

Study of Exodus 24

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Exodus 24:1-18

I And He said unto Mosheh, Come up unto YHVH, you, and Aharon, Nadab, and Abihu, and seventy of the elders of Yisrael; and worship you afar off.

וְאֶל-מֹשֶׁה אָמַר עֲלֶה אֵל-יְהוָה אַתָּה וְאַהֲרֹן נָדָב וְאַבִּיהוּא וְשִׁבְעִים מִזְקְנֵי יִשְׂרָאֵל
וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק

לַאֵל אֱמַר אֵל יְהוָה אַתָּה וְאַהֲרֹן נָדָב וְאַבִּיהוּא וְשִׁבְעִים מִזְקְנֵי יִשְׂרָאֵל
וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק

VeEl Mosheh Amar Aleh El YHVH Atah VeAharon Nadab VaAbiyhu VeShiviym MiZiqniy Yisrael VehiShtachviytem MeRachok, where the *word*, VeEl, 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 draw out of*, 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*, Aleh, is from the *word*, Al, עַל, means, height, upper part, and as a preposition, it means, in, *on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto*, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, 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*, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, Atah, is the personal pronoun, *you, thou*, to address a person in a familiar way, it also means, to come, he came back, he arrived, the *word* or name, VeAharon, וְאַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, *teacher, lofty, plucked out*, the *word* or name Nadav, נָדָב, means, to incite, impel, was willing, they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered, he offered free will offerings, it is also the name of *the eldest son of Aharon and Elisheba*, the *word* or name VaAbiyhu, וְאַבִּיהוּא, is *the name of Aharon's second son*, and his name is a composite *word*, made up of the *word* Aviy, which means, my father, and Yahu, which is a short form of the Name Yahweh, and together they mean, *my father is, YHVH*, the *word*, VeShiviym, means and seventy, the *word*, MiZiqniy, is from the *word* Zaqen, זָקֵן, which means, old, old man, *elder, scholar, grandfather, beard, or bearded one*, grew old, made old, was made old, 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*, VehiShtachviytem, is from the *word* Shachah, שָׁחָה, which means, *to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship*, it also means to swim, he bathed himself, to wallow in the mire like a swine, and in the form that it is used here, it means, *and you shall worship*, the *word*, MeRachok, רָחֹק or רָחֵק, means, *to be far, afar off, to become far, was far, he put far away, to go away, leave, depart, was remote, was distant, was absent, to be far, to be absent, he kept off, kept aloof*, he extended, he rejected, he put off, delayed, was regarded improbable, he kept himself distant, dismissed, he kept afar, distance, dimensions)

Now after telling Mosheh, that He, YHVH will send His Messenger before Mosheh and the people of Yisrael, to keep and guard them on the Way, the Derek, that He sent them, which is the Way to the Land that YHVH had Promised Yisrael's forefathers, Abraham, Yitzchaq and Ya'aqov, that He would give them; YHVH warns Mosheh, that they are to obey the Voice of His Messenger, and **NOT** provoke Him, because, My Messenger will **NOT** pardon your transgressions, for My Name, is within Him. Then, YHVH told Mosheh, **IF** however, you and the people of Yisrael, willingly choose to obey My Messenger's Voice and do all that I speak, then, I YHVH, will be an enemy to your enemies and an adversary to your adversaries. After that, YHVH told Mosheh and the people of Yisrael, **NOT** to make any covenants with any of the people that are in currently in the Land.

Now, once they are at the mountain that YHVH's Messenger guided them to, YHVH instructs Moshe to Alah, *Come up unto YHVH, you, and Aharon, Nadab, and Abihu, and seventy of the elders of Yisrael; AND worship you afar off.*

This is telling us that YHVH wanted the representative of the people of Yisrael, the elders, along with Aharon, and his two sons, to worship Him from a distance, but He summons Mosheh to come near. It is important that we understand, that YHVH knows what is on their hearts, and therefore, He does **NOT** allow any of them, except Mosheh to approach Him. Now I have to ask you a question, **IS** your heart Like Mosheh's heart, and do you think, that **IF** you had been there at that time, that YHVH would have ask **YOU** to come to Him with Mosheh, or would He ask you to stay afar off, with the others, also? Please keep in mind, that the only way that anyone can approach YHVH, **IS, IF** their hearts, are fully surrendered to Him, in the very same manner that Mosheh's heart was surrendered to Him?

2 And Mosheh alone shall come near YHVH: but they shall NOT come near; neither shall the people go up with him.

וַיִּגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל-יְהוָה וְהָאֲמֹנִים לֹא יִגָּשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ

YVNgash Mosheh LeBado El YHVH VeHem Lo Yigasho VahaAm Lo VaAlu Imo,

where the *word*, VeNigash, is from the *word*, Nagash, נָגַשׁ, which means, *to draw near*,

come near, approach, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word** or name, Mosheh, means, *to be drawn out*, the **word**, LeBado, is from the **word**, Bad, בַּד, which means, separation, separated, *alone*, part, portion, limbs, a part of the body, a branch, piece of cloth, pole, shoot, *alone, by himself, only, apart from, aside from*, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, 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, or Yehovah, the **word**, VeHem, means, *and they*, the **word**, Lo, means, *no or not*, the **word**, Yegashu, is the **word**, Nagash, נָגַשׁ repeated, and it means, *to draw near, come near, approach, brought near, brought, presented*, the **word** VehaAm, means, *and the people*, the **word**, Lo, means, *no or not*, the **word**, YaAlu, is from the **word** Alah, עָלָה, which means, *to go or come up, ascend, carry up, he went up, he 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** Imo, means, *with him*)

Here YHVH instructs Mosheh, Aharon, Nadav and Abihu, along with the seventy Elders, that Mosheh alone is to come near to YHVH; BUT they, Aharon, Nadav and Abihu, along with the seventy Elders shall **NOT come near** YHVH; and neither shall the people go up with him. Have you ever wondered, why only Mosheh was allowed to approach YHVH? Well, from what I read in Scripture, regarding the elders of Yisrael, and Aharon, it appears that they murmured a lot, and **IF** Aharon murmured, as Scripture confirms that he did, then that means that his sons, would more than likely be murmurers also; and Scripture, makes it very clear, that **NO** murmurer, can stand in the presence of YHVH. Scripture also tells us that Mosheh was the humblest man that ever lived, and a person absolutely **MUST** be humble, **IF** they are to stand in the presence of YHVH. Therefore that also tells me, that these other people, **lacked** the level of humility that one needs to stand in the presence of YHVH. It is important therefore, that each and every one of us search our own hearts to see, if we are indeed humble, and at what level our humility is at, compared to Mosheh's humility.

