

# Study of Exodus 32

by

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## Exodus 32:1-35

1 And when the people saw that Mosheh delayed to come down out of the mount, the people gathered themselves together unto Aharon, and said unto him, Up, make us gods, which shall go before us; for as for this Mosheh, the man that brought us up out of the land of Egypt, we wot not what is become of him.

וַיֵּרָא הָעָם כִּי־בִשָּׁשׁ מֹשֶׁה לָרֶדֶת מִן־הַהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמ ( עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־צָה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדָעְנוּ מַה־הָיָה לוֹ

YayaRiHaAm Kiy Boshesh Mosheh LaRedet Min HaHar VayiQahel HaAm Al Aharon Vayomru Elayv Qum Aseh Lanu Elohiym Asher Yelku LePaneynu Kiy Zeh Mosheh HaIysh Asher HeElanu MeEretz Mitzrayim Lo Yadanu Meh Hayah Lo, where the **word**, VayaRi, is from the **word**, Ra'ah, רָאָה, means, *see, cause you to see, saw*, look, looked, showed, 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**, HaAm, אָמ, means, *people*, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, 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**, Boshesh, is from the **word** Bush, בּוֹשֶׁשׁ, means, to be ashamed, he was ashamed, was embarrassed, was disappointed, to put to shame, he acted shamefully, was bashful, it also means, *to delay*, to drive an animal gently, to be late, the **word** or name Mosheh, means, *to be drawn out of*, the **word**, Laredet, is from 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**, Min, מִן, denotes separation, and means, *from, away 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**, VayiQahel, is from the **word**, Qahal, קָהַל, which means, *to assemble, gather, assembly, congregation, company, community*, the **word**, HaAm, means the people, the **word**, Al, אַל, 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** or name, Aharon, אַהֲרֹן, is the *name of Mosheh's brother*, Aaron, and it

means, *teacher, lofty, plucked out*, the *word*, Vayomru, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Elayv, means to him, the *word*, Qum, קָוַם, 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, קוּם, 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*, Aseh, is from the *word* Asah, עָשָׂה, means, *to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, Lanu, לָנוּ, means, to us, the *word*, Elohiym, means, mighty ones, judges, powers, 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*, Yelku, is from the *word* Chalak, הֵלַךְ, means, *to go, going*, follow, followed, went,

walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LePaneynu, is from the **word**, Panim, פנים, means, face, countenance, presence, **forepart, before, before me**, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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**, 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**, Zeh, זה, 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** or name Mosheh, means, **to be drawn out of**, the **word**, HaIysh, means, **the man**, 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, HeElanu, is from the **word** Elohiym, and it means, mighty ones, judges, powers, the **word**, MeEretz, means, **from the land**, the **word**, Mitzrayim, מצרים, means, **Egypt**, and it is from the root **word** Mitzry מצרי, which means, Egyptian and they are both from the root **word**, Matzar, מצר, 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**, Lo, means, **no or not**, the **word**, Yadanu, is from the **word**, Yada, ידע, which means, **to know, he knew, he perceived**, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דע, means, knowledge, wisdom, the **word**, Meh, מה, means, **what**, which, how, something, why, wherefore, how much, the **word**, Hayah, היה, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, Lo, לו, or לוֹא is an inflected personal pronoun, meaning, to, unto, **upon, for or from him**, upon, for or from it, as an adverb, it means, would that, oh that, if only)

*Exodus 31* ended by telling us that when YHVH had finished communing with Mosheh, on Mount Sinai, He gave him two tablets of Stone, with words written by the finger of YHVH Elohim. Meanwhile, back in the camp, the multitude were murmuring about Mosheh, and they gathered themselves together unto Aharon, and said unto him, arise, קום, **and make us gods**, which shall go before us. This Hebrew **word** Qum, does mean, to rise, but, we also have to understand that this **word** Qum, is translated as the **word Anastasis** in the Greek Septuagint, and then, from the Greek, it is translated as the **word Resurrection** in our English Scriptures, therefore what do you suppose YHVH is communicating to us, by sovereignly choosing to use this particular **word**, Qum, here in this *verse*?

Well, we know that satan is a deceiver and a counterfeiter, which means that he will twist the **words** of YHVH's Torah of Life, to suit his own purposes, as he did in the garden when he spoke to Chava and convinced her that eating of the fruit of the Tree of the Knowledge of good and evil, would make her and Adam equal to Elohim; therefore since resurrection onto eternal life, **IS** the end result of salvation, then it appears that satan, has convinced many of these people, that his way, **IS** what **WILL** lead people to salvation, and therefore, these people that have been deceived by satan, are going to make some demands of Aharon, Mosheh's brother, to make them, an Idol, a man made fabricated god, that they can see, believe in, follow, obey, and worship, because they are convinced that Mosheh has either deserted them, or that he is dead, and they say to Aharon, for as for Mosheh, your brother, the man that brought us up out of the land of Egypt, we do not know what is become of him.

This also tells us that the multitude had very little respect for Aharon, and what's even worse, **IS** that Aharon knew it, and he was afraid of what they might do to him, without Mosheh there to protect him. The message that salvation can somehow be attained by any other means, other than willingly choosing to surrender our hearts, minds, souls and strength to YHVH, and commit to believe, follow and obey all the **Words** of His Torah of Life, **is still alive and well today**. The attitude of the multitude of today, the people that profess to believe, follow and obey the Elohim of Abraham, Yitzchaq and Ya'aqov, has **NOT** changed at all, for they, like the multitude in the wilderness, also want to get rid of Mosheh, who of course represents, and is a metaphor, for the **Words** of YHVH's Torah of Life, they have made it very clear, that as far as they are concerned, they no longer want to follow and obey Mosheh, they no longer want to follow the **Words** of the Torah of YHVH, they want to follow an imaginary god that they have dreamt up, a god that follows and does what they want, rather than them following and obeying what YHVH, the Elohim of Abraham, Yitzchaq and Ya'aqov, commands them to believe, follow and obey.

*Ecclesiastes 1:8 All things are full of labour; man cannot utter it: the eye IS NOT satisfied with seeing, NOR the ear filled with hearing. 9 The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

The flesh and blood human condition has never, nor will it ever change, and that is **WHY**, we are told in: *1 Corinthians 15:50 Now this I say, brethren, that flesh and blood CANNOT inherit the kingdom of Elohim; neither does corruption inherit incorruption.*

2 And Aharon said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

וַיֹּמֶר אֲלֵהֶם אַהֲרֹן פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאַזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלַי  
 וַיֹּמֶר אֲלֵהֶם אַהֲרֹן פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאַזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלַי

VaYomer Alehem Aharon Parqu Nizmey HaZahav Asher BeAzney Nesheykem Beneykem UVnoteykem VevaViyu Elay, where the *word*, VaYomer, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, 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 unto them*, the *word* or name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, *teacher, lofty, plucked out*, the *word*, Parqu, is from the *word*, Paraq, פָּרַק, which means, *to break, break off, to tear away*, to unload, to deliver, he redeemed, he rescued, he separated from, broke loose, he departed, removed, withdrew, he split, divided, he tore away, the tore apart, away from, he rescued, he delivered, he separated, he separated into parts, was dislocated, he unloaded, parting of ways, plunder, that which is snatched away, the *word*, Nizme, is from the *word* Nezem, נִזְמָה, which means, nose ring, *earring*, the *word*, HaZahav, means, *of gold*, 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*, BeAzney, is from the *word*, Ozen, אוֹזֵן, which means, *ear*, handle, to give ear, to listen, hearkened, to balance, levelled weighed carefully, tested, proved, it also means belt, weapon, implement, and in the form that it is used here, it means, *from their ears*, the *word*, Nesheykem, is from the *word*, Nashiyim, נָשִׁים, which means, *women, wives*, it is the plural of Ishah, אִשָּׁה, *woman, wife*, the *word*, Beneykem, is from the *word* Ben, which means, *son*, and in the form that it is used here, it means, *of or from your sons*, the *word*, Uvnoteykem, is the plural of the *word*, Bat, בַּת, means, *daughter*, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, and in the form that it is used here it means, *and of, or from, your daughters*, the *word*, VevaViyu, is from the *word* Bo, בּוֹא, which means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, put, 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*, and in the form that it is used here it means and bring them, the *word*, Elay, means *to me*)

As you can see, Aharon did **NOT** put up a fight or even attempt to resist the will of the people, the multitude, for he immediately capitulated and complied with the demands of the multitude. We are told that Aharon, said unto the people, Break off the golden earrings, which are in the ears of your

**wives**, of your **sons**, and of your **daughters**, and bring them unto me. This betrayal of Mosheh, by Aharon, his brother, reminds me of what Messiah's disciples did to Him, in His hour of need, for they too abandoned Him, as Aharon is abandoning his brother Mosheh here. What I see when I read these *verses*, is a shadow picture of the leadership, of the people of Yisrael, who today, are made up of Christianity, Catholicism and Judaism, surrendering to satan, and choosing to get **RID OF, and abandon Mosheh**, get rid of and abandon the **Words** of the Torah, that YHVH gave to Mosheh at mount Sinai, and replace it, with their own man made version, which Judaism, calls, the oral torah of the Rabbis, Christianity calls it the teaching of their church fathers, and Catholicism, calls it, the Catechism of their Pope, **BUT**, in essence they are **ALL** made up of the Lies of satan, and all of them actually fulfill satan's agenda, and what he has come to do, and that **IS**, he has come to steal kill and destroy every human being, that was formed in the image of YHVH. By fabricating and believing these false man made doctrines, these people become part of satan's ministry, of deception, which leads all people who buy into these lies, onto everlasting damnation.

We have been warned countless times in Scripture, of what satan, and those that believe his lies **WILL DO**.

*Deuteronomy 6:12 Then **beware** lest you forget YHVH, (which includes, Mosheh and the **Words** of YHVH's Torah) which brought you forth out of the land of Egypt, from the house of bondage. 13 Yhou shall fear YHVH your Elohim, and serve Him, and you shall swear by His Name. 14 You shall **NOT** go after the gods of others, of the (fabricated) gods of the people which are round about you;*

*Deuteronomy 8:11 Beware that you do **NOT** forget YHVH your Elohim, in **NOT** keeping His Commandments, and His Judgments, and His Statutes, His Torah, which I command you this day: 12 **LEST**, when you have eaten and are full, and have built goodly houses, and dwelt therein; 13 And when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; 14 Then your heart be lifted up, and you forget YHVH your Elohim, who brought you forth out of the land of Egypt, from the house of bondage; 15 Who led you through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drouth, where there was no water; who brought you forth water out of the rock of flint; 16 Who fed you in the wilderness with manna, which your fathers did **NOT** know, that He might humble you, and that He might prove you, to do you good at your latter end; 17 And you say in your heart, My power and the might of my hand has gotten me this wealth. 18 But you shall remember YHVH your Elohim: for **IT IS HE** that gives you power to get wealth, that He may establish His covenant which He swore unto your fathers, as it is this day.*

*Matthew 7:15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. 16 You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so, every good tree brings forth good fruit; **but a corrupt tree brings forth evil fruit.***

*Matthew 16:6 Then Yeshua said unto them, Take heed and beware of **the leaven of the Pharisees and of the Sadducees**, (they were, and still are the leaders of the man made religion of Judaism, who follow their own man made oral torah, rather than the written Torah that YHVH gave to*

Mosheh at Mount Sinai, and they represent **ALL** the leaders of all the man made religions of the world and their false man made doctrines).

*Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, **after the tradition of men**, (the multitude) **after the rudiments of the world**, and not after Messiah, (who is the **words** of the Living Torah made flesh). 9 For in Messiah (the **words** of th living Torah made flesh) **DWELLS** all the fullness of the Godhead bodily. 10 And you **ARE complete in Him** (in the Torah made flesh), *which is the head of all principality and power:**

*2Peter 3:17 You therefore, beloved, seeing you **KNOW** these things before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness. 18 But instead, **GROW** in grace, and in the **KNOWLEDGE** of our Master and Saviour, Yeshua Messiah (the **words** of our heavenly Father's Torah of Life made flesh). To Him be glory both now and for ever. Amen.*

*3 And all the people broke off the golden earrings which were in their ears, and brought them unto Aharon.*

וַיִּתְּפְרְקוּ כָּל-הָעָם אֶת-נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל-אַהֲרֹן (|)

וַיִּתְּפְרְקוּ כָּל הָעָם אֶת נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל אַהֲרֹן

VayitParqu Kal HaAm Nizmey HaZahav Asher BeAzneyhem VayaViyu El Aharon, where the **word**, VayitParqu, is from the **word**, Paraq, פָּרַק, which means, **to break, break off, to tear away**, to unload, to deliver, he redeemed, he rescued, he separated from, broke loose, he departed, removed, withdrew, he split, divided, he tore away, the tore apart, away from, he rescued, he delivered, he separated, he separated into parts, was dislocated, he unloaded, parting of ways, plunder, that which is snatched away, the **word**, Kal, means, all the whole of, HaAm, עַם, means, **the people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, 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 Alephbet, from the letter Aleph to the letter Tav, it therefore means, that the whole Hebrew Alphabet, represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Nizmey, is from the **word**, Nezem, נִזְמָה, which means, nose ring, **earring**, the **word**, HaZahav, means, **of gold**, 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,



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, 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, and in the form that it is used here it means, **from their hands**, the **word**, VaYatzar, is from the **word**, Tzur, צִוּר, which means, to bind wrap, tie, to confine in, narrow, compress, to enclose, shut in, to lay siege, besiege, it also means, **to fashion, form, shape, image, picture, statue**, it also means to show hostility, treat as a foe, and it means rock, cliff, boulder, support, defence, fortress, place of refuge, the **word**, Oto, means, **it**, the **word**, BaCheret, חֶרֶט, means, to **chisel, to engrave**, to turn, **he etched, graving tool, stylus, pen, pencil, engraver, turner, etcher**, it also means to repent, repentance, he did ignorantly, he regretted, the **word**, VayaAsehu, is from the **word** Asah, עָשָׂה, means, **to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Egel, עֵגֶל, means, **calves**, but it also means, to circle, be round, he rolled, he made round, made a circle, was rounded, was made round, roundness, the **word**, Masekah, מַסְכָּה, means, **molten image**, to cast metal images, mask, and it means, cocktail, it is from the **word**, Masak, מָסַךְ, which means to mix, the **word**, VaYomru, is from the **word** Amar, אָמַר, which means, **to say, saying, said, speak, 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, and in the form that it is used here it means and they said, the **word**, Eleh, means, these, the **word**, Eloheyka, is from the **word** Elohiym, and it means, your mighty ones, your, gods, the **word** oir name, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed, and it is also, 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 all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom**, whomsoever, whose, what, where, that, such as, **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**, HeEluka, 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, was set 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*, MeEretz, means, *from the land*, the *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרִי, 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)

Now once Aharon has received this gold from their hand, he formed or fashioned the gold with a *graving* tool, after he had made it into *a molten calf*:

Here we are told that once Aharon received all this gold from the people, that he immediately melted it and fashioned or formed an idol with man made tools, and this idol was in the form of a calf, which is the kind of man made imaginary gods, that the majority of the peoples of the world, including Egypt, which is where they came from, made and worshipped in those days. It appears that they were very willing to get rid of their invisible Elohim, who worked *ALL* the miracles that He did in their presence, in Egypt and throughout their Exodus journey, and replace Him, with an *IMAGE* of a calf, made out of gold, and fashioned by men's hands.

Next we are told that Aharon and others told the people of Yisrael and the multitude, *These ARE your gods, O Yisrael, which brought you up out of the land of Egypt.*

It is important that we understand that they did *NOT* say this is your god, in the singular, and therefore that allows them to come up with a multitude of other shapes in the future that they can also call gods, and tell the people that these new idols are their gods also. The folly of this, is absolutely incomprehensible to me, for they saw and actually experienced all the miraculous events that lead to their exodus from Egypt, that brought them safely and unharmed to the wilderness, and now, they are quite ready to put their trust in a piece of fashioned metal, rather than in the Elohim of Abraham, Yitzchaq and Ya'aqov, who actually delivered them from their two hundred plus years, of slavery.

*5 And when Aharon saw it, he built an altar before it; and Aharon made proclamation, and said, To morrow is a feast to YHVH.*

וַיֵּרָא אֶהָרֶן וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא אֶהָרֶן וַיֹּאמֶר חַג לַיהוָה מָחָר

וַיֵּרָא אֶהָרֶן וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא אֶהָרֶן וַיֹּאמֶר חַג לַיהוָה מָחָר

VayaRi Aharon VayiBen Mizbeach LePhanayv Vayiqra Aharon VaYomar Chag LaYHVH Machar, where the *word*, VayaRi, is from the *word*, Ra'ah, רָאָה, means, *see, cause you to see, saw, look, looked, showed, 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* or name, Aharon, אֶהָרֶן, is *the name of Mosheh's brother*, Aaron, and it means, *teacher, lofty, plucked out*, 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*, Miszbe'ach, מִזְבֵּחַ, means, *altar*, it is from the root *word* Zebach, זָבַח, which means, to sacrifice, the sacrifice,

slaughter, feast, meal, the **word** Liphanyv, is from the **word** Paniym, פָּנִים, means, face, countenance, presence, forepart, **before, before me, before it**, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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**, 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, קָרְאִי, 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, Aharon, אַהֲרֹן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, VaYomar, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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**, Chag, חַג, means, **feast, festival, feast pilgrimage**, the **word**, LaYHVH, means, **to YHVH**, and the **word** YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, Machar, מָחָר, as an adverb, means, deferred, indefinitely, hereafter, time to come, **tomorrow, in time to come, the morrow**, time in front)

Here we are told, that when Aharon saw the golden Calf, he built an altar before it;

An altar is a place where people worship, and here we are told that Aharon built an altar, so that they could put this golden calf upon it, and cause **ALL** of the people of Yisrael and the multitude that were with them, to worship this abomination. And if that was not bad enough, we are told that Aharon made proclamation, and said, To morrow is a feast to YHVH. In other words, Aharon is saying to the people of Yisrael and the multitude, that this abomination, this golden calf, is YHVH, and that we are going to celebrate a Feast to Him.

*In Exodus 20:2 I am YHVH your Elohim, who has brought you out of the land of Egypt, out of the house of bondage. 3 You shall have NO OTHER GODS before Me. 4 You shall NOT make unto yourselves any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 You shall NOT bow down yourself to them, NOR serve them: for I YHVH your Elohim, am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; 6 And SHOWING MERCY unto thousands of them, that Love Me, and Keep My Commandments.*

As you can see, just forty plus days ago, YHVH told all of Yisrael that they were **NOT** to make any idols to bow down to them and worship them, and here, just five or six weeks later, they are doing what YHVH commanded them **NOT** to do, which means, that they are willingly transgressing the Words of YHVH's Torah of Life. That my friends is what happens when anyone chooses to get rid of Mosheh (the Torah). They will naturally want to replace it with something, and the only thing that



nourished, was fed, was nourished, food, meal, the **word**, VeShato, is from the **word**, שתה, 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, שתת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the **word**, VayaQumu, is from the **word** Qum, קום, which means, **to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified**, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word Anastasis** in the Greek Septuagint, and then it is translated as the **word Resurrection** in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* 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, קימתא. This Aramaic **word** translates into Hebrew, as the **word** TeQumah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection, **IS** this **word** TeQumah, תקומה, which is the very same **word** 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, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies*. From all of this, we can 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**, LeTzacheq, is from the **word**, Tzachaq, צחק, which means, **to laugh, he laughed, he made merry**, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh)

What a sad, sad state of events; we are told that they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. Now it seems impossible that people could be witnesses of everything that YHVH has done for Yisrael, and then, because Mosheh, their leader is no longer in the camp, they would automatically revert to what they were taught in Egypt. But this should not surprise us because Paul tells us of an exact same situation, in *Galatians 4:6* *And because you are sons, Elohim has sent forth the Spirit of His Son* (the Words of the Living Torah of YHVH, made flesh) *into your hearts, crying, Abba, Father. 7 Wherefore, you are no more a servant, but a son; and if a son, then an heir of Elohim through Messiah* (the Words of the Living Torah made flesh) **8 Howbeit then, when you DID NOT know Elohim, you did service unto them which by nature are no gods. 9 But now, after that you have**

known Elohim, or rather, are known of Elohim, **HOW** do you turn again **to the weak and beggarly elements, whereunto you desire again to be in bondage?** 10 You observe days (Sunday), and months, and times (Christmas, Easter, Halloween) and years (the false teaching of the rapture, where they keep changing the year). 11 I am afraid of you, lest I have bestowed upon you labour in vain.

These could easily be Mosheh, instead of Paul, speaking to the people, that profess to believe in and obey the Elohim of Abraham, Yitzchaq and Ya'aqov, for we have Mosheh's Words, we **HAVE the SCRIPTURES**, we have the Torah that was written by the hand of Mosheh, and we have had it, for thirty five hundred years. So it is not far fetched to say that this is a warning from Mosheh himself, to the whole world, saying, I Mosheh am afraid for you *lest I have bestowed upon you labour in vain*. The labour that Mosheh has bestowed upon us is the Words of the Torah that he tried to teach the people of Yisrael, and that the majority of them rejected his teaching.

