of, HaAretz, the earth.

Now by using the word Segulah in this *verse*, YHVH is showing us that He loves us, but other words used in this *verse* shows us that **His love is indeed CONDITIONAL**, for, YHVH says, **IF you will Shema, IF you will Shamar**, keep, guard My Words, the Words of My inerrant and everlasting teaching and instructions, the Words of My Torah, the Words of My Directives for everlasting Life, **THEN, AND ONLY THEN**, will you be, Segulah to Me, be **My prized possession, My treasure, My virtue, My choice, My best, My peculiar people, that I have specifically chosen from the rest of the peoples of the earth.**

Then YHVH, as the One and only Creator says: For **ALL** the earth **IS MINE**, and as the owner, of everything that is created, **IT** is His right to demand whatever He wants from His created beings. Furthermore, YHVH does **NOT** stop at telling us that we are His, only **IF** we choose to believe, follow and obey the Words of His Torah of Life, **BUT**, He goes even further, and He tells us what that is in *verse 6*:

6 And you **SHALL** be unto Me a kingdom of Priests, and a holy nation. These are the words which you shall speak unto the children of Yisrael.

וְאַתֶּם תִּהְיוּ-לִי מְמַלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה תְּדַבְּרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאַתֶּם תִּהְיוּ-לִי מְמַלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה תְּדַבְּרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאַתֶּם תִּהְיוּ-לִי מְמַלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה תְּדַבְּרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

VeAtem TiHeyu Liy Mamleket Koheniym VeGoy Qadosh Eleh HaDebariym Asher TeDaber El Beney Yisrael, where the **word**, VeAtem, means, and you, the **word**, TiHeyu, is from the **word**, Hayah, הָיָה, means, **to be**, exist, are, 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**, Liy, means to or unto me, the **word**, Mamleket, מַמְלָכָה, or מְמַלְכֶת, means, **kingdom**, sovereignty, reign, dominion, the **word**, Kohaniym, is the plural of the **word**, Kohen, כֹּהֵן, means, **priest**, to serve as a priest, to officiate, he helped, he ministered as a priest, he was or became a priest, one who stands serving Elohim, the **word**, VeGoy, גּוֹי, means, nation, people, gentile, an irreligious Jew, it has come to mean to our Jewish brothers, that a Goy is, a heathen, anyone that rejects the Words of the Torah that were given to Mosheh at Mount Sinai by Yahweh, but one of the definitions of the **word** Goy, as mentioned above, is an irreligious Jew, which tells me, that the state of being a Goy, has absolutely nothing to do with a person's Ethnicity, **BUT** it has everything to do with a person's heart condition. If a person's heart, **IS** indeed surrendered to our heavenly Father in obedience to the Words of His Torah of Life, then and only then, is that person, part of YHVH's Yisrael, and **NOT** a Goy, the plural is Goyim, the **word**, Qadosh, קָדוֹשׁ, means, **to**

be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Eleh, אלה, means, *these*, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess, the **word**, HaDebariym, is the plural of the **word**, Dabar, דבר, 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**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, *that*, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection) TeDaber, is the **word** Dabar, repeated, and here it is translated as, *to speak*, the **word**, El, means, *to or unto*, the **word**, Beney, means, *the children of*, the **word**, Yisrael, יִשְׂרָאֵל is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** *Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)*

YHVH tells us that not only are we to believe, follow and obey the Words of His Torah of Life, **BUT** he expects us become a **kingdom of priests, and a holy nation**. The question that has to be asked if we are to become a kingdom of priests, **IS, WHAT** are the duties or the functions that a priest must do, to qualify to be a priest in the kingdom of Elohim?

The priest is suppose to minister to people, and hopefully bring them closer to Elohim. We have to understand that as a kingdom of **PRIESTS**, our main functions **IS TO BE**, the manifest Image of YHVH here on earth, so that the people that he, the priest, ministers to, can see, the beauty and the benefits of leading a Torah obedient life, and thereby hopefully have many people follow his example, and then choose to surrender their hearts, minds, souls and strength to YHVH, and commit to believe follow and obey the Words of His Torah of Life.

Next we are told that we are to be a **וְגוֹי קָדוֹשׁ**, VeGoy, a nation, Qadosh, that is Holy. How does a nation become Holy? It is only by choosing to believe follow and obey the Words of the Torah of YHVH that a nation can become Qadosh, and YHVH has admonished us in *Vayiqra 11:44-45 For I am YHVH your Elohim: you shall therefore sanctify yourselves, and you shall be HOLY; for I am HOLY: neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth. 45 For I am YHVH that brings you up out of the land of Egypt, to be your Elohim: you shall therefore be HOLY, for I am HOLY.*

Then YHVH says to Mosheh, *These are the words which you Mosheh shall speak unto the children of Yisrael.*

So, once again YHVH instructs Mosheh, as He did in *verse 3*, what Words that Mosheh is to speak to the children of Yisrael. This IS what you shall **SAY** to the house of Ya'aqov, and tell the children of Yisrael.

Now, as I said above, it is of paramount importance that we understand that the **Words** that YHVH spoke to Mosheh and instructed him, to speak to the children of Yisrael, **ARE**, the exact same words that Messiah tells us, the Father spoke to Him, in *John 12:49-50 For I, Messiah have NOT spoken of Myself; BUT the Father who sent Me, He gave me a Commandment, as to what I should say, and what I should speak. 50 And I know that His Commandment IS LIFE EVERLASTING: therefore, whatsoever I speak, even as the Father said unto Me, so I speak.*

It is very important that we all understand, that YHVH's Words never change, which means, that what He spoke to Adam, to Abraham, Yitzchaq, Ya'aqov, the Judges, the Prophets, David, Solomon, and to the Apostles are the **EXACT SAME WORDS**, for **IF** YHVH were to change any of His words, it would mean that He is judging people by **different standards**, and therefore, that would make Him an **UNJUST** Elohim. And as you know or should know, YHVH, **IS JUSTICE personified**, and that is why, His Words **NEVER CHANGE**, they are constant, lasting forever.

Psalm 119:151 You are near, O YHVH; and ALL Your Commandments are TRUTH. 152 Concerning Your Testimonies, I have known of old that You have founded them FOR EVER.

Psalm 119:160 Your Word is TRUE from the beginning: and EVERY ONE OF THY RIGHTEOUS JUDGMENTS ENDURES FOR EVER.

7 And Mosheh came and called for the elders of the people, and laid before their faces all these words which YHVH Commanded him.

וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיִּשָּׂם לִפְנֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה
וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיִּשָּׂם לִפְנֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה
וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיִּשָּׂם לִפְנֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה

VayaBo Mosheh Vayiqra LeZiqney HaAm VayaSem Liphneyhem Et Kal HaDebariyim HaEleh Asher Tzivahu YHVH, where the **word**, VayaBo, is from the **word**, Bo, **בוא**, means, **to go or come in, come, came, arrive**, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, **בא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, Vayiqra,

וַיִּקְרָא, means, **and he called**, and he cried out, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, LeZiqney, is from the **word**, Zaqen, זקן, means, **old, old man, elder, scholar**, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, HaAm, means, **the people**, the **word**, VayaSam, is from the **word**, Siym, שים or Sum, שים, means, **to place, put, set, he laid**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Liphneyhem, is from the **word** Liphney, לפני, and as a preposition, it means, in the presence of, **before, at the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, Et, את, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, את, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Kal, means all, the whole of, the **word**, HaDebariyim, is from the **word**, Dabar, דבר, 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**, HaEleh, means, these, the **word**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Tzivahu, is from the **word** Tzavah, צוה, which means, **command, commanded, commandment**, give a charge, ordered, he bound, united,

he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

Now after speaking with YHVH, Mosheh came down from the Mount, and called for the elders of the people, וַיִּשָּׂם לְפָנֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה, VayaSem, and he placed, Liphneyhem, before their faces, Et, Aleph Tav, Kal, all, HaDebariym, the words, Asher, which, Tzivahu, Commanded him, YHVH.