3 And Mosheh came and told the people all the Words of YHVH, and all the judgments: and all the people answered with one voice, and said, All the Words which YHVH has said, we will do.

וַיָּבֹא מֹשֶׁה וַיְסַפֵּר לָעָם אֵת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים וַיַּעַן כָּל־הָעָם קוֹל (אָחָד וַיֹּאמְרוּ כָּל־תְּדַבְּרִים אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה

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**, Kal, means, all, the whole of, the **word**, HaAm, means the people, the **word**, Qol, קול, means, **voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, thundering, proclaim, proclamation, report, rumour, the word**, Echad, means one, the **word**, VaYomru, 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**, Kal, means, **all, the whole of**, the **word**, HaDebariym, 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**, 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**, Diber, is the **word** Dabar repeated and here, it is translated as, has said, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, NaAseh is from the **word**, Asah, עשה, 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, **we will do**)

Here we are told that Mosheh came back to the camp, and told the people, all the Words of YHVH, along with all the judgments that YHVH had given Mosheh: and all the people answered with one voice, and said, All the Words which YHVH has spoken, will we Asah, עשה, do, perform.

Moshe, unlike many people, who would more than likely hide the Words of YHVH, and not divulge it to the masses, so that they could always have a sense of power over their people, and cause their people to come to them, **IF** they wanted to hear from YHVH, thereby making themselves more important than they really are; just like to Hierarchy of the man made religions of the world have done, such as Catholicism, with Popes, Cardinals and Bishops, or the Christian church with the Archbishop of Canterbury, and his cardinal and bishops, or the Chief Rabbi of the man made religion of Judaism, and all the other ranks of Rabbis beneath him, within that man made religion. Mosheh was **NOT** looking for glory, nor did he want to be glorified, and therefore he tells all the people, everything that YHVH has said, and, as you can see, he does not hold anything back.

As a young catholic boy, I was very pleased to be chosen to be altar boy, and I spent a lot of time at the church, but, even though I was devoted to my Catholic beliefs at the time, I was nevertheless, **FORBIDDEN** to read the Scriptures, which was an edict that was imposed upon all the laity, the so called unlearned of the Catholic church. If any of us had any questions about what the priest had read to us from Scripture, we were not permitted to search the Scriptures, **BUT** we were commanded by a Papal decree to ask our local priest, thereby raising them to a higher level than us, since they **WERE** allowed to read the Scriptures. However, Scripture makes it very clear, that that, **IS NOT** what YHVH wants us to do, and that is why, Mosheh did what He did, that is why Mosheh told the people, **ALL** the Words that YHVH had spoken to Him, so that they would have first hand knowledge of YHVH's **TRUTH**, and **NOT** need and intermediary to explain the words that YHVH spoke. Mosheh, in his humbleness, wanted to let the Holy Spirit of our heavenly Father, to guide them, and answer their questions.

It is also important to realize, that **IF** you consider yourself part of the family of YHVH's Yisrael, then the people mentioned here in these verses, **ARE** your forefathers, and as your forefathers, they have made a commitment on behalf of all the present and future children of Yisrael, to believe, follow and obey **ALL** the Words that YHVH spoke to Mosheh, which happens to be all the Words that are contained in YHVH's Torah of Life.

4 And Mosheh wrote **ALL** the **Words** of YHVH, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Yisrael.

וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכֵּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הַהָר וּשְׁתֵּי עָשָׂר (מַצֵּבָה לְשָׁנִים עָשָׂר שְׁבַטֵי יִשְׂרָאֵל

וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכֵּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הַהָר וּשְׁתֵּי עָשָׂר (מַצֵּבָה לְשָׁנִים עָשָׂר שְׁבַטֵי יִשְׂרָאֵל

VayiKetov Mosheh Et Kal Divrey YHVH VayaShkem BeBoqer VayiBen Mizbeach Tachat HaHar UShteym Esrey Matzevah LiShneym Asar Shivtey Yisrael, where the **word**, VayiKetov is from the **word**, Katav, כָּתַב, which means, **to write, to scratch, engrave, draw, pint, write, inscribe, writing, document**, letter it is related to the **word** Ketubah, כְּתוּבָה, which means marriage contract, the **word** 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, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Kal, means, all, the whole of, the **word**, Divrey, is from the **word**, Dabar, דִּבְרַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**,

speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name Yahweh, Yahuwah, or Yehovah, the **word**, VayaShkem, is from the **word** Shakam, שָׁכַם, means, *to rise early, to load the back of the beast, he journeyed, went away, he rose, got up early, he anticipated someone*, it also means, shoulder, back, neck, with shoulder, upper part of a building, it is related to the **word** Shekem, spelled the same way, the **word**, BeBoqer, בִּבְקֶרֶת, means, *morning*, to cleave, split, *the breaking through of daylight*, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word**, VayiBen, is from the **word** Banah, בָּנָה, which means, *to build, he built, to create, to bring forth, he constructed, established, he reconstructed*, it also means to become the mother of a child, the **word**, Mizbeach, מִזְבֵּחַ, means, *altar*, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Tachat, תַּחַת, means, *under*, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, instead of, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, HaHar, means, *the mountain*, the **word**, Ushteym, means, *two*, the **word**, Esrey, means, *ten*, and together, they mean, *twelve*, the **word**, Matzevah, מַצֵּבָה, means, *pillar, stance, tombstone*, an idol, a standing image, it also means, a military post, guard, plant, was placed, was set up, it also means tumour, the **word**, LiShneym, means, *and two*, the **word**, Asar, means, *ten*, and together, they mean, *and twelve*, the **word**, Shivtey, is from the **word**, Shevet, שֵׁבֶט, which means, stick, rod, staff, **club**, sceptre, **tribe**, it means to strike, smite, to beat, kill, destroy, he beat out, hammered, 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*