7 And YHVH said unto Mosheh, Go, get yourself down; for your people, which you brought out of the land of Egypt, have corrupted themselves:

וַיִּדְבֶר יְהוָה אֶל-מֹשֶׁה לֵּךְ-יָרֵד כִּי שָׁחַת עַמֶּךָ אֲשֶׁר הֶעֱלִיתָ מִצְרָיִם

וַיִּדְבֶר יְהוָה אֶל-מֹשֶׁה לֵּךְ-יָרֵד כִּי שָׁחַת עַמֶּךָ אֲשֶׁר הֶעֱלִיתָ מִצְרָיִם

VayeDaber YHVH El Mosheh Lek Red Kiy Shichet Amka Asher HeEleyta MeEretz Mitzrayim, where the **word**, VayeDaber, is from the **word** Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, word, speech**, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word** YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, El, 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, which means, **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, 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**, Shichet, is from the **word** Shachat, שָׁחַת, means, to be laid waste, to slaughter, slay, kill, **be ruined, he spoiled, mutilated, marred destroyed, he**



*quick, quickly, quickened, caused to hurry, was hurried, was anxious, became quicker*, it also means to acquire a wife by paying the purchase price, and as an adverb it means, quickly, speedily, 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*, HaDerek, הַדֶּרֶךְ, means, *way, road, journey, custom, conduct, manner, method*, a course of life or mode of action, along, away, because of, conversation, custom, passenger, 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*, Tziviyytim, is from the *word*, Tzavah, צִוָּה, which means, *command, commanded, commandment*, order, give a charge, ordered, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, and in the form that it is used here, it means I commanded them, the *word*, Asu, is from the *word*, Asah, עָשָׂה, which means, *to do, make*, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, *they made*, the *word*, Lahem, means, *to or for themselves*, the *word*, Egel, עֵגֶל, means, *calf*, but it also means, to circle, be round, he rolled, he made round, made a circle, was rounded, was made round, roundness, the *word*, Masekah, מַסְכָּה, means, *molten image, to cast metal images, mask*, and it means, cocktail, it is from the *word*, Masak, מָסַךְ, which means to mix, the *word*, VayiShtachavu, is from the *word*, Shachah, שָׁחָה, which means, *to bow down, bend low*, he depressed, *he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship*, it also means, to swim, he bathed himself, to wallow in the mire like a swine, the *word*, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, *to, unto, upon or for him, upon or for it*, as an adverb, it means, would that, oh that, if only, the *word*, VayiZbechu, is from the *word* Zabach, זָבַח, which means, to sacrifice, to slaughter, he sacrificed, feast, meal, and in the form that it is used here, it means, *and have sacrificed*, the *word*, Lo, means, *to or unto it*, the *word*, VaYomru, is from the *word* Amar, אָמַר, which means, *to say, saying, said, speak, 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*, Eleh, means, these, the *word*, Eloheyka, is from the *word* Elohim, which means, mighty ones, judges, powers, and in the form that it is used here, it means, *your mighty ones, your (fabricated) gods*, 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 also, 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 all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom*, whomsoever, whose, what, where, that, such as, *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*, HeEluka, 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, was set 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*, MeEretz, means, *from the land*, the *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרִי, 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)

Here YHVH says: *They have turned aside quickly out of the Way, which I Commanded them:* The question that has to be asked **IS**, what is the Way, that YHVH commanded them to follow? Just forty days ago, he gave them the Ten Commandments, He gave them His Torah, and therefore it should not be difficult to deduce that the Way that they have turned aside from, **IS** the Torah of YHVH.

Then YHVH goes on to say: they have made themselves a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be your gods, O Yisrael, which have brought you up out of the land of Egypt.

This is like slapping YHVH in the face, and telling Him that He is no longer their Elohim because we have replaced You with an idol made of gold. This is exactly what Paul was talking about in *Galatians 4*. Forty days after receiving these wonderful words from YHVH, they are now rejecting His Words and turning to idols, to praise and worship them. They have turned from the Words of the Creator of the universe to the words of a created impotent idol made of metal, and it only took these people forty days to do that. That is why we always have to be very diligent in protecting what we allow into our hearts and minds.

9 And YHVH said unto Mosheh, I have seen this people, and, behold, it is a stiffnecked people:

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה רְאִיתִי אֶת-הָעָם הַזֶּה וְהִנֵּה עַם-קָשֶׁה-עֲרֵף הוּא

אָמַר יְהוָה אֶל-מֹשֶׁה רְאִיתִי אֶת-הָעָם הַזֶּה וְהִנֵּה עַם-קָשֶׁה-עֲרֵף הוּא

VaYomer YHVH El Raiyiy Et HaAm HaZeh VeHineh Am Qesheh Oreph Hu, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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, 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**, Raiyiy, is from the **word** Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, 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, 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 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, mean, the people, the **word**, HaZeh, means, this, 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**, Am, is repeated and it means people, the **word**, Qesheh, קָשֶׁה, means, **hard, hardly, to be stiff**, to be severe, to be difficult, became hard, became stiff, became solid, he found difficult, met with difficulties, she had severe labour, cruel, he became cruel, he was reluctant, he made hard, he made stiff, hardened, stiffened, he was stubborn, he asked a difficult question, as an adjective, it means, hard, hardly, difficult, severe, cruel, fierce, violent, difficult to understand, the **word**, Oreph, עֲרֵף, which means, **the back of the neck, neck**, rear, hinterland, it also means to drip, drop, the first rain, it can also mean to break the neck, to behead, guillotine, Hu, means he or it)

Here YHVH describes his people to Mosheh and He says, And YHVH said unto Mosheh, I have seen this people, and, behold, it is a stiffnecked people:

The term stiffnecked, means that a person is stubborn, resistant to change, and these people had been under the influence of man made imaginary gods for two centuries, which means that they had lost their connection to YHVH, because of their rebellious disobedience to the Words of YHVH's Torah of Life, and they wanted a god that they could see and touch, and therefore without the leadership of Mosheh, who represents the **Words** of the Torah of YHVH, they were like a ship without a rudder, and they were going where satan was leading them, for the Torah is YHVH's Rudder, and they had thrown that Rudder away. In Scripture the sea is a shadow picture of the multitude, and to be on the sea without a Rudder, means that you go the way of the World, which means that you follow the wind of all kinds of doctrines,

*Ephissians 4:14 That we henceforth, are no longer children, tossed to and fro, and carried about with every **WIND OF DOCTRINE, by the sleight of men, and cunning craftiness, whereby they lie in wait to DECEIVE**; 15 But speaking the **TRUTH** (the Words of the Torah, Psalm 119:142) in love, may grow up into Him in all things, which **IS** the head, even Messiah: (the Words of the Living Torah made flesh) 6 From whom the whole body **fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love.***

*10 Now therefore let Me alone, that My wrath may wax hot against them, and that I may **consume** them: and I will make of you, a great nation.*

וַעֲתָהּ תִּנְיָחָה לִּי וַיִּחַר־אַפִּי בָהֶם וַאֲכַלֶּם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי גָדוֹל

וַעֲתָהּ תִּנְיָחָה לִּי וַיִּחַר־אַפִּי בָהֶם וַאֲכַלֶּם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי גָדוֹל

VeAtah Haniychah Liy VeyiChar Aphiy Bahem VaAkalem Ve'eEseh Otka LeGoy Gadol, where the **word**, VaAtah, means, and now, the **word**, Haniychah, is from the **word**, Yanach, יָנַח, which means, to deposit, allow to stay, in Scripture, it is used as, *leave*, 24 times, as up, 10 times, as lay up, 8 times, as suffer, 5 times, as place, 4 times, as put, 4 times, as set, 4 times, as down, 4 times, as let alone, 4 times, as him, 2 times, and it is used once, as bestowed, as leave off, still, withdraw, withhold, the **word** Liy, means, *to me*, the **word**, VeyiChar, חָרָה, means, *to burn, be kindled*, said of anger, *was angry, was incensed*, he contested, he excited himself with vexation, contended hotly, rivalled, the **word**, Apiy, is from the **word**, Aph, אָפַי, which means, nose, *anger, wrath*, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the **word**, Bahem, means, *against them*, the **word**, VaAkalem, 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**, VeEseh, is from the **word** Asah, עָשָׂה, means, *to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here it means, *and I will make*, the **word**, Otka, means, *of you*, the **word**, LeGoy, 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**, Gadol, גדול or גדול means, **great, greater**, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing)

Here Mosheh is offered an incredible opportunity, for YHVH says, Now therefore Mosheh, leave Me alone,

**WHY** did YHVH want Mosheh to leave Him alone?

So that My wrath may wax hot against them, and that I may **consume** them: and I will make of you, a great nation.

These people, including his own brother and sister have murmured against Mosheh, they have accused him of plotting to kill them all, they have plotted to have him replaced, and now they have angered YHVH, and YHVH is ready to consume them all, and He says to Mosheh, I will start over with you and your family and make of **YOU**, Mosheh a great Nation.

Now I ask you, **IF** the Creator of the universe, said to you, I will destroy all of these people, and I will make of you and your children a great nation; **WHAT** would you say? Now I don't expect you to answer this question here today, but I do expect you that ask yourself that question, and be brutally honest with yourself. Would you or would you **NOT** accept YHVH's proposal? Now let's see what Mosheh said!

*11 And Mosheh besought YHVH his Elohim, and said, YHVH, why does Your wrath wax hot against Your people, which You have brought forth out of the land of Egypt with great power, and with a mighty hand?*

וַיִּתְּלֵם מֹשֶׁה אֶת־פָּנָיו יְהוָה אֱלֹהָיו וַיֹּאמֶר לָמָּה יְהוָה יַחַרְהֵ אַפָּי בְּעַמּוֹת אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ

מִצְרַיִם בְּכַח גְּדוֹל וּבְיַד חֲזָקָה

וַיֹּאמֶר לָמָּה יְהוָה יַחַרְהֵ אַפָּי בְּעַמּוֹת אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹל וּבְיַד חֲזָקָה

VayeChal Mosheh Et Peney YHVH Elohay VaYomer Lamah YHVH YeChereh Apka BeAmeke Asher Hotzeta MeEretz Mitzrayim BeKoach Gadol UbeYad Chazaqah, where the **word**, VayeChal, is from the **word**, חלה, means, to be weak, be ill, be sick, he became weak, he became sick, became ill, was sick, he made sick, he feigned sickness, be grieved, woman in travail, it also means, to be sweet, to be pleasant, flattering, he sweetened, it means, **to entreat beseech**, it also means, a kind of cake, loaf, the priest share of the dough, 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, אִישׁ 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*, Peney, is from the *word* Paniym, פָּנִים, means, face, countenance, *presence, forepart, before, before me, front part, in front of me*, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, Elohay, means, *your Elohim, your Mighty one, your judge*, the *word*, VaYomer, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, 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*, Lamah, means, *and why*, the *word*, YHVH, is the Name *Yahweh*, Yahuwah or Yehovah, the *word*, YeChereh, is from the *word*, Charah, חָרָה, which means, *to burn, to glow*, be kindled, said of anger, was angry, was incensed, he contested, he excited himself with vexation, contended hotly, rivalled, the *word*, Apka, is from the *word*, Aph, אָפַח, means, nose, *anger, wrath*, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the *word*, BeAmeka, is from the *word* Am, which means, *people, kinsmen*, and in the form that it is used here, it means, *against your people*, 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*, Hotzeta, is from the *word*, Yatze, יָצָא, 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*, MeEretz, means, *from the land*, the *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרִי, 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*, BeKoach, is from the *word* Koach, כּוֹחַ or כֹּחַ, which means, strength, *power*, might, force, vigour, he defeated, he battered, the *word*, Gadol, גָּדוֹל or גְּדוּלָה means, *great, greater*, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the *word*, UbeYad, is from the *word* Yad, which means, hand, and in the form that it is used here, it means, with a hand, the *word*, Chazaqah, is from the *word* Chazaq, 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)

When YHVH gave Mosheh this incredible opportunity to form a nation from him and his children, through YHVH, what do you think he said? And Mosheh besought YHVH, his Elohim, and said, YHVH:

As you can see the first thing that comes out of Mosheh's mouth is a question.