It is **EXTREMELY** important that we understand that Mosheh **ONLY SPOKE** the Words that YHVH gave him to speak to the elders, and, he did **NOT** insert any of his own words. I know that some of you will say, well Marc, you don't have to tell us that, because it is obvious that Mosheh only spoke the Words that YHVH told Him to speak to the elders. **However** I am sad to say, that to many, many people, in the world, including those that profess to be from the houses of the Elohim of Abraham, Yitzchaq and Ya'aqov, that **IT IS NOT OBVIOUS**, because, there are over a billion people today, that have been taught to believe, that some or all of the Words that Mosheh spoke to the Elders, the Words of YHVH's Torah of Life, have somehow been done away with, which means that their teachers have **brought DIFFERENT WORDS** to their people, their followers, than the Words that YHVH gave to Mosheh to give to the elders and to all the people of Yisrael at Mount Sinai. Unfortunately, it has been my experience that these so called teachers, will do whatever they deem necessary to discount the Torah as part of the Scriptures that the people are to follow and believe, and they do that by saying, the Old Testament, no longer applies to them, it no longer applies to what they call their interpretation of the New Testament.

However, in *Deuteronomy 18:9-20* Mosheh tells the people of Yisrael, who by the way ARE YHVH's only family: *When you are come into the land which YHVH your Elohim gives you, you shall NOT learn to do after the abominations of those nations. 10 There shall NOT be found among you any one that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, 11 or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things ARE an abomination unto YHVH: and because of these abominations YHVH your Elohim does drive them out from before you. 13 You shall be perfect with YHVH your Elohim. 14 For these nations, which you SHALL possess, hearkened unto observers of times, and unto diviners: BUT as for you, YHVH your Elohim has NOT allowed you to do so. 15 YHVH your Elohim WILL raise up unto You, Yisrael, a Prophet from the midst of you, of your own brethren, like unto me (Mosheh); and, unto Him, you SHALL HEARKEN; 16 According to all that you desire of YHVH your Elohim in Horeb, in the day of the assembly, saying, Let me not hear again the Voice of YHVH my Elohim, neither let me see this great fire any more, that I die not. 17 And YHVH said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto you, Mosheh, AND I WILL PUT MY WORDS IN HIS MOUTH; AND HE SHALL SPEAK UNTO THEM ALL THAT I SHALL COMMAND HIM.*

And as I showed you in *verse 3*, where I quote *John 12:49-50* where it speaks of the fact that Messiah, said the very same thing about Himself, and that is, He **ONLY SPEAKS** the Words that our heavenly Father, commanded Him to speak. That is why I believe this needs to be repeated over and over again, until everyone understands, that YHVH's Words have never, nor wil they ever change; **the Torah IS Forever.**

apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, Dibrey, 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**, HaAm, means, the people, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

Once Mosheh spoke the Words of YHVH to the people of Yisrael, we are told what they **SAID**, כָּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשָׂה, Kal, **ALL**, Asher, that, Daber, Words spoken of or by YHVH, Yahweh, NaAsah, we will do, and then, we are told וַיָּשָׁב מֹשֶׁה אֶת-דְּבַרֵי הָעָם אֶל-יְהוָה VaYashev, and returned, Mosheh, Et, Aleph Tav, Dibrey, the word of, HaAm, the people, El, to or unto, YHVH.

This shows us that the Word of YHVH never returns to Him void, it always accomplishes what He sent it out to do. However, even though, the people of Yisrael did indeed agree to believe, follow and obey the Words of YHVH's Torah of Life, as He commanded them to do, their commitment to obey His Words, does not last very long as we will see, when we read through the other chapters. We have to understand, that to say **YES** to obeying the Words of YHVH's Torah of Life, and then, **NOT** following through with that commitment, is called **SINFUL BEHAVIOUR**, for **SIN**, according to Scripture, **IS** transgression of the Torah, and when people are **NOT** obeying the Torah, it means that they are transgressing it. There are no other choices, other than, obey and be blessed, or disobey and be cursed.

9 And YHVH said unto Mosheh, Lo, I come unto you in a thick cloud, so that the people may hear when I speak with you, and believe you for ever. And Mosheh told the words of the people unto YHVH.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה אֲנֹכִי בָּא אֵלֶיךָ בְּעָבַב הָעָנָן בְּעִבּוּר יִשְׁמַע הָעָם בְּדַבְּרֵי עֲמֻדָה (וְגַם-בָּרָךְ יֵאֱמִינֻ לְעוֹלָם וַיִּגַּד מֹשֶׁה אֶת-דְּבַרֵי הָעָם אֶל-יְהוָה

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה אֲנֹכִי בָּא אֵלֶיךָ בְּעָבַב הָעָנָן בְּעִבּוּר יִשְׁמַע הָעָם בְּדַבְּרֵי עֲמֻדָה (וְגַם-בָּרָךְ יֵאֱמִינֻ לְעוֹלָם וַיִּגַּד מֹשֶׁה אֶת-דְּבַרֵי הָעָם אֶל-יְהוָה

VaYomer YHVH El Mosheh Hineh Anokiy Ba Eleyka BeAv HeAnan BaAvur YiShma HaAm BeDabriy Imak VeGam Beka Ya'amiynu Leolam VayaGed Mosheh Et Dibrey HaAm El YHVH, 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, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and

means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means **to be drawn out of**, the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold**, here, since, now, thus far, yet, the **word** Anokiy, means, I, the **word**, Ba, בא, means, **he who comes, he who arrives, coming**, subsequent, next, it is related to the **word**, Bo, בוא, which means, to come, come in, arrive, enter, reach, happen, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next, the **word**, Eleyka, means, **to or unto you**, the **word**, BeAv, עב, means, cloud, as and adjective, it means, **thick**, it means thicket, the **word**, HeAnan, ענן, means, **cloud, clouds**, he brought clouds, covered with clouds, was clouded, became cloudy, the **word**, BaAvur, עֲבֹר, means, produce, yield, as a preposition it means, **on account of, because 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**, YiShma, is from the **word**, Shema, שמע, which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed**, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard, the **word**, HaAm, means the people, the **word**, BeDabriy, is from the **word** Dabar, דבר, 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**, Imak, means, **with you**, the **word**, VeGam, means and also, the **word**, Beka, means, in you, Ya'amiynu, is from the **word**, Aman, אמן, which means, to be firm, be trustworthy, was safe, **he believed**, was faithful, was reliable, was trustworthy, firmness, steadiness, strong, enduring, true, lasting, eternal, confidence, **faith**, he nursed, fostered, brought up, was found firm, was found trustworthy, was found true, he trained, educated, **he believed, trusted**, was confirmed, was accredited, **faithfulness, truth**, so be it, truly, certainly, **confidence, trust, fidelity**, it also means, artist, master, workman, craftsman, artificer, artisan, specialist, the **word**, Leolam, לְעוֹלָם, means, **forever, always**, the **word**, VaYaged, is from the **word**, Nagad, נגד, which means, to rise, be high, be conspicuous, show, confront, **tell, he told, stand boldly out opposite, to manifest, to announce, always by word of mouth to one present, specifically to expose, predict, he led**, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report,

show, speak, surely, tell, utter, the **word** or name, Mosheh, means, **to draw out of**, the **word**, Et Dibrey, is the **word** Dabar, דִּבְרַר repeated, and it 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**, HaAm, means, the people, the **word**, El, means to or unto, the **word**, YHVH, is the name, **Yahweh**, Yahuwah, Yehovah