This is one of the most important *verses*, in all of Scripture, for it says: *And Mosheh wrote ALL the Words of YHVH, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Yisrael.*

Well, **IF** Mosheh wrote down **ALL** the Words of YHVH, it means that He wrote them on something, like a scroll or a book, and since Scripture confirms that Mosheh did indeed write **ALL** the words that YHVH spoke, it means that there are **No other words that need to be added to the Words that Mosheh wrote down**, since, according to what we read here, YHVH spoke **ALL** of the words that He needed to speak, to Mosheh. Now, if that is true, it means that **ALL** the writings of the Catholic Scribes, and all the writings of the Church Fathers of Christianity, and all the writings of the Rabbis of Judaism, **ARE NOT** the words of YHVH, since we are told that Mosheh wrote down **ALL** the Words of YHVH.

Now, **IF** what is said here, **IS TRUE, THEN**, that means that if the Catholic Scribes, the Christian church fathers and or the Rabbis of Judaism, wrote anything that does **NOT** line up with the Pure words of the Written Torah of Mosheh, the very same Torah that YHVH gave to Mosheh at Mount Sinai, and that Mosheh wrote down, **THEN they ARE NOT** the inspired **Words** of our heavenly Father, for it plainly says that Mosheh wrote down **ALL** the **Words** of that YHVH gave Him.

5 And he sent young men of the children of Yisrael, who offered burnt offerings, and sacrificed peace offerings of oxen unto YHVH.

וַיִּשְׁלַח אֶת-נְעָרָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זְבָחִים שְׁלָמִים לַיהוָה פָּרִים
 וַיִּזְבְּחוּ זְבָחִים שְׁלָמִים לַיהוָה פָּרִים
 וַיִּזְבְּחוּ זְבָחִים שְׁלָמִים לַיהוָה פָּרִים
 וַיִּזְבְּחוּ זְבָחִים שְׁלָמִים לַיהוָה פָּרִים

VayiShlach Et Na'arey Beney Yisrael VayaAlu Olot VayiZbechu Zebachiyim Shlamiyim LaYHVH Paniym, where the **word**, VayiShlach, is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Na'arey is from the **word**, Na'ar, נָעַר, which means, to shake, shake out, shake off, stir, he shook himself free, was shaken out, was stirred, was emptied. He encouraged, it means to bray, roar, growl, it means, **boy, lad, youth, young man, servant**, boyhood, youth, 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**, VayaAlu, is from the **word**, Alah, אָלָה, 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**, Olot, is the **word**, Alah, repeated, the **word**, VayiZbechu, is from the **word** Zebach, זָבַח, which means, to sacrifice, to slaughter, he sacrificed, feast, meal, the **word**, Zebachiyim, is the same **word**, Zebach, repeated, the **word**, Shlamiym, is from the **word** Shalom, שָׁלוֹם or שְׁלוֹם, means, **peace**, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the **word**, LaYHVH, means, **to YHVH**, and the **word** YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Pariym, is the plural of the **word**, Par, פָּרָה, which means, **bull, bullock, steer, kine**)

In this *verse* we are told that Mosheh, sent young men of the children of Yisrael, who וַיִּעָלוּ עֹלֹת, VayaAlu Olot, offered burnt offerings, וַיִּזְבְּחוּ זִבְחִים שְׁלָמִים, VayiZebechu Zebachiyim Shlamiym, and sacrificed peace offerings, לַיהוָה פָּרִים, LaYHVH to or unto YHVH, Pariym, of oxen.

6 And Mosheh took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיָּשֶׂם בַּאֲנָנֹת וְחֲצִי הַדָּם זָרַק עַל-הַמִּזְבֵּחַ

וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיָּשֶׂם בַּאֲנָנֹת וְחֲצִי הַדָּם זָרַק עַל-הַמִּזְבֵּחַ

VayiQach Mosheh Chatziy HaDam VaYasem Ba'aganot VaChatziy HaDam Zaraq Al HaMizbeach, where the **word**, VayiQach is from the **word** Qach, קָח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word** or name Moshe, means to be drawn out of, the **word**, Chatziy, חֲצִי, means, **half, middle**, it also means, arrow, arrowhead, the **word** HaDam, means, **the blood**, the **word**, VayaSem, is from the **word** Siym, שִׁים or Sum, שָׂם, which 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**, BaAganot, is from the **word** Agan, אָגַן, means, **basin, bowl**, vessel for washing clothe, rim of a vessel, the brim of a hat, the **word** VeChatziy, is the **word** Chatziy repeated and it is defined above, the **word**, HaDam, means the blood, the **word**, Zaraq, זָרַק, means, to throw, toss, **sprinkle**, he spread abroad, scattered, dispersed, scattered seed, sowed, he injected, 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**, HaMizbeach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal)

Here we are told, that Mosheh took half of the blood, of the animals that were sacrificed, and put it in basins; and that he sprinkled half of the blood, on the altar. What is the significance of sprinkling the blood of the sacrificed animals onto the altar? First of all, we have to understand that the Life of all flesh **IS** in the blood, furthermore, we have to understand that all animals, obey YHVH and that they only function in the manner that YHVH created them to function, and, unlike human beings, they do **NOT** deviate from their Elohim given roles; which in turn tells us that they are sinless, they live their whole lives without transgressing any of the Words of our heavenly Father's Torah of Life. Therefore when their blood, which represents the sinless life that they have led, is sprinkled on the altar, it purifies the altar. Therefore, what actually purifies the altar **IS NOT** the Blood, the read substance that Mosheh is sprinkling on the altar, it is their sinless **LIFE**, which is a metaphor for a Torah obedient Life, for that is what purifies the altar of YHVH, for He too, **IS** Sinless, He does **NOT** transgress His own Words.

7 And he took the Book of the Covenant, and read in the audience of the people: and they said, All that YHVH has said, we **WILL DO, AND BE OBEDIENT**.