He doesn't say anything about YHVH's comment of having YHVH make of him, a great nation. **BUT** instead, he asks YHVH, **WHY** does Your wrath wax hot against **Your people**, which You have brought forth out of the land of Egypt with great power, and with a mighty hand?

Moshe also had reason to be very angry with the people of Yisrael, because of their lack of cooperation with him, but it appears that he was **NOT** mad at them, and that is why he asks YHVH why He is so angry with them?

Next Mosheh makes a very insightful comment, that shows the love that he has for YHVH, *verse 12*:

*12 Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Your fierce wrath, and repent of this evil against Your people.*

לָמָּה יֹאמְרוּ מִצְרַיִם לְאָמֹר בְּרָעָה הוֹצִיאָם לְהַרְגֵם אֶתְּכֶם בְּהָרִים וְלִכְלֹתְכֶם מֵעַל פְּנֵי הַאֲדָמָה)  
שׁוּב מִחֲרוֹן אַפְּךָ וְהִנָּחֵם עַל־הָרָעָה לַעֲמֹד

למָּה יֹאמְרוּ מִצְרַיִם לְאָמֹר בְּרָעָה הוֹצִיאָם לְהַרְגֵם אֶתְּכֶם בְּהָרִים וְלִכְלֹתְכֶם מֵעַל פְּנֵי הַאֲדָמָה)  
שׁוּב מִחֲרוֹן אַפְּךָ וְהִנָּחֵם עַל־הָרָעָה לַעֲמֹד

LeMah Yomru Mitzrayim Lemor Bra'ah Hotziyam LaHarog Otam BeHariym UIKalotam MeAl Peney HaAdamah Shuv MeCharon Apeka VehiNachem Al HaRa'ah LeAmeka, where the **word**, LeMah, means, **and why or wherefore**, the **word**, Yomru, is from the **word**, Amar, **אמר**, which means, **to say, saying, said, speak, 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, Mitzrayim, **מִצְרַיִם**, means, **Egypt**, and it is from the root **word** Mitzry **מִצְרִי**, 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**, Lemor, is the **word**, Amar, repeated, and here, it is translated as, **speak**, the **word**, BRa'ah, is from the **word** Ra'ah, **רָעָה**, Ra'ah, which means, evil, wickedness, distress, misery, injury, ill favoured, unappealing, does not please, harm, hurt, wrong, it also means, friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, the **word**, HoTziyam, 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**, LaHarog, **הָרַג**, means, **to kill, slay, slaughter, to murder**, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer,

assassin, the **word**, Otam, means, **you**, the **word**, BeHariym, is from the **word**, Har, which means, **mount or mountain**, and in the form that it is used here, it means, **in the mountains**, the **word**, UIKalotam, is from the **word**, Kalah, כָּלָה, which means, **to be completed, finish, end, to make an end of, be finished, was destroyed, perished**, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, **he caused to cease**, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the **word**, MeAl, means from all, from off of, the **word**, Peney, is from the **word**, Paniym, פָּנִים, means, **face**, countenance, presence, forefront, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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**, HaAdamah, means, **the earth**, 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**, MeCharon, חָרוֹן, means, **burning anger, wrath**, it is from the **word** Charah, which means, to burn, and with the Mem prefix, it means from your burning anger, the **word**, Apeka, is from the **word** Aph, אָף, means, nose, **anger, wrath**, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the **word**, VehiNachem, נָחַם, means, **to have compassion, to console oneself, he was consoled**, he was sorry, suffered, grief, repented, he comforted himself, comforted, relent, he was sorry, suffered grief, repented, comforted someone else, he consoled himself, he was relieved by taking vengeance, he was sorry, grieved, he had compassion, comfort, consolation, it means repentance, comfort, consolation, oration, redemption, the **word**, Al, means, **all, the whole of**, the **word**, HaRa'ah, רָעָה, means, **evil, wickedness**, distress, misery, injury, ill favoured, unappealing, does not please, harm, hurt, wrong, it also means, friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, the **word**, LeAmeka, means, **against your Am, your people**)

Here Mosheh shows us the love and concern that he has for YHVH and His reputation, and that it is important to him, that the people of the world, see YHVH as a compassionate loving Father that is willing to forgive His children. He says: Wherefore should the Egyptians speak, and say, For mischief did YHVH bring them out, to slay them in the mountains, and to consume them from the face of the earth?

Here it is very evident that Mosheh is concerned with YHVH's reputation, because he knows how much YHVH loves the people of Yisrael, he knows all that YHVH has done, to bring them out of bondage to slavery that they had been in for two hundred plus years.

Therefore he suggests, or recommends that YHVH Turn from His fierce wrath, and have compassion on his people and relent, of this evil that he planned against His people.



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 all of the members of 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**, Avadeyka, is from the **word**, Eved, עֶבֶד, which means, **to work, to serve, he worked, did, performed, made, worship, he served, worshipped, obeyed, servant, slave, worshipper**, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, service, work, action, he made, he did, and in the form that it is used here, it means, **your servants**, 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**, Nishbata, is from the **word**, Shava, שָׁבַע, means, seven, **to swear, he swore**, to bind oneself by seven oaths, he swore, took an oath, he swore in, cause to take an oath, was bound by an oath, was adjured, he did something seven times, was multiplied by seven, the **word**, Lahem, means to or unto them, the **word**, Bak, בָּךְ, means, **in you, in thee**, in the feminine gender, the **word**, VatDaber, is from the **word** Dabar, דָּבַר, which means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, 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**, Alehem, means, **to or unto them**, the **word**, Arbeh, אָרְבָּה, is from the **word**, Rabah, רָבָה, which means, **to be or became much, or great, was or became much, many, more, numerous, multiply, was great, became great, he made large, increased exceedingly**, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, and with the Aleph, prefix, it means, **I will multiply**, 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 AlephBet

that form the **words** that created all things, the **word**, Zarakem, is from the **word** Zera, זָרַע, which means, sowing, sowing season, **seed, sperm, semen, offspring**, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here it means, **your seed**, the **word**, KeKokvey, is from the **word**, Kokav, כּוֹכַב, means, **star**, planet mercury, כּכּ, means, to light with stars, to star, he made a star of, referring to film stars, he starred, 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**, VeKal, means, **and all, or and the whole of**, the **word**, HaAretz, means, **the Land**, the **word**, HaZot, זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, 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**, Amartiy, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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, and in the form that it is used here, it means, I have spoken, the **word**, Eten, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established**, the **word**, LeZirakem, is the **word** Zera, זָרַע, repeated and it means **seed, sperm, semen, offspring**, and in the form that it is used here it means, **to or unto your seed**, the **word**, VenaChalu, is from the **word** Nachal, נָחַל, which means, **to take as a possession, inherit, inheritance, he gave, presented, he took possession of**, he got, acquired, he divided as a possession, it also means to produce a swarm of bees, it also means torrent, valley, wadi, brook, ravine, valley, grove of palm trees, and in the form that it is used here it means, and they shall inherit it, the **word**, Leolam, לְעוֹלָם, means, **forever, always**)

This is rather comical to me, for Mosheh tells YHVH, who is omniscient, *Remember Abraham, Yitzchaq, and Yisrael, Your servants, to whom You swore by Your own self, and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.*

Did Mosheh forget that YHVH is omniscient, which means that YHVH knows all things and that He remembers all things? There is one thing that Mosheh forgot when he chose to remind YHVH of the promise that He made to Abraham, and that is, even **IF** YHVH had chosen to destroy all of the people that had murmured against Him and Mosheh, and rebuilt His people though Mosheh, the promise that He made to Abraham, Yitzchaq and Ya'aqov would still have been fulfilled, for Mosheh **IS** from the loins of Abraham, Yitzchaq and Ya'aqov.

14 And YHVH repented of the evil which He thought to do unto His people.

וַיִּנָּחֵם יְהוָה עַל-הַרְעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ

וַיִּנָּחֵם יְהוָה אֶל-הַרְעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ

VayiNachem YHVH Al HaRa'ah Asher Diber LaAsot LeAmo, where the **word**, VayiNachem, is from the **word**, Nacham, נָחַם, means, **to have compassion, to console oneself, he was consoled**, he was sorry, suffered, grief, repented, he comforted himself, comforted, he was sorry, suffered grief, comforted someone else, he consoled himself, he was relieved by taking vengeance, he was sorry, grieved, he had compassion, comfort, consolation, it means repentance, comfort, consolation, oration, redemption, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, 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**, HaRa'ah, רָעָה, Ra'ah, means, **evil, wickedness, distress, misery**, injury, ill favoured, unappealing, does not please, harm, hurt, wrong, it also means, friend, companion, female friend, fellow woman, it means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it means to think, have the intention, strive, 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, he communed with, 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, and in the form that it is used here it means, **he had spoken**, the **word**, LaAsot, is from the **word** Asah, עָשָׂה, means, **to do**, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, LeAmo, means, **to his people**)

Here we are told in the English version of this verse that YHVH **repented** of the evil which He thought to do unto His people. We have to understand that YHVH does **NOT repent**, because that would mean that He done something that He had to repent of, and YHVH is **LOVE**, and there is nothing that He has done or will ever do, that He needs to repent of, therefore when this word, Nachum, is used in conjunction with the name of YHVH Elohim, it would be better to translate this word Nachum, as having, compassion upon or having pity upon, or relent from His imposed punishment upon the people of Yisrael, because of His loving heart.