Here we are told that YHVH said unto Mosheh, Lo, I come unto you Mosheh in a thick cloud, Why does YHVH come onto Mosheh in a thick cloud? It is because, no one can look upon YHVH and live, and, as I am sure you are aware, you can see very little to nothing through a thick cloud. Next we are told why, YHVH comes to Mosheh in this very obvious fashion, for all the people to see. He says I come to you in a thick cloud Mosheh, **SO THAT, when I speak to you, then ALL** the people may Shema, may hear, listen, pay very close attention, believe, follow and obey the Words of My Torah that I give to you Mosheh, and believe **YOU** Mosheh, who represent My Torah, **FOR EVER**. And Mosheh told the words of the people unto YHVH.

Throughout Scripture, it is or should be very evident that Mosheh represents the Torah, which means that Mosheh and Torah **ARE** to be considered, synonymous terms. Now if that is true, which I believe it is, then, that makes it very obvious that YHVH is telling us, that He wants **ALL** of His people, His children, Yisrael, to believe, Mosheh, Believe the Words of My Torah of Life.

That fact is also confirmed in the Apostolic Scriptures in *John 5*, where we are told that Messiah healed the man that laid by the pool of Siloam for twenty plus years, hoping to be healed, and Messiah healed him on the Shabbat, and the Jews of the area wanted to kill him for it, and Messiah said to them in the book of John:

John 5:43 I am come in my Father's Name, and you did NOT receive Me: if another shall come in his own name, him, you WILL receive. 44 How can you believe, you who receive honour of one another, and do NOT seek the honour that comes from Elohim only? 45 Do NOT think that I will accuse you to the Father: NO, there is one however, that does accuse you, even Mosheh, in whom you say you trust. 46 For had you truly BELIEVED Mosheh, you would have also believed Me: for Mosheh wrote of Me. 47 But IF YOU DO NOT BELIEVE, HIS WRITINGS (the Words of the Torah), THEN, HOW shall you believe My Words?

Please keep in mind that Messiah **IS** the Words of the Living Torah of our heavenly Father that He gave to Mosheh at Mount Sinai, who was later, manifested in the flesh.

10 And YHVH said unto Mosheh, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵךְ אֶל-הָעָם וְקִדְשְׁתָּם הַיּוֹם וּמָחָר וְכַבְּסוּ שִׁמְלֹתָם

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵךְ אֶל-הָעָם וְקִדְשְׁתָּם הַיּוֹם וּמָחָר וְכַבְּסוּ שִׁמְלֹתָם

VaYomer YHVH El Mosheh Lek Al HaAm VeQidashtam HaYom Umachar VekiBesu

Simlotam, 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, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means to be drawn out of, the **word**, Lek, is from the **word**, Halak, הָלַךְ, means, **to go, going**, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word** El, means to or unto, the **word**, HaAm, means, the people, the **word**, VeQidashtam, is from the **word**, Qadash, קָדַשׁ, which means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, HaYom, means, **today**, and the **word**, Yom, יוֹם, means, this day, time, year, but, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, hand, he will, establish, strength, the letter Vav, means, nail, a bridge, a connection, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that in certain circumstances, when Elohim uses this **word**, Yom, that He is giving us a message, through this **word**, Yom, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, such as resting on the Shabat, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Day, Yom, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the verse, UMachar, מָחָר, as an adverb, means, tomorrow, in time to come, the morrow, time in front, the **word**, VeKibesu, is from the **word** Kabas, כָּבַס, means, **to wash**, he washed, he cleansed, washer, laundryman) Simlotam, is the plural of the **word** Simlah, שִׁמְלָה, which means, **garment, raiment, clothes**, mantle, he wrapped, enveloped)

And YHVH said unto Mosheh, לֵךְ אֶל-הָעָם וְקַדְשָׂתָם, Lek, *go*, and this word Lek is related to the *word* Halakah, הלכה, which means, law, rule, something to go by, *your personal day to day walk*. It appears that YHVH is telling Mosheh, to go to the people, and *show them, how* they are to change their daily walk, so that their actions and deeds, will, from that point on, line up with the Words of My Torah of Life, and then YHVH tells Mosheh VeQidashtam, which is from the *word*, Qadosh, קדוש, and means, that YHVH is instructing Mosheh, to teach the people how they are to be *holy, sacred, sanctified, consecrated, dedicated*, and how they are to cleanse and purify themselves, so that they can be *set apart* from the rest of the peoples of the world for what lies ahead, and then YHVH tells Mosheh, that he is to tell the people that they are to wash themselves and they are to wash their clothes. It is obvious why the people are to sanctify themselves, their bodies, *BUT* why are they to wash their clothes?

Whenever most people are invited to meet some kind of dignitary, they always put on what is called, their Sunday best, their best clothes, to show respect for the person that they are going to meet with. However, here in the wilderness, the Yisraelites did *NOT* have an assortment of clothes, and I am pretty well convinced that they only had the clothes on their backs and not much else, and in the desert or wilderness heat, their clothes probably took on odours that might not be to pleasant. So, in order to get them accustomed to revere YHVH, YHVH tells them to wash their clothes, in other words, He wants them to take some steps that will show Him, that they do indeed revere Him, and therefore they are to clean their hearts, their bodies and their clothes before that have the privilege of being brought into His presence, the presence of the Creator of the Universe.

11 And be ready against the third day: for the third day YHVH will come down in the sight of all the people upon mount Sinai.

וְהָיוּ נִכְנָיִם לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל-הָעָם עַל-הַר סִינַי
 וְהָיוּ נִכְנָיִם לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל-הָעָם עַל-הַר סִינַי
 וְהָיוּ נִכְנָיִם לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל-הָעָם עַל-הַר סִינַי
 וְהָיוּ נִכְנָיִם לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל-הָעָם עַל-הַר סִינַי

VeHayu NeKoniym LaYom HaShliyshiy Kiy BaYom HaShliyshiy Yered YHVH LeEyney Kal Al Har Sinai, where the *word*, VeHayu, is from the *word*, Hayah, היה, means, *to be, exist, are, 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*, NeKoniym, is from the *word*, Kun, כּוּן, means, *to set up, prepare, be ready, establish, be firm, was set up, was established, was firm, was steadfast, was secure, was prepared, was made ready*, was right, was correct, he prepared himself, to straighten, to direct, he determined exactly, he made to correspond, he did intentionally, the *word*, LaYom, means, *this day*, time, year, but, we also have to understand that the Hebrew letters of the *word* Yom, יוֹם, gives us a much more in depth meaning of what this *word*, Yom, should mean to us; the *word* Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, I believe that in certain circumstances, when Elohim uses this *word*, Yom, that He is giving us a message, through this *word*, Yom, and the message *IS*, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or

connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, such as resting on the Shabat, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Day, Yom, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the verse, the **word**, HaShliyshiy, means, three or third, 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**, BaYom, is the **word** Yom, repeated, the **word** HaShliyshiy, means the third, the **word**, Yered, יָרַד, means, to come or go down, **descend, he went down, descended, he came to, arrived at, descended, he caused to go down**, let down, lowered, he was brought down, removed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, LeEyney, is from the **word** Ayin, עַיִן, means, **eye, sight**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here it means and in the sight of, the **word**, Kal, means, all, the whole of, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with**, it also means, yoke, to insert, thrust in, the **word**, Har, means mount or mountain, the **word**, Sinay, סִינַי, means, **the name of the mountain before which the people of Yisrael encamped and upon which Mosheh communicated with Yahweh**)

Here Mosheh tells the people, וְהָיִוּ נְכֹנִיִּם לַיּוֹם הַשְּׁלִישִׁי, VeHayu, and you shall be, Nekoniym, ready and prepared, LaYom for the day, HaShliyshiy, the third, כִּי בַיּוֹם הַשְּׁלִישִׁי, Kiy, for, BaYom, on the day, HaShliyshiy, the third, יָרַד יְהוָה, Yared, will descend, YHVH, Yahweh, לְעֵינֵי כָל-הָעָם עַל-הַר סִינַי, LeEyney, in the sight of, Kal, all, HaAm, the people, Har, at mount, Sinay.