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע
 וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע
 וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע

VayiQach Sepher HaBriyt VaYiqra BeAzney HaAm VaYomru Kol Asher Diber YHVH NaAseh VeniShma, where the **word**, VayiQachy is from the **word** Qach, קַח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Sepher, סֵפֶר, means to count, number, to recount, tell, narrate, told, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean a large knife, the blade of a **sword**, it also means, **document, book, message, letter**, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, the **word**, HaBriyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרַח, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word**, 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, קְרָאִי, 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*, BeAzney, is from the *word* Azen, אָזַן, which means, *ear*, handle, but it also means, *to give ear, to listen, to hearken*, to balance, balanced, weighed carefully, levelled, tested, proved, it also means, belt, weapon, implement, the *word*, HaAm, means, the people, the *word*, VaYomru, 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*, Kol, means all, the whole of, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, *that*, such as, wherewith, *which*, with which, *that which*, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Diber, is from the *word* Dabar, דִּבֶּר, means, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, matter, affair, business, occupation, manner*, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name, Yahweh, Yahuwah, or Yehovah, the *word*, NaAseh, 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, we will do, the *word*, VeniShma, is from the *word* Shema, שָׁמַע, which means, to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, *to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard*, and in the form that it is used here it means, *we will hear, listen, pay very close attention to, believe, follow and obey*)

Here we are told that Mosheh took the Book of the Covenant. What is the סֵפֶר הַבְּרִית, Sopher HaBriyt, the Book of the Covenant, that Mosheh is about to read from? It is **ALL** the Words of the Torah of our heavenly Father, that YHVH gave to Mosheh at Mount Sinai to write down. And here, in this *verse*, we are told that Mosheh, read **ALL** the Words that YHVH had given Mosheh, in the audience of the people of Yisrael; and they said, **ALL** that YHVH has said, we **WILL DO, AND BE OBEDIENT**. Now as I mentioned above, **IF** any of us claim to be part of the children of YHVH's Yisrael, then, these people are our forefathers, and as our forefathers, they made a commitment on behalf of all the children of the family of Yisrael, that they would believe, follow and obey **ALL** the Words that Mosheh read to them, which **ARE** the Words of YHVH's Torah of Life, His inerrant and everlasting teaching and instructions.

8 And Mosheh took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which YHVH has made with YOU, concerning all these Words.

וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם
 עַל כָּל-הַדְּבָרִים הָאֵלֶּה
 אָמַר אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
 אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ

VayiQach Mosheh Et HaDam VayiZroq Al HaAm VaYomer Hineh Dam HaBriyt Asher Karat YHVH Imakem Al Kal HaDebariyim HaEleh, where the **word**, VayiQach, is from the **word** Qach, קַח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word** 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, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaDam, means, **the blood**, the **word**, VayiZroq, is from the word Zaraq, זָרַק, means, to throw, toss, **sprinkle**, he spread abroad, scattered, dispersed, scattered seed, sowed, he injected, 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**, HaAm, means the people, 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**, 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**, Dam, means blood, the **word**, HaBriyt, הַבְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרַה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word**, 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**, Karat, כרת, means, to cut off, cut down, he cut off, hewed, he destroyed, extermination, divine punishment by premature death, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, **to make or cut a covenant, make an alliance or bargain**, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, YHVH, is the name Yahweh, Yahuwah or Yehovah, the **word**, Imakem, means, **with you**, plural, the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, **concerning**, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Kal, means, **all, the whole of**, the **word**, HaDebariym, 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**)

Here we are told that Mosheh took the blood of the sacrificed animals, and that he also sprinkled it on the people. What do you think, **IS** the message that YHVH is conveying to us with this act of sprinkling the blood of the sacrificed animals upon all the people that were present at Mount Sinai? I believe that YHVH is teaching us, that since these sacrificial animals are unblemished, which means, they have no physical defects, that we are to understand, that their purity, is a metaphor that YHVH uses to show us, that we too, are to be pure and unblemished like these sacrificial animals are, and the only way that we, as human beings, can be pure and unblemished, **IS**, by willingly choosing **NOT** to Sin, and since Sin, according to Scripture, **IS** transgressions of the Words of our heavenly Father's Torah of Life, it means that YHVH is showing us, that we are to live a life that keeps us unblemished, from the Sins of the world, as these animals were unblemished.

Therefore Mosheh, as per YHVH's instructions, sprinkles the blood of the sacrificed animals upon the people, and says, Behold, the **Blood of the Covenant**, which YHVH has made with you concerning all these Words, the Words of YHVH's Torah of Life. Please remember, that part of the Covenant that our forefathers made on our behalf, **IS** we would **DO, AND BE OBEDIENT**, to **ALL** Words that YHVH spoke to Mosheh, which of course **IS** all the Words of His Torah of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life.

10 And they saw the Elohim of Yisrael: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנַּת הַסַּפִּיר וּכְעֵצֶם הַשָּׁמַיִם לְטָהָר
 וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנַּת הַסַּפִּיר וּכְעֵצֶם הַשָּׁמַיִם לְטָהָר
 9406

VaYiru Et Elohey Yisrael VeTachath Raglayv KeMa'aseh LeBanat HaSapiyr UkEtzem HaShamayim LaTohar, where the **word**, VaYiru, is from 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**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Elohey, is from the **word** Elohiym, and it means, mighty ones, judges, powers, 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**, VeTachath, וַתַּחַת, means, **under, the underpart, underneath, below, beneath**, in one's place, in place of, in lieu of, instead of, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, Raglayv, is from the **word**, Regel, רֶגֶל, means, **foot, leg**, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, and in the form that it is used here, it means, **his feet**, the **word**, KeMa'aseh, כְּמַעֲשֵׂה, means, **deed, action, work, thing made, manufacture, product, practice**, occupation, incident, one who causes others to work, activator, the **word**, LeBanat, is from the **word** Libnah, לְבַנָּה, which means, Birch, the white tree, it also means, brick, brickwork, tile, it also means, the moon, the white one, the **word**, HaSapiyr, הַסַּפִּיר, means, **sapphire**, it also means,