15 And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

וַיִּפֶן וַיֵּרֵד מֹשֶׁה מִן־הַהָר וּשְׁנֵי לְחֹת הָעֵדוּת בְּיָדוֹ לְחֹת כְּתוּבִים מִשְׁנֵי עֲבָרֵיהֶם מִנֶּה וּמִנֶּה ( הֵם כְּתוּבִים

וַיִּפֶן וַיֵּרֵד מֹשֶׁה מִן־הַהָר וּשְׁנֵי לְחֹת הָעֵדוּת בְּיָדוֹ לְחֹת כְּתוּבִים מִשְׁנֵי עֲבָרֵיהֶם מִנֶּה וּמִנֶּה ( הֵם כְּתוּבִים

VayiPen Vayered Mosheh Min HaHar UShney Luchot HaEdut BeYado Luchot Ketuviym MiShney Evreyhem MiZeh UmiZeh Hem Ketuviym, where the **word**, VayiPen is from the **word**, Panah, פָּנָה, means, **to turn**, to face, he passed away, vanished, the dawning, **he turned toward, he turned and looked**, looked, looked at, considered, prepared, regarded, he freed himself, was free, was at leisure, was removed, he eased nature, eased himself, he removed, cleansed, emptied, he vacated, evacuated, was removed, was emptied, he became free, had leisure, he turned, was directed, was disengaged, it also means cornered, the **word**, VaYered, 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** 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 mountain, the **word**, UShney, means, and two, the **word**, Luchot, is the plural of the **word**, Luach, לֹחַ, which means, **table, tablet**, calendar, blackboard, board, 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**, HaEdut, עֵדוּת, means, **testimony, the testimony of the Decalogue, evidence, exhorting sign, attestation**, it is related to the **word**, Ed, which means, witness, testimony, the **word**, BeYado, 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, 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, and in the form that it is used here, it means, **in his hands**, the **word**, Luchot is repeated and it means, **tablets**, the **word**, Ketuviym, is form 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, and in the form that it is used here, it means, were



**word** Miktav, מכתב, which means, writing, letter, to write, it means, stylus, pencil, from the **word**, Katav, which means to write, written, inscribed, addressee, and in the form that it is used here it means, **and the writing**, the **word**, Miktav, is repeated, and it means, **the writing**, the **word**, Elohiym, means, **mighty ones, judges, powers**, the **word**, Hu, means, **he or it**, the **word**, Charut, חרת, means, **to grave, engrave, he carved, inscribed, inscription**, it means sharecropper, plowman, it also means the sediment of ink, 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**, HaLuchot, is from the **word** Luach, לוח, means, **table, tablet**, calendar, blackboard, board, it means, to plate, plank, tabulate, it means, to glisten, as a tablet that is polished, whether it is of stone, wood or metal)

Here in this verse Mosheh confirms that the words that are written on these two tables of stone are indeed YHVH's Words written by YHVH Himself. And the tables **were** the work of Elohim, and the **writing was the writing of Elohim**, graven upon the tables. This tells us that the first set of Tablets were hewn out of Rock by YHVH, and that it is YHVH that wrote on them. It is important for us to know that it is YHVH that wrote in the tablets, and not anyone else, because YHVH **IS** forever, therefore that **FACT** that He YHVH did indeed write these Words, shows us that like Him, His Words are eternal also.

17 And when Joshua heard the noise of the people, as they shouted, he said unto Mosheh, There is a noise of war in the camp.

וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת-קוֹל הָעָם בֹּרְעָה וַיֹּאמֶר אֶל-מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה  
 וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת-קוֹל הָעָם בֹּרְעָה וַיֹּאמֶר אֶל-מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה

VayiShma Yehoshua Et Qol HaAm Breoh VaYomer El Mosheh Qol Milchamah BaMachaneh, where the **word**, VayiShma, is from the **word** Shema, שמע, 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**, Yehoshua, יְהוֹשֻׁעַ, 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, and it is the name of the son of Nun, 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 AlephBet that form the **words** that created all things, 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*, HaAm, means the people, the *word*, Breoh, is from the *word*, Re'a, רע or Reya, ריע, means, friend, companion, associate, fellowman, it also means thought, purpose, aim, it means noise, shout, but it also has a negative meaning, it means, bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, it also means, *a crash of thunder, shout of war, aloud, noise, shouted*, the *word*, VaYomer, is from the *word*, Amar, אמר, which means, *to say, saying, said, speak, 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, 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* or name, Mosheh, mans, *to be drawn out of*, the *word*, Qol, is repeated, and here, it is translated as, *noise*, the *word*, Milchamah, מִלְחָמָה, means, *war, battle, quarrel, controversy, to fight, to battle*, the *word*, BaMachaneh, במחנה, means, *camp, encampment, company, army, host*, it is from the *word* Chanah, חנה, which means, to bend, decline, *encamp, he encamped*, inclined toward, aimed at reached, it also means to be gracious, he was kind, and in the form that it is used here it means, *in the camp*)

Now as both Mosheh a Joshua were coming down from the Mountain of Elohim, Joshua heard the noise of the people, as they shouted, he said unto Mosheh, There is a noise of war in the camp.

It appears that when Joshua heard some noise coming from the camp, he believe it was sounds of warring, and as we will learn when we continue to read, the people were very excited about the fact that they now believed because they had an actual image of their Elohim, and in their excitement, they were very boisterous, which led Joshua to believe that the noise he was hearing was fighting and maybe war, going on in, or just outside the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

וַיֹּאמֶר אֵין קוֹל עֲנוֹת גְּבוּרָה וְאֵין קוֹל עֲנוֹת חַלּוּשָׁה קוֹל עֲנוֹת אָנְכִי שְׁמַעַ  
 וַיֹּאמֶר רִין קוֹל אֲנוֹת גֵּעוּרָה וְאֵין קוֹל אֲנוֹת חַלּוּשָׁה קוֹל אֲנוֹת אֲנוֹכִי שְׁמַעַ  
 VaYomer Ryn Qol Anot Gevurah VeEyn Qol Anot Chalushah Qol Anot Anokiy Shome'a,  
 where the *word*, VaYomer, is from the *word*, Amar, אמר, which means, *to say, saying, said, speak, 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*, Eyn, אֵין, means, *nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify*, as an adverb it means, where., the *word*, Qol, קול, means, *voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, thundering, proclaim, proclamation, report, rumour*, the *word*, Anot, is from the *word* Anah, ענה, which means, *to answer, reply, respond, heed, pay attention, respond, testify, announce, give account*, afflict, cause, to begin to

speak, bear witness, 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**, Geborah, is from the **word**, Giburah, גִּבּוּרָה, which means, strength, valour, might, courage, heroism, vigour, force, manhood, omnipotence, might, **victory**, mastery, mighty act, power, tyranny, the **word**, VeEyn, is the **word**, Eyn, repeated, and here it is translated as, **neither is it**, the **word**, Qol, is repeated, and it means, **the voice**, the **word** Anot, is repeated, and it is from the **word**, Anah, עָנָה, which means, **to answer, reply, respond, heed, pay attention, respond, testify, announce, give account**, the **word**, Chalushah, חַלּוּשָׁה, means, **weakness**, it is from the **word**, Chalush, which means, weak, feeble, defeat, **being overcome**, the **word**, Qol is repeated again and here it is translated as, **the sound**, the **word**, Anot, is repeated, and here it is translated as, **singing**, the **word**, Anokiy, means, I, I am, the **word**, Shome'a, 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, and in the form that it is used here, it means, hearing)

Here Mosheh, who has some idea of what is going on tells Joshua that the sound that he is hearing, is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing, do I hear.

Mosheh makes it clear that it isn't the sound of the people of Yisrael fighting, and winning a battle, nor is it the sound of Yisrael, fighting and loosing the battle, it is the sound of people singing, the sound of merriment.

*19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Mosheh's anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount.*

וַיְהִי כַּאֲשֶׁר קָרַב אֶל-הַמַּחֲנֶה וַיֵּרָא אֶת-הָעֵגֶל וּמַחֲלֵת וַיַּחַר-אַף מִנְּשָׂה וַיִּשְׁלֶךְ מִיָּדוֹ ( אֶת-הַלְּחֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הַהָר

וַיְהִי כַּאֲשֶׁר קָרַב אֶל-הַמַּחֲנֶה וַיֵּרָא אֶת-הָעֵגֶל וּמַחֲלֵת וַיַּחַר-אַף מִנְּשָׂה וַיִּשְׁלֶךְ מִיָּדוֹ ( אֶת-הַלְּחֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הַהָר

VaYehiy KaAsher Qarav El HaMachaneh VayaRe Et HaEgel UMcholot VayiChar Aph Mosheh VayaShlek MaYodo Et HaLuchot VayShaber Otam Tachat HaHar, where the **word**, VaYehiy, is form the **word**, Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, KaAsher, כַּאֲשֶׁר, means, **as, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though**, the **word**, Qarav, קָרַב, means, **to come near, approach, he came near, approached**, was offered as a sacrifice, he was brought near,

he came near, approached, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, 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**, HaMachaneh, מַחֲנֶה, 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**, VayaRe, is from the **word** Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, showed, 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 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**, HaEgel, עֵגֶל, means, **the calf**, but it also means, to circle, be round, he rolled, he made round, made a circle, was rounded, was made round, roundness, the **word**, UMcholot, is from the **word** Machalah, מַחֲלָה, means, sickness, disease, infirmity, it also means, **dances, dancing**, company, cave, cavern, cavity, it is from the **word** Chalah, חָלָה, which means, to be weak, ill, sick, the **word**, VayiChar, is from the **word**, Charah, חָרָה, which means, **to burn, to glow**, be kindled, **said of anger, was angry, was incensed**, he contested, he excited himself with vexation, **contended hotly**, rivalled, the **word**, Aph, אָפִי, means, nose, **anger, wrath**, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the **word** or name, Mosheh, means to be drawn out of, the **word**, VayaShlek, is from the **word**, Shalak, שָׁלַךְ, means, **to throw, fling, cast, he threw, flung, threw away**, cast off, cast down, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the **word**, MaYodo, is from the **word** Yad, which means hand and in the form that it is used here it means, **from his hands**, the **word**, Et, is repeated and it is defined above, the **word**, HaLuchot, is from the **word**, Luach, לֹיחַ, means, **table, tablet**, calendar, blackboard, board, 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**, VayShabar, is from the **word** Shabar, שָׁבַר, means, to look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, **to break, break into pieces, he broke, he fractured, he destroyed, ruined, he broke down, he tore, rent, he destroyed, demolished, he**

*ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking, crushing, fracture, calamity, misfortune, breaking of a dream*, it also means, to buy grain, to sell grain, it means, corn, grain, broken or threshed food, it also means, the interpretations of a dream, he caused to break out, brought to birth, the **word**, Otam, means, them, the **word**, Tachat תחת, 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)

Here we are told that once Mosheh came within sight of the Camp, he saw the golden calf that Aharon and his people had made, and the dancing that was going on; and Mosheh's anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount.