As you can see the word Yom is used twice and the number three, which represents resurrection in Scripture is used once. As I mentioned before, the word Yom, יוֹם, has a much more profound meaning, than just the word Day, for when we look at the individual letters of the word Yom, we see that it is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, I believe that in certain circumstances, when Elohim uses this **word**, Yom, that He is giving us a message, through this **word**, Yom, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, **mankind, can**

Tiga, is from the *word*, Naga, נגע, which means, *to touch, he touched*, he reached, he caused to touch, applied, it approached, drew near, it came, arrived, it befell, came to pass, he was made to touch, was brought into contact with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, sign of leprosy, plague, the *word*, Bo, בו, means, in him, *in it, of it, thereof*, before him, therein, the *word*, Yad, יד, means, *hand*, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, him, 14 times, as, consecrate, 14 times, as, hi., 14 times, as power 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, 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*, Saqol, סָקַל, means, *to stone, execute by stoning*, to free from stones, pelted with stones, the *word*, YiSaqel, is the *word* Saqol repeated, and *it emphasizes the fact that the person that disobeys, will surely be stoned*, the *word*, O, אוֹ, is a conjunction that means, *or, no, if, also, and, either, otherwise, then*, whether, at the least, the *word*, Yaroh, יִרְאֶה, means, fear, terror, reverence, and without the Hey suffix, יִרֵא, it means to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the *word* Yirah, יִרֶה, which sounds the same, but it means, *to throw, to cast, shoot, was shot through, to teach, to instruct*, he pointed out, showed, he taught, instructed, the *word*, Im, אִם, as a conjunction, it means, if, or, *whether*, although, verily, when, on condition, although, also, Oh, that, when; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the *word*, Behemah, means, *animal*, the *word*, Im, is repeated and it means, *whether*, the *word*, Iysh, means, *man*, the *word*, Lo, means, *no or not*, the *word*, Yiyeh, is from the *word*, Hayah, הָיָה, means, *to be, exist, are, 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*, BiMshok, is from the *word*, Mashak, מָשַׁךְ, which means, to draw, drag, was *extended*, conducted, took, he grasped and held, he bent the bow, he drew, dragged, pulled, he took possession of an object, by drawing or pulling, was prolonged, was delayed, was stretched, he extended, continued, he conducted water into channels, was lengthened, was extended, drawing, trail of seed, extent, duration, one who tows, tower, the *word*, HaYovel, יָבַל or יוֹבֵל, means, to bear, carry, conduct, he carried, brought, he led, he conducted, transported, means to cut off weeds, to cause corns to grow, made callous, it means to celebrated the Jubilee of, watercourse, stream, it also means, *ram's horn, leader of the flock*, the *word*, HeMah,

means they, the *word*, YaAlu, is from the *word*, Alah, עלה, means, *to go or come up, ascend, carry up, he went up, ascended*, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the *word*, BaHar, means, *into the mountain*)

After warning Mosheh that no one is to come up on the mountain, YHVH then tells Mosheh that the people are not even allowed to touch the mountain with their hand, for if anyone does touch it, then, according to YHVH, they shall surely be stoned, or shot through; whether it be beast or man, it shall **NOT** live: however, when the trumpet sounds long, then, that will be the signal that they shall come up to the mount. The reason that the people will be permitted to go on the mount, is because the YHVH's presence has left, and when the presence of YHVH has departed, then the place is no longer Holy.

14 And Mosheh went down from the mount unto the people, and sanctified the people; and they washed their clothes.

וַיֵּרֵד מֹשֶׁה מִן־הַהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיִּכְבְּסוּ שְׂמֹלֹתָם

וַיֵּרֵד מֹשֶׁה מִן־הַהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיִּכְבְּסוּ שְׂמֹלֹתָם

VaYered Mosheh Min HaHar El HaAm VayeQadesh Et HaAm VayeKabsu Simlotam, where the *word*, VaYered, is from the *word*, Yared, יָרַד, which means, *to come or go down, descend, he went down, descended*, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the *word* or name, Mosheh, means, *to be drawn out of*, the *word*, Min, מִן, denotes separation, and means, away from, *from*, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the *word*, HaHar, means, *the mount or the mountain*, the *word*, El, אֶל, denotes, *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaAm, means, *the people*, the *word*, VayeQadesh, וַיְקַדֵּשׁ, means, *to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart*, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it

abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, HaAm, means, **the people**, the **word**, VayeKabsu, is form the **word**, Kabas, כבס, means, **to wash, he washed, he cleansed, washer, laundryman**, and in the form that it is used here, it means, **and they washed**, the **word**, Simlotam, is form the **word**, Simlah, שמלה, which means, **garment, raiment, clothes**, mantle, he wrapped, enveloped)

Here we are told that Mosheh came down from the mount, unto the people, וַיִּקְדֹּשׁ אֶת-הָעָם, VayeQadesh, and he sanctified, Et, Aleph Tav, HaAm, the people; וַיִּכְבְּסוּ שְׂמֹלֹתָם, VayeKabsu, and they washed, Simlotam, their clothes. Washing their clothes before being presented to YHVH, is a sign of respect and reverence, a sign that says, I want to be pure and be the best me, that I can be, before I meet with my Creator.

15 And he said unto the people, Be ready against the third day: come **NOT** at your wives.

וַיֹּאמֶר אֶל-הָעָם הָיוּ נְכֹנִים לְשִׁלֹּשֶׁת יָמִים אֶל-תַּנְשׁוּ אִשָּׁה

אָמַר אֶל הָעָם הָיוּ נְכֹנִיַם לִשְׁלֹשֶׁת יָמִיַם אֶל תַּנְשׁוּ אִשָּׁה

VaYomer El HaAm Heyu NeKoniym LiShloshet Yamiym Al TiGesu El Ishah, 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**, El, אֶל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaAm, means, **the people**, the **word**, Heyu, is form the **word** Hayah, הָיָה, means, **to be, exist, are, 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**, NeKoniym, is from the **word**, Kun, כָּוַן, means, **to set up, prepare, be ready, establish, be firm, was set up, was established, was firm, was steadfast, was secure, was prepared, was made ready**, was right, was correct, he prepared himself, to straighten, to direct, he determined exactly, he made to correspond, he did intentionally, the **word**, LiShloshet, means three, or third, the **word**, Yamiym, is the plural of the **word**, Yom, יוֹם, which means, **this day**, time, year, but, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, I believe that in certain circumstances, when Elohim uses this **word**, Yom, that He is giving us a message, through this **word**, Yom, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made