counting, countable, numbering, the **word**, UkEtzem, is from the **word** Etzem, עֲצֵם, means, to be strong, be mighty, be powerful, to be numerous, mighty deeds, he made strong, he argued, he made efforts, he endeavoured, it also means to close the eyes, it means, to break a bone, he broke or gnawed, the bones, it means, bone, **body, substance, essence, self**, spinal column, backbone, force, might, power, bone, he made actual, same, selfsame, body, realized, it materialized, it became hard as a bone, was ossified, he made actual, realized, it materialized, was ossified, it is translated as bone, 104 times, as selfsame, 11 times, as same, 5 times, body, 2 times, as very, 2 times, as life, 2 times, as strength 1 time, the **word**, HaShamayim, שָׁמַיִם, means, **visible heavens, sky, heaven, the abode of Elohim**, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean, the name, the Shem of the expanse, the **word**, LaTohar, טָהוֹר or טָהַר, means, **to be clean, be pure, cleaning, purification, became clean, became pure, he cleansed, he purified, he pronounced clean**, he cleansed himself, purified himself)

Scripture makes it very clear that **NO ONE has seen YHVH Elohim and lived**, and yet, it says here they **SAW** the Elohim of Yisrael: and that under his feet there was the likeness of a Sapphire brickwork, and it is like the essence of heaven in his purity.

So what are we to make of this? Well, I believe that what they saw was bright light, that probably took on the form or the outline of a human being, and I believe that the HaSapiyr, the Sapphire brickwork, that was under His feet, represents the beautiful and solid foundation that the Word of Elohim is built upon. And, when it says, that what they saw, had the essence of heaven, I believe that it is telling us, that the Word of YHVH is forever written in heaven, as we are told in *Psalms 119:89*, and since the Word of YHVH, is indeed settled in the heavens, it means that YHVH's Word surrounds all of the earth, that we live on, and that in turn means, that the Word of YHVH, His Directives for everlasting Life, **ARE NEVER very far away from us**, which means, that we can always count on it, to deliver us from evil, when we willingly choose to believe, follow, and obey it. Furthermore this word Sapiyr, also has a meaning that lines up with what we have been doing and will continue to do for the next forty three days or so, is סְפִירַת הָעֹמֶר, Saphiyrat HaOmer, which means, the counting of the Omer.

11 And upon the nobles of the children of Yisrael, he laid not his hand: also they saw Elohim, and did eat and drink.

וְאֶל-אַצִּיֵּלֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזִיזוּ אֶת-הָאֱלֹהִים וַיֵּאָכְלוּ וַיִּשְׁתּוּ
 YXWZY YLSXZY TYZAXA XA YDYZ YDZ ELW XL LAXWZ LHZ LZLZA LY
 VeEl Atziyley Beney Yisrael Lo Shalach Yado VayeChezu Et HaElohiym VayOklu
 VaYishtu, where the **word**, VeEl is form 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**, Atziyley, is from the **word**, Atziyl, אֲצִיֵּל, which means, noblemen, aristocrat, 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*, LO, means, no or not, the *word*, Shalach, שָׁלַח, means, *to send, sent, to stretch out, extend*, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means, hide, it also means, irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the *word*, Yado, is from the *word*, Yad, יָד, means, *hand, arm, foreleg*, handle, *it indicates the working hand, power, direction*, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, 14 times, as, consecrate him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, the *word*, VayeChezu, is from the *word* Chazeh, חָזַק, which means, *to see, behold, perceived*, he prophesied, he predicted, he forecast, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaElohiym, means, the mighty ones, the judges, the powers, the *word*, VayOklu, is from the *word* Akal, אָכַל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, VayiShtu, is from the *word* Shatah, שָׁתָה, means, *to drink, he drank*, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the *word* Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow)

Here we are told that YHVH did not lay a hand on the nobles of the people of Yisrael. To understand what I believe YHVH is saying here, we have to read what YHVH said in *Malachi 3:6 For I am YHVH, I do NOT change; therefore you sons of Ya'akov are NOT consumed*. The elders of Yisrael were the ones that murmured against Mosheh, and complained about his Elohim given leadership, and they murmured against the Derek, the Way, the Path that Mosheh,

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**, Luchot, is from the wrd Luach, (לוח, means, table, tablet, calendar, blackboard, it means to plate, plank, tabulate, it means, to glisten, as a tablet that is polished, whether it is of stone, wood or metal, the **word**, HaEben, אבן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אב, which means father, and the **word** Ben בן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, VehaTorah, means, **and the Torah**, and the **word**, Torah, תורה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, it's real meaning, **IS**, the inerrant and everlasting teaching and instructions of our heavenly Father, the **words** of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch, for the Torah is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devriym, pertaining to **words**, which of course refers to the **words** of our heavenly Father, that were given to Mosheh, at Mount Sinai, it also means, theory, system, a book containing the principles of any branch of science, the **word**, VehaMitzvah, מצוה means, **command, commandment, precept**, religious act, meritorious deed, it is from the **word** Tzavah, צוה, which means, command, order, he commanded, ordered, he appointed, charged, **was commanded, was ordered, he bound, he united, he enjoined, bequeathed**, 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**, Katavtiy, is from the **word**, Katav, כתב, which means, **to write**, to scratch, engrave, draw, pint, write, inscribe, writing, document, letter it is related to the **word** Ketubah, כתובה, which means marriage contract, and in the form that it is used here it means that I have written, the **word**, LeHorotam, is from the **word** Yarah, ירה, which means, to throw, to cast, shoot, was shot through, **to teach, to instruct, he pointed out, showed, he taught, instructed**), and in the form that it is used here it means, **to teach them**)

After Mosheh had told the people what YHVH had said, and that they willingly committed to believe, follow and obey all that YHVH said, YHVH tells Mosheh, Come up to Me into the mount, and be there: **AND** I will give you **Tables of Stone**, and a Torah, and Commandments which I have written; that You may teach them (*Yisrael, of whom you and I are a part of*). As

you can see the Words of YHVH's Torah and His Commandments, are coupled together, which means that YHVH wants us to understand, that all the Words of His inerrant and everlasting Torah, and His Commandments, **ARE** inseparable, they are Echad, they are One and the same entity. The Commandments are like the headings of chapters, in a Book that YHVH gave to Mosheh, and the Words of YHVH's Torah, are the explanation and the descriptions of how the all the commandments of YHVH's Torah of Life, are to be obeyed, to get the maximum benefit out of them, for YHVH's Commandments are filled with YHVH's blessings, that are only manifested, when they are willingly and lovingly obeyed.