So what do the breaking of the tablets represent in this scenario? What message is YHVH communicating to us through this event? First of all we have to understand that the Words that are written on the tablets of stone, are like a Ketubah, כתובה, a marriage covenant, between the people of Yisrael and YHVH, for we are told in in *Exodus 19 3 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; 4 You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. 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: 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. 7 And Mosheh came and called for the elders of the people, and laid before their faces all these Words which YHVH Commanded him. 8 And all the people answered together, and said, **All that YHVH has spoken, we will do**. And Mosheh returned the Words of the people unto YHVH. 9 And YHVH said unto Mosheh, Lo, I come unto you in a thick cloud, so that the people may hear (Shema) when I speak with you, **and believe you FOR EVER**. And Mosheh told the words of the people unto YHVH. 10 And YHVH said unto Mosheh, Go unto the people, and **sanctify** them to day and to morrow, and let them wash their clothes, 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.*

Here, we see that just forty days or so after the people agreed to the conditions of the Marriage Covenant and said, that everything that YHVH has spoken **WE WILL DO**, they have broken their pledge and chose instead to go whoring with the gods of others, with idols, with man made imaginary gods, and they had the audacity to call this man made fabricated idol, by the name of YHVH. So they did **WHAT** YHVH told them **NOT** to do, in *Exodus 20:3 You shall have no other Elohiym before Me. 4 You shall **NOT** make unto yourself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 You shall **NOT** bow down yourself to them, **NOR** serve them: for I YHVH your Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; 6 And showing mercy unto thousands of them that love Me, and keep My Commandments.*

The story goes on, and we are told that Mosheh is extremely angry with the people for what they have done, and in his anger he broke the Tablets, that had the Words, that were written by the finger of YHVH Himself, on them.

This is a picture of the children of Yisrael breaking the terms of the Covenant that YHVH made with them. After breaking the tablets, we are told what else Mosheh did in *verse 20*:

20 *And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Yisrael drink of it.*

וַיִּקַּח אֶת-הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בְּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר-דָּק וַיִּזְרֶה עַל-בְּנֵי הַפְּתִים וַיִּשְׁקוּ ( אֶת-בְּנֵי יִשְׂרָאֵל

וַיִּקַּח אֶת-הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בְּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר-דָּק וַיִּזְרֶה עַל-בְּנֵי הַפְּתִים וַיִּשְׁקוּ ( אֶת-בְּנֵי יִשְׂרָאֵל

VayiQach Et HaEgel Asher Asu Vayisroph BaEsh VayiTchan Ad Asher Raq VayiZer Al Peney HaMayim VayaShqe Et Beney Yisrael, 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**, 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**, HaEgel, עֵגֶל, means, **the calf**, but it also means, to circle, be round, he rolled, he made round, made a circle, was rounded, was made round, roundness, 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**, Asu, is form the **word** Asah, עָשָׂה, means, **to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, VayiSroph, is from the **word** Saraph, שָׂרַף, means, **to burn**, to be warm, **burnt offering, he burned, destroyed by fire, he burned something completely**, it also means to absorb, sip, sipped, suck, quaff, to drink, he drank, he absorbed, to cover with resin, resin, juice of plants, menstruation, a burning sharp acrid

substance, it also means serpent, seraph, fiery angel, the burning one, serpent, Seraph, the **word**, BaEsh, means, *in the fire*, the **word**, VayiTchan, is from the **word** Tachan, טחן, means, *to grind, ground*, grinding, miller, millstone, the **word**, Ad, אד, 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 Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Asher, is repeated and here it is translated as, it was, the **word**, Raq, רק, as an adjective, means, *thin, lean*, as an adverb, it means, only, nothing but, save, except, merely, although, but, even, except, howbeit, howsoever, at the least, nevertheless, nothing but, notwithstanding, so that, surely, yet so, in any wise, but, even, howbeit, howsoever, at the least, nevertheless, nothing, notwithstanding, and as a noun it means, spittle, saliva, the **word**, VayiZer, is from the **word**, Zara, זר, which means, to scatter, *winnow, fanned, disperse, sifted*, was cast, the **word**, Al, אל, 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**, Peney, is from the **word** Paniym, פנים, means, *face*, countenance, presence, forepart, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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**, HaMayim, means the water, the **word**, VayaShqe, is from the **word** Shaqah, שקה, which means, *to cause to drink*, give to drink, watered, irrigated, was moistened, was refreshed, the **word**, Et, is repeated, and it is defined above, 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 also, 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 all of the members of 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 Mosheh took the golden calf which they had made, and he burnt it in the fire, and then he ground it into a powder, and spread the powder upon the water, and then, Mosheh made the children of Yisrael drink of it.

What is the message that Mosheh is conveying to us by making the people of Yisrael, drink the water that is filled with the powder of the burnt golden calf, their man made idol? The people of Yisrael





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**, BeRa, **ע**, or **ע**, means, **evil, wickedness, harm, calamity, misfortune, bad, worthless, wicked**, but it also means, friend, companion, associate, neighbour, fellowman, it also means, thought, purpose, aim, noise, shout, the **word**, Hu, means, **he or it**)

Aharon says to Mosheh, please don't let your anger, my lord, wax hot: for you know **THE PEOPLE**, that **they are set on mischief**. Aharon is trying to convince Mosheh that what happened was **NOT** his fault, which means that he is deflecting the blame off of himself, and placing it directly upon the people, that Mosheh left him in charge of; and to justify the deflecting of the blame from himself, he says to Mosheh, you **KNOW** Mosheh that these people are filled with **ב**, BeRa, **evil, wickedness, harm, calamity, misfortune, bad, worthless, wickedness**.

He is relying on the fact, that since the people murmured constantly against Mosheh, that Mosheh will agree with him that he had no choice, but to do, what he did, by making the golden calf, and then put the whole blame of the incident of the golden calf and whatever else transpired on the people and not on himself. Next we see that Aharon continues with his deflecting of blame in *verse 23*:

*23 For they said unto me, Make us gods, which shall go before us: for, as for this Mosheh, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

וַיֹּאמְרוּ לִי עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי-זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֵעֵלָנוּ מֵאֶרֶץ ( מִצְרַיִם לֹא יָדַעְנוּ מַה-הָיָה לוֹ

וַיֹּאמְרוּ לִי עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֵעֵלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה הָיָה לוֹ

VaYomru Liy Aseh Lanu Elohiym Asher Yelku Liphaneynu Kiy Zeh Mosheh HaIysh Asher HeElanu MeEretz Mitzrayim Lo Yadanu Meh Hayah Lo, where the **word**, VaYomru, is from the **word** Amar, **אמר**, which means, **to say, saying, said, speak, 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**, Li, means to or unto me, the **word**, Aseh, is form the **word**, Asah, **עשה**, means, **to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Lanu, means, **to or unto us**, the **word**, Elohiym, means, **mighty ones, judges, powers**, 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**, Yelku, is from the **word**, Halak, הלך, means, **to go, going, follow, followed, went, walk, walked, travel, go** away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LePhaneynu, is from the **word** Paniym, פנים, which means, face, countenance, presence, forepart, **before, before me**, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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, and in the form that it is used here, it means, **before us**, 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**, Zeh, זה, 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** or name, Mosheh, means, **to be drawn out of**, the **word**, HaYsh, means the man, the **word**, Asher, is repeated and it is translated as, **who**, the **word**, HeElanu, is from the **word**, Alah, עלה, 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, was set 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, and in the form that it is used here it means, **brought us up**, the **word**, MeEretz, means, **from the land**, the **word**, Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצְרִי, 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**, Lo, means, **no or not**, the **word**, Yadanu, is from the **word** Yada, יָדַע, means, **to know, he knew**, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, Meh, means, **what**, the **word**, Hayah, means, **has become**, the **word**, Lo, means, **of him**)

Aharon goes on to say, for they, the people said unto me, Make us gods, which shall go before us: for, as for this Mosheh, the man that brought us up out of the land of Egypt, we do not **KNOW**, what is become of him. Aharon is trying to convince Mosheh that he had no choice, he was forced to give the people what they wanted.

24 And I said unto them, Whosoever has any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

וְאָמַר לָהֶם לְמִי זָהָב הִתְפַּרְקוּ וַיִּתְּנוּ-לִי וְאִשְׁלַכְהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה

וָאֵמַר לָהֶם לְמִי זָהָב הִתְפַּרְקוּ וַיִּתְּנוּ לִי וְאִשְׁלַכְהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה

VaOmar LaHem Lemiy Zahav HitParaqu Vayitnu Liy Va'aShlikehu BaEsh Vayetze HaEgel HaZeh, where the *word*, VaOmar, is from the *word*, Amar, אָמַר, which means, *to say, saying, said, speak, 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*, LaHem, means, *to or unto them*, the *word*, Lemiy, whoever has, the *word*, Zahav, means gold, the *word*, HitParaqu, is from the *word*, Paraq, פָּרַק, means, to break, *break off*, to tear away, to unload, to deliver, he redeemed, he rescued, he separated from, broke loose, he departed, removed, withdrew, he split, divided, he tore away, the tore apart, away from, he rescued, he delivered, he separated, he separated into parts, was dislocated, he unloaded, parting of ways, plunder, that which is snatched away, the *word*, VeYitnu, is from the *word*, Natan, נָתַן, means, *to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established*, the *word*, Liy, means, to or unto me, the *word*, Ve'alShlikehu, is from the *word*, שָׁלַךְ, means, to throw, *fling, cast*, he threw, flung, threw away, cast off, cast down, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the *word*, BaEsh, means, *into the fire*, the *word*, VaYetze, יָצָא, 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*, HaEgal, the calf, 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*))

Here Aharon continues with his explanation of what happened, and he says, that it was **NOT** his fault, for he **HAD** to give the people what they wanted, which indicates to me, that Aharon, was afraid of what the people might do to him, which means, that his decision, to capitulate to the wishes of the people was based on **fear**. Fear, is never a good foundation on which to make life changing decisions. Aharon also allowed and or caused other degenerate actions to take place in the camp.