word, Yom, should mean to us; the *word* Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, I believe that in certain circumstances, when Elohim uses this *word*, Yom, that He is giving us a message, through this *word*, Yom, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, such as resting on the Shabat, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this *word* Day, Yom, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the verse, the *word*, HaShliyshy, means, **the third**, the *word*, BiHyot, is the *word* Hayah, repeated, and in this case it means, **being**, the *word*, HaBoqer, בִּקֶּר, means, **the morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the *word*, VaYehiy, is the *word* Hayah, repeated once again, and it means, there was, the *word*, Qolot 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*, UBeraqiym, is from the *word* Baraq, בָּרַק, means, lightning, flash, glitter, splendour, it flashed, sent forth lightning, to shine, reflect, to break forth, burst, polished, he telegraphed, cabled, the *word*, VeAnan, וָעָנָן, means, **cloud, clouds**, he brought clouds, covered with clouds, was clouded, became cloudy, 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, **thick**, became heavier, great, hard, sore, difficult, numerous, much, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, glory, abundance, riches, glorious,, stately, honouring, respect, offering, refreshment, the woe, Al, אֵל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, HaHar, means the mount or the mountain, the *word*, VeQol, is the *word* Qol repeated, and it means, **voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder**, proclaim, report, rumour, the *word*, Shophar, שׁוֹפָר, means, **ram's horn, horn, trumpet, mouthpiece, organ**, when it is spelled without the letter Vav, שָׁפַר, it means, **to be beautiful, be fair, be pleasant, be comely, was pleasing, seemed good, was embellished, was adorned**, and if we take the letter Shin שׁ, as a prefix, we end up with the *word* Par, which means, bull, bullock or steer, and in Paleo Hebrew, the letter Aleph א, looks like the head of a bull, and this letter represents YHVH, and the letter Shin is often used as a short form of the words El Shadai, therefore, we could say, that when someone has chosen to be zealous for the Ways and the Words of YHVH's Torah of Life, that when that

person or that group, blows the shofar, that El Shadai hears it and comes to their rescue, the **word**, Chazaq, חֲזַק, means, **to be or grow strong, mighty, to hold fast, to fasten, strength, be strong, courageous**, he made strong, strengthened, he reinforced, he hardened, he fortified, he bound, he encouraged, he seized, he took hold of, was urgent, he established, he clung to, he kept, held, was seized, strong, firm, force, severity, power, 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**, VayeCherad, is form the **word** Chared, חָרַד, which means, **to tremble, was startled, was anxious, was frightened, was alarmed, terrified**, the **word**, Kal, means, **all, the whole of**, the **word**, HaAm, means, **the people**, the **word**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which**, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, BaMachaneh, בַּמַּחֲנֶה, means, in the camp, or in the encampment, in the company, in the army, in the host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind)

Here we are told that it came to pass, that on the **Third Day** (resurrection day) in the morning, וַיְהִי קִלְתֹּת וּבְרָקִים וְעָנָן כָּבֵד, VaYehiy, that there were, Qolot, voices, UBeraqiym, of thunder, and lightning, וְעָנָן כָּבֵד עַל-הַהָר, VeAnan, and a cloud, Kaved, heavy and thick, Al, upon HaHar, the mount, וְקוֹל שׁוֹפָר חֲזָק מְאֹד, VeQol, and the voice, Shophar, of the ram's horn, Chazaq Meod, was exceeding strong and loud; וַיַּחְרַד כָּל-הָעָם אֲשֶׁר בַּמַּחֲנֶה, VayeChered, and **were startled, anxious, frightened, alarmed, and terrified**, Kal, all, HaAm, the people, Asher, who, BaMachaney, were in the camp.

I don't know if you can imagine this sight in your mind's eye, about everything that is going on in this story, but, I certainly can see why the people were very afraid. We have to remember that these people still have the mentality of slaves, and, as slaves, they had no control over what happened to them in the past, they were at the mercy of their slave masters, and here, also, they have no control over what is happening, and they are genuinely afraid.

17 And Mosheh brought forth the people out of the camp to meet with Elohim; and they stood at the nether part of the mount.

וַיּוֹצֵא מֹשֶׁה אֶת-הָעָם לִקְרַאת הָאֱלֹהִים מִן-הַמַּחֲנֶה וַיִּתְיַצְבוּ בְּתַחְתִּית הַהָר

וַיּוֹצֵא מֹשֶׁה אֶת-הָעָם לִקְרַאת הָאֱלֹהִים מִן-הַמַּחֲנֶה וַיִּתְיַצְבוּ בְּתַחְתִּית הַהָר

VaYotze Mosheh Et HaAm LiQrat HaElohiym Min HaMachaneh VayiteYatzvu BeTachtiyt HaHar, where the **word**, VaYotze, is from the **word**, Yatze, יָצָא, which means, to go, come or went out, bring out, go forth, went forth, burst forth, **brought or bring forth**, bloomed, he

brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, HaAm, means **the people**, the **word**, LiQrat, is from the **word**, Qirah, קִרְאָה, which means, **an encountering, accidental, friendly or hostile, it is translated as meet**, 76 times, as against, 40 times, as come 2 times, as help 1 time, as, seek 1 time as way 1 time, it is from the **word** Qara, קָרָא, which means, to cry, call, invoke, **to invite**, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means, **biblical scholar, reader of Scripture**, of a biblical verse, it also means, pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרְאֵי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah actually say, and **NOT** by the interpretations of the Rabbis, the **word**, HaElohiym, means, **the mighty ones, the judges, the powers**, the **word**, Min, מִן, denotes separation, and means, away from, **from**, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the **word**, HaMachaneh, מַחֲנֵה, means, the camp, encampment, company, army, host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, VayiteYatzvu, 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, stood still, took his stand, he stood up for, he presented himself**, the **word**, BeTachtiyt, is from the **word**, Tachat, תַּחַת, means, **under, the underpart, underneath**, below, beneath, buttocks, **bottom**, posterior, in one's place, where one stands, in place of, instead of, the **word**, HaHar, means, **the mount or the mountain**)

Here we are told that on the third day (*a shadow picture of resurrection day*), Mosheh brought forth the people out of the camp, לִקְרֹאת, LiQrat, to Qirah, קִרְאָה, which tells me that YHVH brought them out so that they could **encounter, meet**, with Him, and, Qara, קָרָא, to cry, call, invoke, **invite**, proclaim, read, summon, pronounce, recite, study, so that something could be read or dictated to them, and so that when they encounter YHVH they would want to pay very close attention to His Words, and then learn to study His Words to the extent that each and every one of them would become Scripture **scholars, avid readers of His Words of Life**.

Now based on the definition of this word Qarah, we can deduce that both Mosheh and YHVH wanted the people of Yisrael, to learn the Ways and the Words that YHVH will be giving them from the mountain, and become students and doers of His Words of Life, the Words of His Torah, YHVH wants them, and all of us, to read and study His Words so that we can all learn to walk on the righteous path that He has delineated in the Words of His Torah of Life, which in turn will lead all that willingly choose to believe, follow and obey them, into the kingdom of Elohim, which is what our heavenly Father has wanted for His children from the very beginning of time.