13 And Mosheh rose up, and his minister Joshua: and Mosheh went up into the mount of Elohim.

וַיָּקָם מֹשֶׁה וַיְהוֹשֻׁעַ מִשְׁרָתוֹ וַיַּעַל מֹשֶׁה אֶל-הַר הָאֵלֹהִים

וַיָּקָם מֹשֶׁה וַיְהוֹשֻׁעַ מִשְׁרָתוֹ וַיַּעַל מֹשֶׁה אֶל-הַר הָאֵלֹהִים

VayaQam Mosheh ViYehoshua MeSharto VayaAl Mosheh El Har HaElohiym, where the **word**, VayaQam is from the **word** Qum, קום, which means, **to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified**, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word Anastasis** in the Greek Septuagint, and then it is translated as the **word Resurrection** in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish* (in the sense of something standing firm) *My Covenant with you, and with your seed after you*. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the **word** Qayamta, קַיַמְתָּא. This Aramaic **word** translates into Hebrew, as the **word** TeQumah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection, **IS** this **word** TeQumah, תְּקוּמָה, which is the very same **word** that is used in the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** TeQumah, תְּקוּמָה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies*. From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word** or name, Mosheh, means to be drawn out of, the **word**, ViYehoshua, וַיְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, which means, salvation, and

together they mean, Yahweh **IS** salvation, it is also the name of the son of Nun, the **word**, MeSharto, is form the **word** Sharat, שָׂרַת, which means, **to serve, minister, officiate**, filled an office, service, ministry, servant, the **word**, VayaAl, 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** 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**, Har, means, mountain, the **word**, HaElohiym, means, **the mighty ones, the judges, the powers**)

Here we are told that Mosheh וַיַּקָּם, VayaQam, he rose up, along with his minister, יהושע Yehoshua, and Mosheh went up into the mount of Elohim, The words **Rose Up**, are translated from the one Hebrew word, VayaQam, and this word, VayaQam is from the root word, Qum, which does mean, **to rise up, BUT**, this word, is translated as the word, Anastasis in the Greek Septuagint, and from, the Greek Septuagint, it is translated in our English Scriptures, as the word Resurrection. Now with this information as to what the foundational meaning of the word Qum means, we can see that when anyone willingly agrees to follow YHVH's instructions, the Torah that YHVH gave to Mosheh at Mount Sinai, that it will lead them up to the mountain top of YHVH, where YHVH Himself resides, as Mosheh and Yehoshua agreed to do, and the mountain top, that they were going to, **IS** a metaphor, for YHVH's everlasting Kingdom, which means that they will actually be walking on the path that will lead them onto everlasting Life, represented by the Torah obedient Life that Yeshua, our Messiah lived while He was here on earth with us, and because of His Torah obedient Life, He was the First of many that will follow in His footsteps, and be resurrected onto everlasting Life, as He was, because of His Torah obedient Life. I believe that since Mosheh and Yehoshua are mentioned together, and that the name Yehoshua, is the same Name Yeshua, just spelled a different way, that YHVH is teaching us that When we follow the Words of Mosheh, in our Lives, that Messiah Yeshua, will always be at our side, to guide and protect and encourage us to continue, on our Torah obedient Path, which He modelled for us when He was here on earth with us.

14 And he said unto the elders, Tarry you here for us, until we come again unto you: and, behold, Aharon and Hur are with you: if any man have any matters to do, let him come unto them.

וְאֵל־הַזְקֵנִים אָמַר שְׁבוּ־לָנוּ בְּזֶה עַד אֲשֶׁר־נָשׁוּב אֲלֵיכֶם וְהִנֵּה אֶהְרֹן וְחֹרֵר עִמָּכֶם (מִי־בְעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם

וַאֲלֵהֶם אָמַר וְהִנֵּה אֶהְרֹן וְחֹרֵר עִמָּכֶם (מִי־בְעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם

VaEl HaZqeniym Amar Shevu Lanu Bazeh Ad Asher NaShuv Aleykem VeHineh Aharon VeChur Imakem Miy Ba'al Debariym Yagash Alehem, where the **word**, VaEl, 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, HaZqeniym, is form the word Zaqen, זָקֵן, means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, 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, Shevu, is form the word Yashev, יָשַׁב, which means, to sit, abide, remain, tarry, wait, dwell, inhabit, he sat, he dwelled, he remained, he stayed, he dwelled, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the word, Lanu, means, for us, the word, BaZeh, means, in this, the word, Ad, אַד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the word Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word, 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, NaShuv, is from the word Shuv, שׁוּב, means, **to turn, return, turn back, bring back, put back, fully restore, come again, go again, he did again, repeated, to answer, comply with,** he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious) the word, Aleykem, means, **to or unto you,** the word VeHineh, וְהִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, here,** since, now, thus far, yet, the word or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron,** and it means, **teacher, lofty, plucked out),** the word or name, VeChur, וְחִיר, is the name of **an Yisraelite that stood on the mountain with Mosheh and Aharon,** while the Yisraelites were fighting with Amaleq, his name means, to grow white or pale, he made white, he made clear, made evident, was clarified, it means white stuff, it means, hole, aperture, socket of the eye, it can also mean,*

nobleman, the **word**, Imakem, means, **with you**, the **word**, Miy, מִי, is the pronoun, **who**, **whose**, **whoever**, **any man**, **someone**, **anyone**, oh that, oh what, oh which, oh who, oh whom, oh whose, whosoever, would to Elohim, the **word**, Ba'al, בַּעַל, means, to rule over, own, possess, to marry, to cohabit with, he owned, he married, possessed, especially a wife or concubine, to own, to rule over, he had sexual intercourse with, **owner**, **master**, **husband**, it is also the name of the chief man made imaginary god of the Canaanites, it means soil watered by rain, the **word**, Debariym, is form the **word** Dabar, דִּבַּר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, **matter**, **affair**, **business**, **occupation**, **manner**, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Yagash, is form the **word**, Nagash, נָגַשׁ, which means, **to draw near**, **come near**, **approach**, **brought near**, **brought**, **presented**, **offered**, **dedicated**, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, Alehem, means, **to or unto them**)

Here we are told that Mosheh told the elders, Tarry you here for us, until we come again unto you: and, behold, Aharon and Hur are with you: if any man have any matters to do, let him come unto them.