25 And when Mosheh saw that the people were naked; (for Aharon had made them naked unto their shame among their enemies:

וַיֵּרָא מֹשֶׁה אֶת-הָעָם כִּי פָרְעוּ הוּא כִּי-פָרְעָה אֶהְרֹן לְשִׁמְצָה בְּקִמְיָהֶם)

וַיֵּרָא מֹשֶׁה אֶת-הָעָם כִּי פָרְעוּ הוּא כִּי-פָרְעָה אֶהְרֹן לְשִׁמְצָה בְּקִמְיָהֶם

VayaRe Mosheh Et HaAm Kiy Paroa Hu Kiy Praoh Aharon LeShimtza BeQameyhem, where the *word*, VayaRe, is from the *word* Ra'ah, רָאָה, means, *see, cause you to see, saw, look, looked, showed, 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* or name Mosheh, means, *to be drawn out*, 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, אֵת 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 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**, 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**, Pra'oh, is from the **word**, Para, פָּרַע, means, to let go, loosen, expose, dismiss, absolve, **uncover, naked**, avenging, avoid, bare, go back, **made naked, set at not, perish, to abandon, reject, to become disorderly, become unruly, he caused disorder, disturbed, he showed a lack of restraint, became unruly, he became disorderly**, it also means to pay a debt, he retributed, paid, he requited compensation, punished, he revenged, avenged, he exacted payment, it means, to dishevel the hair, to cause disturbances, riot, to pogrom, persecute, the **word**, the **word**, Hu, means he or it, the **word**, Kiy, is repeated, and here it is translated as, the word, **for**, the **word**, Praoh, is the **word** Para, פָּרַע, repeated and in the form that it is used here, it means, **made them get naked**, the **word** or name, Aharon, אַהֲרֹן, is the name of **Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, LeShimtza, שִׁמְצָה, means, **abhorrence, abomination, disgrace, shame, derision**, the **word** BeQameyhem, is from the **word** Qum, קָוַם, which means, **to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified**, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word Anastasis** in the Greek Septuagint, and then it is translated as the **word Resurrection** in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* 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, קַיְמַתָּא. 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, תקומה, 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, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies.* From all of this, we can 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, and in the form that it is used here it means **those that rise up against them**)

Here we are told that when Mosheh saw that the people were naked; **for Aharon had MADE** them **naked** unto their shame among their enemies:

It is important that we see what is actually said in Hebrew at the end of the verse. It says לשמִטָּזָה בְּקִמְיָהֶם, LeShimtza, **abhorrent, abomination, disgrace, shame, derision**, and the word, BeQameyhem, is from the word Qum, which means, to arise, and this word, Qum is translated as the word Anastasis in the Greek Septuagint, and from the Greek Septuagint it is translated as the word, Resurrection in our English Scriptures. This is telling us that the lie of the enemy is that you can discard, reject and abolish the Words of the Torah, and you **will still be resurrected**, which of course **IS TRUE**, for all people that have ever born, will be resurrected on Judgement Day, **BUT** those who chose to discard, reject and or abolish the Words of our Heavenly Father's Torah of Life, will be sent onto their second death in the lake of **FIRE**, while those who willingly chose to believe, follow and lovingly obey it, will be invited into our heavenly Father's everlasting kingdom, here on earth, forever.

There is yet another message that YHVH is conveying to us through this story where Aharon, **MADE** the people of Yisrael, and the multitude that were with them, **NAKED?** There is always a spiritual aspect to the events that happen in Scripture, and the fact that it was Aharon who made them **NAKED** is very significant. When a person is physically **NAKED**, they have **NO COVERING**, which means that they have no protection against the elements of this world, things like rain, wind, storm, cold etc. This is also true in the spiritual realm, when a person does **NOT** have the Covering of the Creator of the universe, which of course, **IS** the Words of His Torah of Life, the Ketubah of His Covenant, then, they too are fully exposed to the elements of the prince of the power of the air, satan, and Scripture makes it very clear, that satan has come to steal, kill and destroy, YHVH's people, and if anyone does **NOT** have the Covering of YHVH, satan wins. It is important that we understand, that what Aharon did, while Mosheh, who represents the Torah, was absent, made him complicit in satan's ministry of causing the people of Yisrael to distance themselves from the Words of the Torah of YHVH, complicit in causing them to shed their covering.

This tells us that it is of paramount importance that we all have a very good understanding of the Words of YHVH's Torah of Life, so that we can be aware of when our so called leaders, are leading us astray, from YHVH's Words of Life, for Scripture makes it very clear, that we are responsible to work out our own salvation.

Now, you might ask, what is the spiritual Covering that the people of Yisrael had, before the Golden calf incident? They were Covered by the Words of the Covenant of YHVH, His Ketubah, **BUT** now,





fashioned, it also means, to name, the **word**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, whosoever, anybody, it also means, to man, was manned, the **word**, Charbo, is from the **word**, Cherev, חֶרֶב, which means, **sword**, lance, spear, a cutting instrument, an axe, dagger, knife, mattock. a tool, it also means to be dry, be dried up, was dry, was dried up, drought, to be waste, desolate, was in ruins, was destroyed, devastated, desolate, related to the **word** Choreb or Chorev, dryness, drought, 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**, Yereko, is form the **word**, Yarek, יָרֵךְ, which means, thigh, loin, **side, flank**, hip, hip socket, innermost parts, remote parts, the **word**, Ivru, is from the **word** Avar, עָבַר, which means, to pass, **pass over**, cross over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, the **word**, VaShuvu, is from the **word**, שָׁבוּ, means, **to turn, return, in and out, to and fro**, 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, MeSha'ar, is the **word** Sha'ar repeated, and it means from gate, the **word**, LaSha'ar, is the **word** Sha'ar repeated again and it means to gate, the **word**, BaMachaneh, is the **word** Machaneh repeated and her eit means, in the camp, the **word**, VeHirgu, is from the **word** Harag, הָרַג, means, **to kill, slay, slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered**, killer, murderer, assassin, and in the form that ot is used here it means and slay, the **word**, Iysh, is repeated, and it means, **man**, 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 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**, Achiyv, is form the **word** Ach which means brother and in the form that it is used here, it means, **his brother** Velysh, is the **word** Iysh repeated and it means and man, the **word** Et, is repeated, and is defined above the **word**, Re'ehu, רָע, or רַע, means, evil, wickedness, harm, calamity, misfortune, bad, worthless, wicked, but it also means, **friend, companion, associate, neighbour, fellowman**, it also



defeated, it also means miscarriage, abortion) 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**, HaAm, means, *the people*, the **word**, BaYom, means, **on that day**, 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**, HaHu, means, that, the **word**, KiShloshet, means, **about three**, the **word**, Alpey, is from the **word**, Aleph, which means, **thousand**, the **word**, Iysh is repeated, and it means, **men**)

Here we are told that the children of Levi did what Mosheh commanded them to do. To me the message is very very clear, and that is, IF we want Sin or Torah transgressions **OUT** of our Camp, we must, we absolutely must **DO**, what the Words of the Torah of YHVH commands us to do. What happened when the sons of Levi followed and obeyed the Words of Mosheh? There fell of the people (*that worshipped the calf, those that went a whoring after the gods of others*) that day about **three thousand** men. The number three in Scripture speaks of resurrection, coming from death to Life. So what do you think YHVH is communicating to us, by telling us that three thousand people died that day? I believe that YHVH is showing us that **WHEN** the camp, which represents the whole house of Yisrael, rids itself of their sinful, Torah transgressive behaviour, that they will **LIVE**. And the Life that this is talking about is the everlasting Life that can only be had in the eternal Kingdom of Elohim.

29 For Mosheh had said, Consecrate yourselves to day to YHVH, even every man upon his son, and upon his brother; that he may bestow upon you, a blessing this day.

וַיֹּאמֶר מֹשֶׁה מִלְּאֵן יְדַכֶּם הַיּוֹם לְיִהוָה כִּי אִישׁ בְּבִנוֹ וּבְאָחִיו וּלְתֵת עֲלֵיכֶם הַיּוֹם בְּרָכָה  
 וַיֹּאמֶר מֹשֶׁה מִלְּאֵן יְדַכֶּם הַיּוֹם לְיִהוָה כִּי אִישׁ בְּבִנוֹ וּבְאָחִיו וּלְתֵת עֲלֵיכֶם הַיּוֹם בְּרָכָה  
 וַיֹּאמֶר מֹשֶׁה מִלְּאֵן יְדַכֶּם הַיּוֹם לְיִהוָה כִּי אִישׁ בְּבִנוֹ וּבְאָחִיו וּלְתֵת עֲלֵיכֶם הַיּוֹם בְּרָכָה

VaYomer Mosheh Milu Yedkem Hayom LaYHVH Kiy Iysh Bivno UvAchiyv VeLatet Aleykem HaYom Berakah, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, 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**, Milu, is from the **word**, Male, מָלֵא, which means, to be

full, full price, **fill**, filled, was full, he filled, was filled, was accomplished, he fulfilled, completed, satisfied, he confirmed, **consecrate**, was filled, they massed themselves, full, complete, fullness, plenty, **fill**, fulfill, replenish, the **word**, Yedkem, is from the **word**, Yad, which means, hand, and in the form that it is used here, it means, fill your hands, but together the **words** Milu Yedkem, can mean, **to consecrate, dedicate**, the word, HaYom, means, **today or this day**, 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**, LaYHVH, means, **to or for YHVH**, and YHVH is the Name, **Yahweh**, Yahuwah, or Yehovah, 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**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, whosoever, anybody, it also means, to man, was manned, the **word**, Bivno, is from the **word**, Ben, which means, son, and here it is translated as, **his son**, the **word**, UvAchiyv, is from the **word**, Ach, which means, **brother**, and in the form that it is used here, it means, **and his brother**, the **word**, VeLatet is from the **word**, נָתַן, which means, **to give, gave, bestow upon**, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Aleykem, means, **on or upon them**, the **word**, HaYom, is repeated, and here, it means **this day**, the **word** Berakah, בְּרָכָה, means, **blessing, benediction**, congratulation, gift, present, it is related to the **word** Barak defined above)

Here we are told that Mosheh said, fill your hands, or dedicate and consecrate yourselves today to YHVH, even every man that opposes his son, and he who opposes his brother, because of the evil that they have done in worshipping the golden calf, in making a man made idol, in making an imaginary god out of gold; that YHVH may bestow upon you, a blessing this day.

This tells us that what happened here, will be like the end times, that we are told about in:



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**, Ulay, אַיִלַי, is an adverb that means, *perhaps, peradventure, maybe*, it is made up of the **words** U, אוּ, and Lo, לֹא, and literally means, and not, the **word**, Akaprah, is form the **word** Kaphar, כָּפַר, which means, *to atone for, make atonement, expiate, appease*, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, BeAd, בְּעֵד, means, *for*, in favour of, the **word**, Chatatkem, is the **word** Chata'at repeated, and here, it is translated as, *your sin*)

Now the next day we are told that Mosheh confronted the whole camp and said unto the people, You have sinned a great Sin: and now, I will go up unto YHVH; peradventure I shall make an atonement for your Sin.

Now the people of the camp have got to be in utter shock, for the Levites have killed three thousand people that were part of the camp, and I am absolutely sure, that those deaths affected many people, for many people lost brothers, sons and or friends, and they did **NOT** know what else to expect, or how many more would be put top death; so, I believe that all the people were very scared. Next we are told that Mosheh stood up and told the people, **YOU** have sinned against YHVH, and **NOW** I, Mosheh, will once again go up to YHVH, to see, **IF** I can somehow make atonement for your grievous Sin.