18 And mount Sinai was altogether on a smoke, because YHVH descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

וְהָרַ סִינַי עָשָׁן כָּלּוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עָשָׁנוּ כְּעָשָׁן הַכֹּבֵשֶׁן וַיִּחַרְדּוּ
כָּל-הָהָר מְאֹד

וְהָרַ סִינַי עָשָׁן כָּלּוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עָשָׁנוּ כְּעָשָׁן הַכֹּבֵשֶׁן וַיִּחַרְדּוּ
כָּל-הָהָר מְאֹד

VeHar Siynay Ashan Kolo Mipney Asher Yarad Alayv YHVH BaEsh VayaAl Ashano KeEshen HaKivshan VayeCherad Kal HaHar Meod, where the **word**, VeHar, means, *the mount or the mountain*, the **word**, Siynay, סִינַי, is the name of the mountain before which the people of Yisrael encamped and upon which Mosheh communicated with Yahweh, the **word**, Ashan, עָשָׁן, means, *smoke, to emit smoke, it gave off smoke*, he was angry, he was furious, was covered with smoke, he fumigated, he burned incense, was burned by smoke, smoke coloured, smoky grey, the **word**, Kulo, is from the **word**, Kal, which means, all, the whole of, all of it, the **word**, Mipney, is from the **word** Paniym, פָּנִים, is from the **word** Panah, פָּנָה, which 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, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as, *because* 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, *for, because*, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yarad, יָרַד, means, *to come or go down, descend, he went down, descended*, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the **word**, Alayv, עָלָיו, means, *on, onto, upon or over him or it*, the wor, YHVH, is the Name, *Yahweh*, Yahuwah, Yehovah, the **word**, BaEsh, בְּאֵשׁ, means on fire, fever, the **word**, VayaAl, is from the **word** Al, אֵל, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, on top*, at, as, beside, by, out of, for,

toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Ashano, עָשָׁן, means, **smoke, to emit smoke**, it gave off smoke, he was angry, he was furious, was covered with smoke, he fumigated, he burned incense, was burned by smoke, smoke coloured, smoky grey, the **word**, KeEshen, is the **word** Ashan repeated, and it means, **like the smoke**, the **word**, HaKivshan, כִּבְשָׁן, means, **kiln, furnace**, that which subdues metals, it also means secret, conceal, the **word**, VayeCherad, חָרַד, means, **to tremble, was startled, was anxious, was frightened, was alarmed, terrified, trembling, terror, anxiety**, the **word**, Kal, means all, the whole of, the **word**, HaHar, means, **the mount or the mountain**, 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)

Here we are told that Mount Sinai was altogether on a smoke, because YHVH descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

This is a repeat of what happened when YHVH made His Covenant with Abraham in *Genesis 15;17-21* And it came to pass, that, when the Sun went down, and it was dark, behold a **smoking furnace**, and a burning lamp that passed between those pieces. 18 In the same day YHVH made a covenant with Abram, saying, Unto your seed, have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

This is to remind us that when YHVH gives His Word to someone, He never breaks His Word, He always, follows through with what He said he would do.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Mosheh spake, and Elohim answered him by a Voice.

וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֲזַק מְאֹד מִשָּׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל

לְיָהוָה וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל לְיָהוָה וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל לְיָהוָה וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל

Vayehiy Qol HaShophar Holek VeChzeq Meod Mosheh YeDaber VahaElohiym Ya'anenu BeQol, where the **word**, Vayehiy, is from the **word**, Hayah, הָיָה, means, **to be, exist, are, 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**, Qol, קוֹל, means, **voice**, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim, report, rumour, the **word**, HaShophar, שׁוֹפָר, means, **ram's horn, horn, trumpet, mouthpiece, organ**, when it is spelled without the letter Vav, שֹׁפֵר, it means to be beautiful, be fair, be pleasant, be comely, was pleasing, seemed good, was embellished, was adorned, and if we take the letter Shin שׁ, as a prefix we end up with the **word** Par, פָּר, which means, bull, bullock or steer, and in Paleo Hebrew, the letter Aleph, looks like the head of a bull, and the letter Aleph therefore represents YHVH, and the letter Shin is often used as a short form of the words El Shadai, therefore, we could say, that when someone has

chosen to be zealous for the Ways and the Words of YHVH's Torah of Life, then, when that person or that group, blows the shofar, *that El Shadai hears it and comes to their rescue*, the *word*, Holek, is from the *word* Halak, הָלַךְ, means, *to go, going, follow, followed, went, walk, walked, travel*, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, הַלְכָה, which means, *law, rule, traditional law, something to go by*, your personal day to day walk, the *word*, VeChazaq, חָזַק, means, *to be or grow strong, mighty, to hold fast, to fasten, strength, be strong, courageous, he made strong, strengthened, he reinforced, he hardened, he fortified*, he bound, he encouraged, he seized, he took hold of, was urgent, he established, he clung to, he kept, held, was seized, strong, firm, force, severity, power, 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* or name, Mosheh, means, *to be drawn out of*, the *word*, YeDaber, 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*, VahaElohiym, means and the Elohim, and the *word* Elohim, means, mighty ones, judges, powers, the *word*, Ya'anenu, is from the *word* Anah, אָנָה, means, *to answer, reply, respond, to begin to speak, sing, bear, cry*, it means, *witness, he responded as a witness, received an answer*, it also means, *to hear, testify*, to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, humbled, was low, was submissive, to thwart, frustrate, afflicted, he fasted, it is also the name of the daughter of Tzibeon the Hivite, it is also the name of one of the sons of Tzibeon, the *word*, BeQol, בְּקוֹל, means, *voice*, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim, report, rumour)

Here we are told that the voice of the Shophar sounded long, and waxed louder and louder; this tells us that at a certain point, when the Qol, the voice of the Shophar, got to a certain decibel level, that Mosheh chose to speak, and, we are told that Elohim answered him by a Voice. This tells us that neither Mosheh nor the people saw YHVH, they only heard His voice, just like the Voice that Mosheh heard at the burning bush. We have to understand that just because they could *NOT* see YHVH, does *NOT* mean that He was *NOT* there, for example, no one can see the wind, they can only see, hear, and maybe feel the effects of the wind, and that of course confirms the fact, that *NO ONE* has ever seen the Father except for the Son.

20 And YHVH came down upon mount Sinai, on the top of the mount: and YHVH called Mosheh up to the top of the mount; and Mosheh went up.

וַיֵּרֶד יְהוָה עַל-תֵּרֶם סִינַי אֶל-רֹאשׁ הַהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל-רֹאשׁ הַהָר וַיַּעַל מֹשֶׁה
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VaYered YHVH Al Har Siynay El Rosh HaHar Vayiqra YHVH LeMosheh El Rosh HaHar VayaAl Mosheh, where the **word**, VaYered, וַיֵּרֶד, means, **to come or go down, descend, he went down, descended**, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Har, means, **mount or mountain**, the **word**, Siynay, סִינַי, is **the name of the mountain before which the people of Yisrael encamped and upon which Mosheh communicated with Yahweh**, 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, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Rosh, רֹאשׁ, means, **head, chief, leader, top, summit**, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, HaHar, means the mountain, the **word**, Vayiqra, וַיִּקְרָא, means, **and he called**, and he cried out, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קַרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word** or name Mosheh, means, **to be drawn out of**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, LeMosheh, is the name Mosheh, which means to be drawn out of, 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, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Rosh, רֹאשׁ, means, **head, chief, leader, top, summit**, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, the **word**, HaHar, means, the mountain, the **word**, VayaAl, is from the **word**, Alah, עָלָה, which means, **to go or come up, ascend, carry up, he went up, ascended**, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was

exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word** or name, Mosheh, means, **to be drawn out of**)

Here we are told that YHVH came down upon the top of mount Sinai. Up to this point, there was only fire, thunder and lightning on the Mount, **BUT** now, the actual presence of YHVH, the Creator of all things, descends from His lofty place, and, His presence alights on the top of the Mount. Now, once He is there, we are told that YHVH, called Mosheh to come up to the top of the mount; and Mosheh does indeed go up.