Why do you think Mosheh did **NOT** invite them to come up the Mount with Him to meet with YHVH?

In Exodus 20:19 And the elders said unto Mosheh, You Mosheh speak with us, and we will hear, shema: **BUT do NOT** let Elohim speak with us, lest we die.

This makes it very clear **WHY** the elders of the people of Yisrael were **NOT** invited up the Mount to meet with YHVH, for that journey, **IS** for people, that are not given to murmuring and complaining, but are like Mosheh, people that truly believe, follow and obey the Words of YHVH's Torah of Life, as Mosheh and Yeshua did, and their obedience to the Words of YHVH's Torah of Life, His eternal and everlasting Truth, sets people free, which means that it relieves all of our fears, for, **IF** YHVH is for us, then, who in his right mind would be against us? Which means that there is **NOTHING** for anyone to fear, once they willingly and lovingly commit to believe follow and obey the Words of our heavenly Father's Torah of Life.

15 And Mosheh went up into the mount, and a cloud covered the mount.

וַיַּעַל מֹשֶׁה אֶל-הַהָר וַיְכַסּוּ הָעָנָן אֶת-הָהָר
 933 X א אלה אשכח 933 א אשכח

Vaya'Al Mosheh El HaHar VayeKas HeAnan Et HaHar, where the **word**, VayaAl is from the **word**, Alah, עָלָה, 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, 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**, HaHar, means the mount or mountain, the **word**, VayeKas, is from the **word** Kasah, כָּסָה, which means, **to cover, he covered, covering,** he hid, concealed, was covered, was hidden, was concealed, he hid himself, the **word**, HeAnan, עָנָן, means, **the cloud, the clouds, he brought clouds, covered with clouds, was clouded, became cloudy,** 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, אַתָּה, 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 is repeated and it means, **the mount or the mountain)**

Here we are told that Mosheh went up into the mount, and a cloud covered the mount. Why are we told, וַיִּכַּס הָעֲנָן אֶת־הַהָר, VayeKas, which means **to cover, he covered, covering,** and it also means, **he hid, concealed, was hidden, was concealed,** HeAnan, the cloud, then we have the letters Aleph Tav, that are **NOT** translated, and these two letters are the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, who **IS** the First and the Last, the Words of the living Torah made flesh, HaHar, the Mount.

So what are we to make of this *verse*? What is YHVH telling us here? Well, if we look and the prefix letters of the word VayeKas, we see that we have the letter Vav, ׀ and the letter Yod, י. The Hebrew letter Vav, ׀, has a pictographic meaning of a nail, a tent peg, something that connects things together and the letter Yod, י, has a pictographic meaning of a hand, a working hand. Therefore this tells that the One that is Kasah, כָּסָה, covering us, and conceals us from danger, **IS** the One whose Hands have been nailed, and that of course speaks of Yeshua our Messiah, and as it says in *verse 13*, Yehoshua was with Mosheh, as they went up the mount. As I said above, I believe that in these *verses*, Yehoshua, is a shadow picture of our Messiah, Yeshua, leading Mosheh to our heavenly Father, and then waiting for Mosheh, to come back from his experience with our heavenly Father, only to continue supporting him, after He left YHVH's presence. That my friends, to me, **IS** a picture of the Gospel, the Good News in action, for Messiah, **IS** indeed the doorway through which all people must enter, in order to approach the Father, and, after the Father has dealt with us, Messiah is there to help us through this journey, we call our lives, to help us stay on the Path that our heavenly Father has

Commanded all of us to believe, obey and walk on, so that we can eventually be invited to spend eternity with Him, in His kingdom here on earth, as the Bride of His Son, our Messiah.

16 And the glory of YHVH abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Mosheh out of the midst of the cloud.

וַיִּשְׁכֶּן כְּבוֹד־יְהוָה עַל־הַר סִינַי וַיִּכְסֶהוּ הָעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה בַּיּוֹם)
הַשְּׁבִיעִי מִתּוֹךְ הָעָנָן

Ⲙ ⲁⲓⲛⲓⲕⲟⲛ ⲕⲉⲧⲟⲩ ⲘⲎⲩⲎ Ⲁⲓ Ⲏⲁⲣ Ⲥⲓⲛⲁⲓ ⲩⲁⲩⲉ ⲕⲁⲥⲉⲎⲁ ⲎⲉⲀⲛⲁⲛ Ⲥⲉⲥⲥⲉⲧ Ⲙⲁⲓⲙⲓⲙ ⲩⲁⲩⲓⲕⲣⲁ
Ⲁⲓ ⲘⲟⲥⲥⲉⲎ Ⲏⲁⲩⲟⲙ ⲎⲁⲤⲥⲩⲩⲓⲩⲓ Ⲙⲓⲧⲟⲕ ⲎⲉⲀⲛⲁⲛ, where the *word*, VayiShkon, is from the