*31 And Mosheh returned unto YHVH, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*

וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲנִי חָטָא הָעָם הַזֶּה חֲטָאָה גְּדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב  
 וַיִּשְׁבּוּ מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲנִי חָטָא הָעָם הַזֶּה חֲטָאָה גְּדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב  
 וַיִּשְׁבּוּ מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲנִי חָטָא הָעָם הַזֶּה חֲטָאָה גְּדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב  
 וַיִּשְׁבּוּ מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲנִי חָטָא הָעָם הַזֶּה חֲטָאָה גְּדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב

VayaShav Mosheh El YHVH VaYomar Ana Chata HaAm HaZeh Chata'ah Gedolah VayaAsu LaHem Elohey Zahav, where the **word**, VayaShav, is from the **word**, Shuv, שׁוּב, which 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, and in the form that it is used here it means, **and he returned**, 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**, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the **word**, VaYomen, is from the **word**, Amar, אָמַר, which means, *to say, saying, said, speak, 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**, Ana, אָנֹכִי, means, *ah, oh, now*, I or we beseech you, I or we pray, the **word**, Chata, חָטָא, means, to miss the mark, to wrong, *to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he offended*, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the **word**, HaAm, means, *the people*, the **word**, HaZeh, means, *this*, the **word**, Chata'ah, חַטָּאת or חַטֵּאתָה, means, *sin, guilt*, sin-offering, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, Gadolah, is from the **word**, Gadol, גָּדוֹל or גְּדוּלָה means, *great, greater*, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the **word**, VayaAsu, is from the **word** Asah, עָשָׂה, means, *to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, LaHem, means to themselves, Elohey, is from the **word** Elohiym, which means, *mighty ones, judges, powers*, the **word**, Zahav, means, *gold*)

Here we are told that Mosheh returned unto YHVH, to tell YHVH what the people of Yisrael have done, and he recounts to YHVH that this people have sinned a great sin, and have made themselves imaginary gods of gold. This of course is not a surprise to YHVH, for it is YHVH that told Mosheh that he should return to the camp, because his people Yisrael had polluted themselves.

I believe that Mosheh just wanted to tell YHVH that he now knew what Yisrael had done, and that he wanted to talk to YHVH about it. Please remember that YHVH has already told Mosheh that He wanted to rid Himself of these people and make a great nation of Mosheh and his descendants.

32 Yet now, **IF** You will **forgive their sin**; and **IF NOT**, blot me, I pray You, out of Your book which You have written.

וְעַתָּה אִם-תִּשָּׂא חַטָּאתָם וְאִם-לֹא־יִמְחַדֵּן מִיְיָ מִסְפָּרָה אֲשֶׁר כָּתַבְתָּ

אִם תִּשָּׂא חַטָּאתָם וְאִם לֹא יִמְחַדֵּן מִיְיָ מִסְפָּרָה אֲשֶׁר כָּתַבְתָּ

VeAtah Im Tisa Chatatam VeIm Ayin MeCheniy Na MiSiphreka Asher Katavta, where the **word**, VeAtah, *and now*, the **word**, Im, means, *if*, the **word**, Tisa, is from the **word**, Nasah, נָסָה, or Nasa, נָשָׂא, which means, to test, try, he attempted, essayed, he proved, tempted, to bear, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, accept, advance, arise, able to, armour, suffer to, bear, bring forth, burn, carry away, cast off, contain, desire, ease, exact, exalt, extol, fetch **forgive**, furnish, further, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain,

**pardon**, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, Chatatam, is from the **word**, Chata'at, חַטָּאת or חַטֹּאת, which means, **sin**, guilt, sin-offering, it is from the **word** Hatah, חָטָה, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, and in the form that ot is used here it means, their sin, the **word**, VeIm, means, and if, the **word**, Ayin, אֵין, means, **nothing, naught, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify**, as an adverb it means, where, the **word**, Mecheniy, is form the **word** Machah, מָחָה, means, **to wipe, wipe out, he blotted out, destroyed, blotted out of memory**, it means to strike upon, it means to hinder, prevent, protest, he hindered himself, prevented him, he checked him, prevented him, protested, it also means to draw a draft or cheque, assign payment, to strike, to thrust, or push toward someone, it means to melt, dilute, dissolve, he rubbed, melted, was dissolved, softened, it also means to recognize as an expert or an authority, he specialized, became a specialist, the **word**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, uncooked flesh, half done, it is related to the **word** Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, MiSiphreka, is form 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**, 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**, Katavta, 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, כֵּתוּבָה, which means marriage contract)

Here Mosheh gives YHVH an ultimatum, he says: Yet now, **IF** You will **forgive their sin**; and **IF NOT**, then blot me, I pray You, out of Your book which You have written.

If you recall when YHVH first called Mosheh to go to Egypt and be the Saviour of His people, he did **NOT** want to go. But eventually, Mosheh agreed to go, and over the next year or so, he came to know and love YHVH, and to love what YHVH loves, and YHVH loves His firstborn, Yisrael, and so, Mosheh comes to YHVH, to ask Him to have mercy upon the people of Yisrael and forgive them of their great sin, **BUT** before he allows YHVH to give him an answer, he gives YHVH an ultimatum, he says, and **IF** you will not forgive them, then blot me out of Your book that You have written.



means enumeration, census, border, frontier, it also means a barber, and in the form that it is used here it means, *of or from my book*)

This is a rebuke of Mosheh, for YHVH is just, and He says that the only people that **He WILL BLOT OUT OF HIS BOOK, IS** whosoever has sinned against Him. We have to understand, that YHVH would never blot out someone who has not sinned out of His book of life, so Mosheh's ultimatum, was a non starter from the beginning, and what YHVH says next shows us that He is a forgiving Elohim.

34 Therefore, now go, lead the people unto the place of which I have spoken unto you: behold, My Angel shall go before you: nevertheless in the day when I visit, I will visit their Sin upon them.

וְעַתָּה לֵךְ נְתַה אֶת־הָעָם אֶל אֲשֶׁר־דִּבַּרְתִּי לָךְ הִנֵּה מִלְאֲכֵי יַלְךָ לְפָנֶיךָ וּבְנִיּוֹם פְּקֹדֶי )  
וּפְקֹדֹתַי עֲלֵיהֶם חֲטָאתָם

וְעַתָּה לֵךְ נְתַה אֶת־הָעָם אֶל אֲשֶׁר־דִּבַּרְתִּי לָךְ הִנֵּה מִלְאֲכֵי יַלְךָ לְפָנֶיךָ וּבְנִיּוֹם פְּקֹדֶי )  
וּפְקֹדֹתַי עֲלֵיהֶם חֲטָאתָם

VeAtah Leka Necheh Et HaAm El Asher Dibartiy Lak Hineh Malakiy Yelek LePhaneyka UbeYom Paqdiy UPaqadtiy Aleyhem Chatatam, where the **word**, VeAtah, means and now, the **word**, Lek, is from the **word**, Halak, הֵלֵךְ, which means, **to go, going**, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Necheh, is from the **word**, Nachah, נָחָה, which means, **to lead, guide**, he went in the direction of, he led, he guided, was led, was guided, leading, guidance, it is related to the **word** Mincheh which means chairman, master of ceremonies, moderator, he led he guided, he directed, it is also related to the **word** Minchah, which means gift, present, tribute, offering, especially a meal offering, the daily afternoon prayer, 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 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**, 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**, 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**, Dibartiy, 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, he communed with, 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**, Lak, לָקָח, is a personal pronoun and means, **to, for or unto you**, to, for or unto thee, 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**, Malakiy, is from the **word**, מַלְאָךְ, which means, **messenger, messenger of Elohim, angel**, it is related to the **word** Lak, לָקָח, which means, to send, and the **word** Malakah, מַלְאָכָה, which means work, the **word**, Yelek, 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** LePhaneyka, is from the **word**, Paniym, פָּנִים, means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is 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**, UbeYom, means, **and in the day**, and the **word**, יוֹם, does 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**, Paqdiy, is from the **word** Paqad, פָּקַד, means, to attend to, **to visit**, muster, to appoint, take care of, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, he numbered, counted, enumerated, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, and in the form that it is used here it means, **I visit**, the **word**, UPaqadtiy, is the **word** Paqad, repeated, and here, it is translated as, **I will visit**, the **word**, Aleyhem, means, **to or upon them**, the **word**, Chatatam, is from the **word**, Chata'at, חַטָּאת or Chata'ah, חַטָּאה, means, **sin**, guilt, sin-offering, it is from the **word** Hatah, חָטָא, which means, **to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he bore a loss**, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, and in the form that it is used here, it means, **their sins, their transgressions of the words of the Torah of YHVH**)

Here YHVH dismisses Mosheh and says: Therefore, now **GO**, and I think, I detect a little bit of annoyance on YHVH's part, in dealing with Mosheh and his request, for it appear that somehow Mosheh thought that YHVH would blot someone out of His book of life, for no apparent reason. **WE** have to understand that YHVH is a forgiving Elohim who does **NOT** want anyone, **NO one at all** to perish, and He will do all that He can, short of forcing someone to believe, follow and obey the Words of His Torah of Life, because He knows that loving surrendered obedience to the Words of His Torah of Life, **IS** the one and only pathway to everlasting Life.

Therefore YHVH says to Mosheh, **GO**, and lead the people unto the place of which I have spoken unto you: behold, My Angel shall go before you: nevertheless in the day when I visit, I will visit their Sin upon them. Here we see that YHVH has apparently forgiven their sin, but the punishment for that sin, has not yet been meted out, for that will come at a future date.

This tells us two things, one, is that, YHVH is always filled with mercy towards His people and that is why He sends His angel to accompany Mosheh and the people of Yisrael on their journey to the Promised Land. Secondly, this tells us that we are not always punished right away for our sins, **BUT**, you can rest assured, that we will be punished, for YHVH has made it very clear that we will always reap what we have sown.

35 And YHVH plagued the people, because they made the calf, which Aharon made.

וַיִּגַף יְהוָה אֶת־הָעָם עַל־אֲשֶׁר עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן

וַיִּגַף יְהוָה אֶת־הָעָם עַל־אֲשֶׁר עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן

VaYigoph YHVH Et HaAm Al Asher Asu Et HaEgel Asher Asah Aharon, where the **word**, VaYigoph, is form the **word** Nagaph, נָגַף, which means, **to strike, smite, he struck, he smote, he defeated, blow, plague**, striking of the foot, stumbling, a trip of the foot, to push, gore, defeat, stub the toe, **inflict a disease, smite, beat, hurt, slay, put to the worse, smitten down, slain, hurt, struck, to strike, smite, smote**, be defeated, was smitten, stumbled, the **word**,. YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, 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, אִישׁ 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 AlephBet that form the **words** that created all things, the **word**, HaAm, means the people, 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**, 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**, Asu, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, 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, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Et is repeated and it is defined above, the **word**, HaEgel, עֵגֶל, means, **calf**, but it also means, to circle, be round, he rolled, he made round, made a circle, was rounded, was made round, roundness, the **word**, Asher is repeated, and here, it is translated as, **which**, the **word**, Asah, is repeated, and here, it is translated as, they made, the **word** or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**)

Next we are told what the punishment is that YHVH imposes upon the people of Yisrael for their great Sin, their transgressions of the Words of His Torah of life, for the Scripture tell us: *YHVH plagued the people, because they made the calf, which Aharon made.*

It appears that no one died from this particular plagues, but you can rest assured that many were ill and were distressed because of the illness, and many probably thought that they would die, but there is no account of anyone dying from these particular plagues. Again and again YHVH makes it perfectly clear that, all people will indeed reap what they have sown. Amein!

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,*

*and your every deed. Until we meet again. Amen*