Now it is important that we understand that Mosheh was permitted by YHVH, to go up the Mount, **BUT**, only **AFTER**, YHVH had invited Him to come up. **IF** Mosheh had attempted to go up the Mount, without YHVH's permission, then He would have been incinerated. Therefore it is of paramount importance that we all know and understand, that YHVH is indeed approachable, **BUT** it will always be on His **TERMS**, and **NOT** ours, as Nadab and Abihu will find out when they approach YHVH with what is called strange fire, and they will be incinerated.

21 And YHVH said unto Mosheh, Go down, charge the people, lest they break through unto YHVH to gaze, and many of them perish.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רֵד הָעֵד בְּעַם פְּנֵי־יְהוָה לְרְאוֹת וְנִפְל מִמֶּנּוּ רָב

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רֵד הָעֵד בְּעַם פְּנֵי־יְהוָה לְרְאוֹת וְנִפְל מִמֶּנּוּ רָב

פֹּה

VaYomer YHVH El Mosheh Red HaEd BaAm Pen YeHersu El YHVH Lirot VeNaphal Mimenu Rav, 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, Jehovah, the word, El, אֱלֹהִים, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the word or name Mosheh, means to be drawn out of, the word, Red, is form the word Yared, יָרַד, means, to come or go down, descend, he went down, descended, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the word, HaEd, עַד, or עוֹד a preposition and conjunction, means, to, unto, up to, even, until, while, still; as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, testify, menstruation, to count, to reckon, consider, he prepared himself, it means to encompass, restore, duplicate, repeat, to admonish, charge, call, lift up, stand upright, give warning, it means, ornament, jewel, choice, best, it is 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, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested, the word, BaAm, means, the people, the word, Pen, פֶּן, is a conjunction, meaning, lest, in order not to, perhaps, peradventure, would that, it also means, form, kind, the word, YeHersu, is from the word, Haras, הָרַס, which means, to**

throw down, overthrow, tear down, he crushed, squashed, pounded, to attack, pull down, he threw down, tore down, demolished, destroyed, he overthrew, destroyed completely, destruction, ruin, 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, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, YHVH, is the Name, Yahweh Yahuwah, Yehovah, the word, LiRot, is form the word Ra'ah, רָאָה, 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, VeNaphal, נָפַל, means, to fall, he fell, fell down, fell upon, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the word, Mimenu, מִמֶּנּוּ, means, from or of us, from or of them, it is from the word Min, מִן, which denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun what, the word, Rav, רַב, as an adjective, means, much, many, large, great, mighty, abounding, abundant, abundance, multitude, great quantity, enough, abundance, majority, honoured, important, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a bowman, and archer)

And YHVH said unto Mosheh, הָרַד הָעֵד בָּעַם, Red, Go down, HaEd, and **admonish, charge, call, and or warn**, the people, פֶּן־יִהְיֶה־סוּ אֶל־יְהוָה, Pen, lest, VeHersu, they break through, and get torn down, crushed, squashed, demolished, destroyed, overthrown, by YHVH for disobeying His command not to go up nor touch the mount, just so that they can gaze upon what I am doing, for all of them that do so, will perish.

Have you ever been on a highway and all of a sudden the whole traffic stops, for what appears to be no reason, and then, you move along very slowly, for quite a while, until you come on the scene of an accident, and that's when you realize that the reason that there was a traffic jam is because of the Lookie-Loos, and sometimes these same people, that either stop or slow down to look a the accident **CAUSE** another accident? Well that is what YHVH is talking about here, he does not want anyone to try and peek at what He is doing, which would cause more people to die.

22 And let the priests also, who come near to YHVH, sanctify themselves, lest YHVH break forth upon them.

וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פֶן־יִפְרֹץ בָּהֶם יְהוָה

וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פֶן־יִפְרֹץ בָּהֶם יְהוָה

VeGam HaKoheniyim HaNigashiym El YHVH YitQadashu Pen YiPhrotz BeHem YHVH, where the **word**, VeGam, וְגַם, is a conjunction, that means, **also**, lo, moreover, to, even, as well, neither, heap, abundance, much, the **word**, HaKoheniyim, is the plural of the **word**, Kohen, כֹּהֵן, which means, **priest**, to serve as a priest, to officiate, he helped, he ministered as a priest, he was or became a priest, one who stands serving Elohim, the **word**,

HaNigashiyim, is form the **word**, Nagash, נגשׁ, which means, **to draw near, come near, approach, brought near, brought, presented**, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, El, אל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at**, by, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, YitQadashu, is form the **word**, Qadosh, קדשׁ, means, to be holy, **be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Pen, פֶּן, is a conjunction, meaning, **lest, in order not to, perhaps, peradventure**, would that, it also means, form, kind, the **word** YiPhrotz, is from the **word**, Paratz, פָּרַץ, which means, **to break, break through, break out, break to pieces, burst**, to spread, extend, broke through, broke out, he tore down, destroyed, he broke into pieces, he used violence, he spread, extended, increased, it overflow, was unrestrained, it spread, was frequent, ran over, to push, press, urge, entreated, breaking forth, breach, crack, cleft, fissure, the **word**, BeHem, means, **on or upon them**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

Here YHVH tells Mosheh that he is to admonish the priests, those who come near to YHVH, that they are to יִתְקַדְּשׁוּ, YitQadashu, they are to **sanctify, consecrate, dedicate, set themselves apart** lest YHVH break forth upon them. How do they do all this, how do they YitQadashu?

They do it by first surrendering the hearts, minds, souls and strength to YHVH, and then willingly choosing to believe, follow and obey YHVH's directives, the Words of His Torah of Life. That therefore means, that **IF** any of us want to be sanctified, consecrated and set apart for YHVH's purposes, then we too, are to learn to **surrender** our hearts, minds, souls and strength to YHVH, and commit to believe, follow and obey the Words of His Torah of Life.

23 And Mosheh said unto YHVH, The people cannot come up to mount Sinai: for You charged us, saying, Set bounds about the mount, and sanctify it.

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה לֹא-יִוָּכַל הָעָם לַעֲלֹת אֶל-הָר סִינַי כִּי-אַתָּה הִעַדְתָּה בְּנֹנוּ לֵאמֹר (הַגִּבֹּל אֶת-הָהָר וְקַדְּשֵׁהוּ

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה לֹא-יִוָּכַל הָעָם לַעֲלֹת אֶל-הָר סִינַי כִּי-אַתָּה הִעַדְתָּה בְּנֹנוּ לֵאמֹר (הַגִּבֹּל אֶת-הָהָר וְקַדְּשֵׁהוּ

VaYomer Mosheh El YHVH Lo Yokal HaAm LaAlot El Har Siynay Kiy Atah HaEdotah Banu Lemor HaGebel Et HaHar VeQidashto, where the **word**, VaYomer is from the **word**, Amar, אמר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name,