word, Shakan, שָׁכַן, which means, **to settle down, dwell, abide, he settled down, dwelled, abode, established, he made to dwell**, be settled in a home, a haven, built a dwelling house for himself, he put, placed, dweller, inhabitant, resident, citizen, neighbour, dwelling, lodging, habitation, the *word*, Kevod, כְּבוֹד, means, **honour, splendour, glory, abundance, riches, importance, honouring, respect, glorious, stately, offering** refreshments, sweeping, כָּבֵד, means to be heavy, be weighty, to be honoured, was respected, it means weighty, burdensome, grievous, great, hard, difficult, numerous, it also means the liver, for the liver, the heavy organ, which filters out all the imperfections of the blood, to be quenched, be put out, be extinguished, the *word*, YHVH, is the Name Yahweh, Yahuwah, or 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*, VayeKasehu, is the *word* Kasah, Kasah, כָּסָה, repeated, and it means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the *word*, HeAnan, הָעָנָן, means, **the cloud, the clouds, he brought clouds, covered with clouds, was clouded, became cloudy**, the *word*, Sheshet, means six, the *word*, Yamiym, is the plural of the *word* Yom, and the *word* Yom, יוֹם, means, **day, time, year, but**, we also have to understand that the Hebrew letters of the *word* Yom, יוֹם, gives us a much more in depth meaning of what this *word*, Yom, should mean to us; the *word* Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the *words* of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the *words* of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those *words*, by putting those *words* into action in our daily lives, such

as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, VaYiqra, וַיִּקְרָא, means, **and he called, and he cried out**, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קָרָאִי, who are a sect of Judaism that govern their lives by the **words** of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, 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** or name, Mosheh, means to be drawn out of, the **word**, BaYom, is the **word** Yom, repeated, the **word**, HaShviyiy, means, the seventh, the **word**, MiTok, is from the **word** Tavek, וּבֵינֵי, means, **in the midst of, middle, among, inside, interior**, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, HeAnan, is repeated and it means, **the cloud**)

Here we are told that the Kavod, the glory of YHVH abode upon mount Sinai, and that the Anah, the cloud, covered the Mount for six whole days: and the seventh day, YHVH called unto Mosheh out of the midst of the cloud.

Why do you think YHVH waited **SIX** days before calling to Mosheh on the **SEVENTH** Day?

Well, there are many scenarios that we can explore here! First of all, it reminds me of the Creation week, where YHVH Created all things in **SIX** days, and then, He rested from His work on the **SEVENTH** day. It can also be talking of the **FACT** that YHVH wants all of us, to **REST in Him** on the **SEVENTH** Day, His Shabbat, the Day of Rest for His people, which is what YHVH is actually doing here with Mosheh. On the **SEVENTH** Day, the Shabbat, we are to **REST IN YHVH**, and study His Word, to see the Gems that He has for us, and here, YHVH is talking or better yet, He is teaching Mosheh, what He must do, to lead the people of Yisrael, in the manner that YHVH wants him to lead them, and all of it begins with resting on the **SEVENTH** Day, YHVH's Shabbat

17 And the sight of the glory of YHVH was like devouring fire on the top of the mount in the eyes of the children of Yisrael.

וּמַרְאֵה כְבוֹד יְהוָה כְּאֵשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינֵי בְנֵי יִשְׂרָאֵל

UmaReh Kevod YHVH KeEsh Okelet BeRosh HaHar LeEyney Beney Yisrael

UmaReh Kevod YHVH KeEsh Okelet BeRosh HaHar LeEyney Beney Yisrael, where the **word**, UmaReh 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**, Koved, כָּבֵד, means, to be heavy, weighty, grievous, **to honour, 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 **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, KeEsh, means, **like fire**, the **word**, Okelet, is from the **word**, Akal, (אָכַל, means, **to eat, he ate, devoured, consumed, destroyed**, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, BeRosh, רֹאשׁ, means, head, chief, leader, **on top, on the summit**, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, HaHar, means, **the mount or the mountain**, the **word**, LeEyney, is from the **word**, Ayin, עֵין, means, eye, sight, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, the **word** 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**)

Here we are told that the sight of the glory of YHVH was like **devouring fire** on the top of the mount in the eyes of the children of Yisrael. This confirms to me, that what the elders **SAW**, when it says that they **SAW** YHVH, was actually light, or fire or a flame, that had the shape or the outline of a man, which is a mere representation of the actual full glory of YHVH, which, I believe, the people that have willingly chosen to believe, follow and obey the Words of our heavenly Father's Torah of Life, will actually see in His full Glory, when we finally enter into the kingdom of Elohim, after Judgement day. Furthermore, it reminds me of Mosheh's burning bush experience, the Bush was on Fire and Yet, it was **NOT** consumed, juts like these elders were not consumed by the Fire although they describe what they saw, as a consuming Fire

words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, VeArbaiym, means and forty, the **word**, Laylah, לילה or ליל, means, night, by night, during the night, at night, nightly, it is also translated as midnight, evening, nocturnal, this **word** is also used figuratively as protection, take counsel, execute judgement, make your shadow as the night, in the midst of noonday, hide the outcasts, do not betray him that wanders, the night is divided into three watches, from sunset to 10pm, as seen in *Lamentation, 2:19*, from 10pm to 2Am, as seen in *Judges 7:19*, from 2am, to sunrise, as seen in, *Exodus 14:24*)

Here we are told that Mosheh followed YHVH's instructions and he went into the midst of the cloud, the midst of the Anah, the midst of YHVH's covering, and got himself up into the mount:

The mount in this case represents the Body of YHVH, which tells me that Mosheh made his way into the abode of YHVH, and the only way that that can happen, **IS IF** YHVH allows, and or orchestrates it. We also have to understand that the only way that YHVH will allow something like that to happen, **IS, IF** Mosheh, has fully surrendered His heart, in total loving surrendered obedience to YHVH, and committed to believe, follow and obey All the Words of YHVH's Torah of Life.

Scripture makes it very clear that YHVH works in patterns, and since Mosheh was allowed to approach YHVH, then we should be able to do the same, **IF** we follow in Mosheh's Torah obedient footsteps, and choose to fully humble ourselves before our Elohim as Mosheh did and taught us to do.

The number forty in Scripture represents a time of testing, and here, we are told that Mosheh was in the Mount for forty days and forty nights. Now we have to understand that in those forty days and nights, YHVH instructed and or taught Mosheh, all the words of His Torah, and the testing period for Mosheh, will begin when, he, Mosheh returns to the camp of the people of Yisrael, to impart to all the people the Wisdom and knowledge that is contained in the Words of YHVH's Torah of Life,

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*