Mosheh, means, to be drawn out of, the *word*, El, אֱלֹהִים, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the *word*, Lo, means, no or not, the *word*, Yukal, is from the *word* Yakol, יָכֹל or יְכוּל 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*, HaAm, means, the people, the *word*, LaAlot, is from the *word* Alah, עָלָה, which means, *to go or come up, ascend, carry up, he went up, ascended*, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the *word*, El, is repeated and it *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, the *word*, Har, means, *mount or mountain*, the *word*, Siynay, סִינַי, is the name of *the mountain before which the people of Yisrael encamped and upon which Mosheh communicated with Yahweh*, 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, means you, the *word*, HaEdotah, is from the *word* Ed, עַד, or עוֹד which is a preposition and conjunction, which means, to, unto, up to, even, until, while, still; as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, testify, menstruation, to count, to reckon, consider, he prepared himself, it means to encompass, restore, duplicate, repeat, *to admonish, charge*, call, lift up, stand upright, *give warning*, it means, ornament, jewel, choice, best, it is 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, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested, the *word*, Banu, means, us, 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*, HaGebel, is from the *word*, גָּבַל, means, *to bound, border, he drew a boundary line, set a limit, it bounded, bordered, was the border, it bordered upon, adjoined, was confined, he set bounds about*, he limited, restricted, he set, fixed, appointed the time, he defined, it also means, to twist, wind, to knead, mix, he formed, fashioned, moulded, kneaded, mixed, created, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אֵת,

which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, HaHar, means, **the mount or the Mountain**, the **word**, VeQidashto, is from the **word**, Qadosh, **קדש**, means, to be holy, be sacred, **he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute)

Here we are told that Mosheh said unto YHVH, The people cannot come up to mount Sinai: for **You charged us**, saying, Set bounds about the Mount, and sanctify it. As you can see, rather than just saying **YES** to YHVH, regarding, His command to Mosheh, in *verse 21*, that he was to **charge the people, lest they break through unto YHVH to gaze, and many of them perish**, and in *verse 22* where YHVH commanded Mosheh, **to let the priests also, who come near to YHVH, sanctify themselves, lest YHVH break forth upon them**; Mosheh, in my opinion, shows some signs of being arrogant, and he says to YHVH, I know, I know, for you have already told me, that the people are **NOT** to go up, nor even touch the mountain. To me, this incident that Mosheh had with YHVH, is like like a child sassing his parents and saying, Yah Yah, whatever, you told me that a thousand times already. And YHVH was **NOT** pleased with Mosheh's response, as we see in the next *verse*.

I don't know if any of you have ever been disrespectful to your parents, **BUT** I know that when I was a child, in my father's house, there was **ZERO tolerance for disrespect**, and If any of us showed signs of disrespect to any parent, grandparent or even to an invited guest, there was a severe price to pay, and that price was called **the belt**. So it does not surprise me that, YHVH is angry at Mosheh for his response to His Words of advice or admonishment that He gave to Mosheh, when he says in *verse 24*:

24 And YHVH said unto him, Away, get yourself down, and you shall come up, you, and Aharon with you: BUT do NOT let the priests and the people break through to come up unto YHVH, lest He break forth upon them.

וַיֹּאמֶר אֱלֹהֵי יְהוָה לְמֹשֶׁה וְעֹלֵיתָ אֶתְהָ וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל־יְהוָה לְעֹלֹת (אֶל־יְהוָה פֶּן־יִפְרֹץ־בָּם

לֹא וַיֹּאמֶר אֱלֹהֵי יְהוָה לְמֹשֶׁה וְעֹלֵיתָ אֶתְהָ וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל־יְהוָה לְעֹלֹת (אֶל־יְהוָה פֶּן־יִפְרֹץ־בָּם

VaYomer Elayv YHVH Lek Red VeAliyta Atah VeAharaon Imak VahaKoheniyim VahaAm Al YeHersu LaAlot El YHVH Pen Yiphrazt Bam, where the **word**, VaYomer is from the **word**, Amar, **אמר**, which means, **to say, saying, said, spoke, you told, uttered, he**

commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Elayv, אֵלָיו, means, to or unto him, the *word*, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the *word*, Lek, is from the *word* Halak, הָלַךְ, means, *to go*, going, follow, followed, *went*, walk, walked, travel, *go away, disappear*, continue, *he went away, departed*, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the *word*, Red, is from the *word*, Yared, יָרַד, means, *to come or go down, descend, he went down, descended*, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, VeAliyta, is from the *word*, Alah, עָלָה, which means, *to go or come up, ascend, carry up, he went up, ascended*, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the *word*, Atah, means you, the *word*, VeAharon, means, *and Aharon*, and the name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, *teacher, lofty, plucked out*, Imak, means with you, the *word*, VahaKoheniyim, is the plural of the *word* Kohen, כֹּהֵן, which means, *priest*, to serve as a priest, to officiate, he helped, he ministered as a priest, he was or became a priest, one who stands serving Elohim, the *word*, VahaAm, means, *and the people*, the *word*, Al, אַל, means, nothing, it will make my speech worth nothing, and as an adverb, *it is expressing prohibition, a negative wish or request, and meaning, no, not, nay*, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the *word*, YeHersu, is from the *word* Haras, הָרַס, which means, *to throw down, overthrow, tear down, he crushed, squashed, pounded, to attack, pull down, he threw down, tore down, demolished, destroyed*, he overthrew, destroyed completely, destruction, ruin, the *word*, LaAlot, is the *word* Alah, עָלָה, repeated, and it means, *to go or come up, ascend, carry up, he went up, ascended*, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the *word*, El, אֵל, denotes, *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the *word*, Pen, פֶּן, is a conjunction, meaning, *lest, in order not to, perhaps, peradventure*, would that, it also means, form, kind,

the **word**, YiPhratz, is from the **word**, Paratz, פָּרַץ, which means, **to break, break through, break out, break to pieces, burst, to spread, extend, broke through, broke out, he tore down, destroyed**, he broke into pieces, he used violence, he spread, extended, increased, it overflowed, was unrestrained, it spread, was frequent, ran over, to push, press, urge, entreated, breaking forth, breach, crack, cleft, fissure, the **word**, Bam, בָּמָה, means, **in them**)

Here in *verse 24*, YHVH says to Mosheh, לֵךְ-יָרֵד, Lek, **go away, disappear**, from My presence Red, go down to the people, and then, YHVH reiterates His command to Mosheh that he, Mosheh, is to ensure that he does **NOT** allow any of the people, **NOR** the priests, to break through, to come up unto YHVH, lest I YHVH break forth upon them, to destroy them, and after you have assured that the people understand that they are not to come up, nor even touch the mountain, then, you Mosheh along with your brother, Aharon, are to come up the Mount, as I commanded you.

It appears that YHVH is dealing with Mosheh's outburst, or his disrespectful comments, by repeating His command that he Mosheh **IS** to ensure that he does **NOT** allow any of the people nor the priests to come up nor touch the mount, for if they did they would die.

25 So Mosheh went down unto the people, and spoke unto them.

(וַיֵּרֵד מֹשֶׁה אֶל-הָעָם וַיֹּאמֶר אֲלֵהֶם)
וַיֹּמֶר אֵלֶיךָ אֱלֹהִים וַיֹּאמֶר אֲלֵהֶם)

VaYered Mosheh El HaAm VeYomer Alehem, where the **word**, VaYered, וַיֵּרֵד, means, **to come or go down, descend, he went down, descended**, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the **word** or name Mosheh, means to be drawn out of, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaAm, means, the people, 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**, Alehem, means, **to or onto them**)

Here, it appears that Mosheh learned his lesson, and once YHVH tells him again, that he, Mosheh is to ensure that he does not let any of the people nor the priests, come up or even touch the mountain, **that this time**, Mosheh does **NOT** say a word, he simply complies and goes down the mountain to carry out YHVH command, His directive.

This is a lesson that we all must learn, that when YHVH tells us to do something, it is best if we just say **YES**, I will do that, rather than make any comments, as Mosheh did, and angered YHVH.

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*